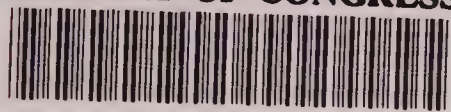


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∴ Prima pars ∴

Here begynneth the Segge of thebes ful
laucably tolde by Iohn Lidgate yonke of
Rmy anuevynge it to ye tallys of Caubny

Shis quod I. sch of yome Enutesye
I enterde am in to yourre Compaigne
And admyned. a tale for to cele
By hym that hath power to compele
I mene oure hoste governere and gyde

If yone eitheone. rydege here by syde
Thogh my wit. bareyne be and dulle
I wolle reherce. a story wonderfulle
Conclenge the segge. and destynayon
Of worthy thebes. the myghty royale Tog
Wile and bygonne of olde antiquite
Upon the tyme. of worthy Josue
By diligence. of hyge sluphion
Cheeff cause first of the foundayon

ILLUMINATED MANUSCRIPT

From an early sixteenth-century manuscript now in the possession of the British Museum. The shrine of Thomas Becket, archbishop of Canterbury, was a celebrated resort for medieval pilgrims. The city with its cathedral appears in the background.

EARLY EUROPEAN CIVILIZATION

BY

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"There is no part of history so generally useful as that which relates to the progress of the human mind, the gradual improvement of reason, the successive advances of science, the vicissitudes of learning and ignorance, which are the light and darkness of thinking beings, the extinction and resuscitation of arts, and the revolutions of the intellectual world."—
SAMUEL JOHNSON, *Rasselas*.

D. C. HEATH AND COMPANY
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Preface

THIS book aims to furnish a concise and connected account of human progress during ancient, medieval, and early modern times. It is intended for those high schools and preparatory schools where ancient history, as a separated discipline, has been supplanted by a more extended course introductory to the study of recent times and contemporary problems.

The book is based on the author's *Early European History*, first published in 1917. The revision has been so extensive and so thorough that a new title seems to be appropriate for what is substantially a new work. *Early European Civilization* pays heed to the recommendations of the Committee of Five of the American Historical Association and of the Committee on Social Studies of the National Education Association; follows, for the most part, the analysis of the historical field as worked out by the New England History Teachers' Association; and should meet the requirements of the Regents of the University of the State of New York, of the College Entrance Examination Board, and of state and city boards of education throughout the country.

The book contains twenty-nine chapters, of which four are devoted to prehistoric times and the ancient Near East, four to Greece, four to Rome, two to early Christianity and the barbarian invasions, and ten to the Middle Ages. The remaining chapters cover the period from the dawn of modern times to approximately the end of the eighteenth century. Each chapter forms a well-defined topic, which is further divided and subdivided by means of the section titles (two hundred and thirty-two in number) and the paragraph headings. Frequent cross-references, by sections, bind all parts of the narrative together and aid in its review. This

topical arrangement should also be of service in the preparation of outlines covering a single chapter or several chapters.

The adoption of the "unit-mastery" plan has made it possible to group the twenty-nine chapters into eight parts. The parts ("units") are designed to show, by their titles, by their arrangement, and by the introductory statements which accompany them, the development of civilization during ancient, medieval, and early modern times. The book is also provided with a "prologue," or general introduction, and with an "epilogue," or general conclusion.

There are many maps and plans, some of them new and all of them in close relation to the text, which they are meant to amplify and explain. Extensive use of the maps is facilitated by the references to them in footnotes and also by the exercises based upon them at the end of each chapter. The numerous plates and illustrations likewise form an integral part of the text for purposes of study. These pictures, with their descriptive labels, ought to be carefully examined in connection with every lesson.

Teachers will find in the book, as in its predecessor, a variety of helps. The "Suggestions for Further Study" provides extended and classified bibliographies. The "Table of Events and Dates," forming the Appendix, should be consulted frequently, and pupils should be required to elaborate the brief explanations there given concerning the significance of each dated event. Care ought also to be taken that they learn the correct pronunciation of all proper names mentioned in the text and incorporated in the Index and Pronouncing Vocabulary.

Each chapter concludes with several groups of exercises, which may be used either in the daily recitation or for review after the chapter has been studied. Those under the caption "For Explanation" are intended to make certain that the pupil has become familiar with the important proper names met with in his reading; such names may well be entered in a notebook, together with brief comments on them. The exercises headed "For Discussion" are meant to do

something more than test the pupil's memory of what he has read; they ought to make possible, as well, Socratic methods of teaching in the classroom. Lastly, the exercises, "For Further Study," provide material for investigation by pupils — for oral reports, essays, debates, summaries of outside reading, and a variety of "projects." The practiced teacher will be able to add much more material of this sort.

There seems to be general agreement that the best collateral reading in connection with the textbook consists of sources. These alone supply training in historical method, while for vividness and interest no secondary narrative, however well constructed, can rival them. Accordingly, the author has prepared *Readings in Early European History* (Heath, 1926), a book of extracts from the sources, chiefly of a biographical and narrative character. Its purpose is to provide immature students with a variety of extended, unified, and interesting readings on matters which a textbook treats with necessary, though none the less deplorable, condensation. Each one of the forty-seven chapters deals with a single epoch or personality and presents the work of a single author. References to the chapters are inserted in the present work. Numerous references have also been made in the paragraph headings to the author's *Historical Selections* (Heath, 1929), a source book of the widest scope, covering the whole historic field, and dealing with the cultural development of humanity in all ages for which we have written records. The book consists of primary and contemporary documents, chosen for the light cast by them on the beliefs, customs, and institutions of civilized mankind. An introductory note sets forth the significance of each extract and gives its source. The teacher who uses this collection will find in it abundant material for outside reading, for oral reports in class, and for essays. He will also be able to introduce his pupils to many of the most important and most interesting authorities on history. A third volume — *Historical Source Book* (Heath, 1920) — brings together some of the great documents illustrating the progressive develop-

ment of the free peoples of Europe and America in the last seven hundred years. This collection is intended for reference, not for continuous reading.

It is unnecessary to emphasize the usefulness of outline maps in history teaching. The *Historical Outline Maps and Exercises*, prepared by the author in association with Professor W. P. Webb of the University of Texas, consist of several books, one of them devoted to early European history. Each outline is based on a map in the textbook, and every feature to be inserted on the outline is found on the text map. There are also various geographical and historical exercises closely correlated with the statements in the textbook. References to these outline maps have been inserted in the present work.

The original edition of this book owed much to many helpers. The author cannot allow the new edition to go forth without expressing his gratitude to the teachers who have worked with him on it, including Mr. Donald G. Smith, of the Richmond Hill High School, New York City; Mr. B. F. Nordmann, of the Bowling Green State College, Bowling Green, Ohio; and Miss Ruth E. Pitt, of the East High School, Buffalo, New York. The author has also profited by the criticisms and suggestions that have reached him from time to time from many correspondents in different parts of the country.

HUTTON WEBSTER

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Suggestions for Further Study

Students of history should have access to the *American Historical Review* (N. Y., 1895 to date, quarterly, \$4.00 a year). This journal, the organ of the American Historical Association, contains articles by scholars, critical reviews of all important works, and notes and news. The *Historical Outlook* is edited in coöperation with committees of the American Historical Association and the National Council for the Social Studies (Philadelphia, 1909 to date, monthly, \$2.00 a year). Every well-equipped school library should contain the files of the *National Geographic Magazine* (Washington, 1890 to date, monthly, \$3.00 a year) and of *Art and Archæology* (Washington, 1914 to date, monthly, \$5.00 a year). These two periodicals make a special feature of illustrations.

Useful books for the teacher's library include Henry Johnson, *The Teaching of History* (N. Y., 1915, Macmillan, \$1.80), R. M. Tryon, *The Teaching of History in Junior and Senior High Schools* (Boston, 1921, Ginn & Co., \$1.48), H. B. George, *Historical Evidence* (N. Y., 1909, Oxford University Press, American Branch, \$1.80), Frederic Harrison, *The Meaning of History and Other Historical Pieces* (new ed., N. Y., 1900, Macmillan, \$2.00), J. H. Robinson, *The New History* (N. Y., 1912, Macmillan, \$2.00), H. E. Barnes, *The New History and the Social Studies* (N. Y., 1925, Century Co., \$4.00), and H. B. George, *The Relations of History and Geography* (4th ed., N. Y., 1910, Oxford University Press, American Branch, \$2.25). The following reports are indispensable:

- Historical Sources in Schools.* Report to the New England History Teachers' Association by a Select Committee (N. Y., 1902, out of print).
- A History Syllabus for Secondary Schools.* Report by a Committee of the New England History Teachers' Association (Boston, 1904, Heath, \$1.60).
- A Bibliography of History for Schools and Libraries.* Published under the auspices of the Association of History Teachers of the Middle States and Maryland (2d ed., N. Y., 1915, Longmans, Green & Co., 60 cents).

The most comprehensive dictionary of classical antiquities is H. T. Peck, *Harper's Dictionary of Classical Literature and Antiquities* (N. Y., 1897, American Book Co., \$8.00).
Dictionaries and encyclopedias For chronology, genealogies, lists of sovereigns, and other data the most valuable works are Arthur Hassall, *European History, 476-1920* (new ed., N. Y., 1920, Macmillan, \$4.00), G. P. Putnam, *Tabular Views of Universal History* (new ed., N. Y., 1915, Putnam, \$3.00), and Karl J. Ploetz, *A Handbook of Universal History*, translated by W. H. Tillinghast (new ed., Boston, 1925, Houghton Mifflin Co., \$3.75).

The *Illustrated Topics for Ancient History* and *Illustrated Topics for Medieval and Modern History*, arranged by D. C. Knowlton
Syllabi (Philadelphia, McKinley Publishing Co., each 65 cents), contain much material in the shape of a syllabus, source quotations, outline maps, pictures, and other aids. Other useful works are W. R. Lingo, *Syllabus and Reading References for Early European History* (Philadelphia, McKinley Publishing Co., 50 cents), and E. T. Smith, *A New Approach to Early European History* (Chicago, University of Chicago Press, 80 cents), being students' guide sheets applying the "unit-mastery" plan to history. Teachers will also find very valuable the *Outlines of Early European History* (Boston, D. C. Heath and Co., 40 cents), prepared by W. J. Young and based on Webster's *Early European History*.

An admirable collection of maps for school use is W. R. Shepherd, *Historical Atlas* (new ed., N. Y., 1930, Holt, \$3.90), with about two
Atlases hundred and fifty maps covering the historical field. Other collections are E. W. Dow, *Atlas of European History* (N. Y., 1907, Holt, \$2.50), and *Putnam's Historical Atlas, Medieval and Modern*, edited by Ramsay Muir, George Philip, and Robert McElroy (N. Y., 1927, Putnam, \$4.50). There is an inexpensive and handy *Literary and Historical Atlas of Europe* by J. G. Bartholomew in "Everyman's Library" (N. Y., 1910, Dutton, \$1.00).

The *Webster-Knowlton-Hazen European History Maps*, prepared by Hutton Webster, D. C. Knowlton, and C. D. Hazen, include
Wall maps and charts nineteen maps for ancient history and twenty-six for medieval and modern history (Chicago, A. J. Nystrom & Co.). These maps may also be had separately. The maps in this series are on a very large scale ($48\frac{3}{4} \times 38\frac{1}{4}$ inches), omit all ir-

relevant detail, present place names in the modern English form, and deal with cultural as well as political subjects. They are accompanied by a Teacher's Manual for each of the two sections. A somewhat similar series of wall maps, forty-six in number, size 44 × 32 inches, is the work of J. H. Breasted, C. F. Huth, and S. B. Harding (Chicago, Denoyer-Geppert Co.). The school should also possess good physical wall maps and blackboard outline maps.

The *Historical Outline Maps and Exercises*, prepared by Hutton Webster and W. P. Webb, consist of three books devoted, respectively, to early European history, modern European history, and world history (Boston, D. C. Heath and Co., each 60 cents). Outline maps

Photographs of ancient works of art may be obtained from the foreign publishers in Naples, Florence, Rome, Munich, Paris, Athens, and London, or from their American agents. Illustrations

In addition to photographs and lantern slides, a collection of stereoscopic views is very helpful in giving vividness and interest to historical instruction. The Keystone stereographs, prepared by the Keystone View Company, Meadville, Penn, may be cordially recommended. Notable collections are Lehmann's *Geographical Pictures*, *Historical Pictures*, and *Types of Nations*, and Cybulski's *Historical Pictures* (Chicago, A. J. Nystrom & Co., and Denoyer-Geppert Co.; each picture separately mounted on rollers). The school library should also contain J. A. Hammerton's *Wonders of the Past* (N. Y., Putnam, 4 vols.) and the volumes of Plates prepared by C. T. Seltman to accompany the *Cambridge Ancient History* (N. Y., Macmillan).

To vitalize the study of geography and history there is nothing better than the reading of modern works of travel. A few books, representative of a long list, may be mentioned for their accuracy and interest:

- ALLINSON, F. G., and ALLINSON, ANNE C. E. *Greek Lands and Letters*.
 CLARK, F. E. *The Holy Land of Asia Minor*.
 DIXON, W. M. *Hellas Revisited*.
 DWIGHT, H. G. *Constantinople, Old and New*.
 EDWARDS, AMELIA B. *A Thousand Miles up the Nile*.
 FORMAN, H. J. *The Ideal Italian Tour*.
 FOSDICK, H. E. *A Pilgrimage to Palestine*.
 HUTTON, EDWARD. *Rome*.
 JACKSON, A. V. W. *Persia, Past and Present*.

- KINGLAKE, A. W. *Eothen*.
 LUCAS, E. V. *A Wanderer in Florence*.
 — *A Wanderer in Rome*.
 MANATT, J. I. *Ægean Days*.
 MARDEN, P. S. *Greece and the Ægean Islands*.
 PATON, W. A. *Picturesque Sicily*.
 QUIBELL, ANNIE A. *A Wayfarer in Egypt*.
 WARNER, C. D. *In the Levant*.

The following works of historical fiction comprise only a selection from a very large number of books suitable for supplementary reading. For extended bibliographies, see E. A. Baker, *Historical fiction A Guide to Historical Fiction*, and Jonathan Nield, *A Guide to the Best Historical Novels and Tales*. See also Hannah Logasa, *Historical Fiction Suitable for Junior and Senior High Schools* (2d ed., Philadelphia, 1930, McKinley Publishing Co., \$1.00).

- BLACKMORE, R. D. *Lorna Doone*. Monmouth's Rebellion, 1685.
 BULWER-LYTTON, EDWARD. *The Last Days of Pompeii*.
 COOPER, J. F. *The Last of the Mohicans*. The French and Indian War, 1754–1763.
 DAHN, FELIX. *Felicitas*. Rome, 476.
 DAVIS, W. S. *A Friend of Cæsar*.
 — *God Wills It!* First Crusade.
 DOYLE, A. C. *The White Company*. The English in France and Castile, 1366–1367.
 DUMAS, ALEXANDRE. *The Three Musketeers*. Time of Richelieu.
 — *Twenty Years After*. Time of Mazarin.
 EBERS, GEORG. *Uarda*. Egypt, fourteenth century B.C.
 — *An Egyptian Princess*. Egypt, sixth century B.C.
 ELIOT, GEORGE. *Romola*. Florence in the latter part of the fifteenth century.
 HAWTHORNE, NATHANIEL. *The Scarlet Letter*. Massachusetts in the seventeenth century.
 HUGO, VICTOR. *Notre Dame*. Paris, late fifteenth century.
 IRVING, WASHINGTON. *The Alhambra*. Sketches of the Moors and Spaniards.
 KINGSLEY, CHARLES. *Hypatia*. Alexandria, 391.
 — *Westward Ho!* Voyages of Elizabethan seamen and the struggle with Spain.
 KIPLING, RUDYARD. *Puck of Pook's Hill*. Roman occupation of Britain.
 MANZONI, ALESSANDRO. *The Betrothed*. Milan under Spanish rule, 1628–1630.
 NEWMAN, J. H. *Callista*. Persecution of Christians in North Africa, 250.

- READE, CHARLES. *The Cloister and the Hearth*. Eve of the Reformation.
- SCOTT, (Sir) WALTER. *The Talisman*. Reign of Richard I, 1193.
 — *Ivanhoe*. Richard I, 1194.
- SHORTHOUSE, J. H. *John Inglesant*. Life in England and Italy during the seventeenth century.
- SIENKIEWICZ, HENRYK. *Quo Vadis?* Reign of Nero.
- STEVENSON, R. L. *The Black Arrow*. War of the Roses.
- THACKERAY, W. M. *Henry Esmond*. England during the reigns of William III and Queen Anne.
 — *The Virginians*. England and colonial Virginia in the eighteenth century.
- WALLACE, LEW. *Ben-Hur; a Tale of the Christ*.
- WATERLOO, STANLEY. *The Story of Ab*. Prehistoric life.

It is unnecessary to emphasize the value, as collateral reading, of historical poems and plays. To the brief list which follows should be added the material in Katharine L. Bates and Historical Katharine Coman, *English History Told by English poetry Poets* (Macmillan), and M. E. Windsor and J. Turrall, *Lyra Historica* (Oxford University Press).

- BROWNING, ROBERT. *Echelos, Pheidippides, and Hervé Riel*.
- BURNS, ROBERT. *Scots Wha Hae Wi' Wallace Bled*.
- BYRON (Lord). *Song of Saul before His Last Battle, The Destruction of Sennacherib, Belshazzar's Feast, Prometheus, "Greece" (The Corsair, canto iii, lines 1-54), "Modern Greece" (Childe Harold, canto ii, stanzas 85-91), "The Death of Greece" (The Giaour, lines 68-141), "The Isles of Greece" (Don Juan, canto iii), and "The Colosseum" (Childe Harold, canto iv, stanzas 140-145)*.
- COWPER, WILLIAM. *Loss of the "Royal George."*
- DRYDEN, JOHN. *Alexander's Feast*.
- HEMANS, FELICIA. *The Landing of the Pilgrims*.
- JONSON, BEN. *Hymn to Diana*.
- KEATS, JOHN. *Ode on a Grecian Urn*.
- KINGSLEY, CHARLES. *Andromeda and The Red King*.
- LANDOR, W. S. *Orpheus and Eurydice*.
- LONGFELLOW, H. W. "The Saga of King Olaf" (*Tales of a Wayside Inn*), *The Skeleton in Armor, The Norman Baron, The Belfry of Bruges, Nuremberg, and Sir Humphrey Gilbert*.
- LOWELL, J. R. *Rhæcus and The Shepherd of King Admetus*.
- MACAULAY, T. B. *Lays of Ancient Rome* ("Horatius," "Virginia," "The Battle of Lake Regillus," and "The Prophecy of Capys"), *The Armada, The Battle of Ivry, and The Battle of Naseby*.
- MILTON, JOHN. *Ode on the Morning of Christ's Nativity*.

- ROSSETTI, D. G. *The White Ship*.
- SCHILLER, FRIEDRICH. *The Maid of Orléans, William Tell, Maria Stuart, and Wallenstein*.
- SCOTT, (Sir) WALTER. "Flodden Field" (*Marmion*, canto vi, stanzas 19-27, 33-35).
- SHAKESPEARE, WILLIAM. *Coriolanus, Julius Cæsar, Antony and Cleopatra, King John, Richard the Second, Henry the Fourth*, parts i and ii, *Henry the Fifth, Henry the Sixth*, parts i, ii, and iii, *Richard the Third, Henry the Eighth*, and *The Merchant of Venice*.
- SHELLEY, P. B. *To the Nile, Ozymandias, Hymn of Apollo, Arethusa, and Song of Proserpine*.
- SOUTHEY, ROBERT. *After Blenheim*.
- TENNYSON, ALFRED. *Ulysses, Ænone, The Death of Ænone, Demeter and Persephone, The Lotus-Eaters, Boadicea, St. Telemachus, St. Simeon Stylites, Sir Galahad, and The Revengè: a Ballad of the Fleet*.
- THACKERAY, W. M. *King Canute*.
- WORDSWORTH, WILLIAM. *Laodamia*.

Hutton Webster's *Readings in Early European History* (D. C. Heath and Co., \$2.00), and *Readings in Modern European History* (Heath, \$2.00) provide narrative and bibliographical Sources excerpts from the sources, while the same editor's *Historical Selections* (Heath, \$2.96) contains five hundred and seventy-five extracts from the primary and contemporary documents of ancient, medieval, and modern history. The extracts are accompanied by introductions and notes. Use may also be made of the following collections:

- BOTSFORD, G. W., and SIHLER, E. G. *Hellenic Civilization* (N. Y., 1915, Columbia University Press, \$4.00).
- DAVIS, W. S. *Readings in Ancient History* (Boston, 1912, Allyn and Bacon, 2 vols., \$2.80).
- FLING, F. M. *A Source Book of Greek History* (Boston, 1907, Heath, \$1.56).
- MUNRO, D. C. *A Source Book of Roman History* (Boston, 1904, Heath, \$1.44).
- OGG, F. A. *A Source Book of Medieval History* (N. Y., 1907, American Book Co., \$1.72).
- ROBINSON, J. H. *Readings in European History* (abridged ed., Boston, 1906, Ginn, \$2.50).
- WEBSTER, HUTTON. *Historical Source Book* (Boston, 1920, Heath, \$1.60). *Translations and Reprints from the Original Sources of European History* (N. Y., 1894-1899, Longmans, Green & Co., 6 vols., each \$2.00).

Most of the books in the following list are inexpensive, easily procured, and well adapted in style and choice of topics to the needs of high-school students. A few more elaborate and costly Modern volumes, especially suitable for teachers, are indicated works by an asterisk (*). For detailed bibliographies, accompanied by critical estimates, see *A Guide to Historical Literature* (N. Y., 1931, Macmillan, \$10.50), compiled by a committee of the American Historical Association.

GENERAL

- BAKER, J. N. L. *A History of Geographical Discovery and Exploration* (Boston, 1932, Houghton Mifflin Co., \$4.00).
- DAY, CLIVE. *A History of Commerce* (new ed., N. Y., 1923, Longmans, Green & Co., \$2.50).
- * DE BURGH, W. G. *The Legacy of the Ancient World* (N. Y., 1924, Macmillan, \$6.00).
- GRAS, S. N. B. *An Introduction to Economic History* (N. Y., 1922, Harper, \$2.25).
- HOYLAND, J. S. *A Brief History of Civilization* (N. Y., 1925, Oxford University Press, American Branch, \$3.50).
- KNIGHT, M. M. *Economic History of Europe to the End of the Middle Ages* (Boston, 1926, Houghton Mifflin Co., \$3.00).
- LAISTNER, M. L. W. *A Survey of Ancient History to the Death of Constantine* (Boston, 1929, D. C. Heath and Co., \$3.80). A college textbook, presenting the latest views.
- LIBBY, WALTER. *An Introduction to the History of Science* (Boston, 1917, Houghton Mifflin Co., \$2.35).
- MAGOFFIN, R. V. D., and DAVIS, EMILY C. *Magic Spades: the Romance of Archæology* (N. Y., 1929, Holt, \$5.00). A work of popularization, written by good scholars and interestingly illustrated.
- MARVIN, F. S. *The Living Past* (2d ed., N. Y., 1915, Oxford University Press, American Branch, \$2.00). Suggestive survey of intellectual history.
- MYRES, J. L. *The Dawn of History* (N. Y., 1912, Holt, \$1.00). "Home University Library."
- PARSONS, GEOFFREY. *The Stream of History* (N. Y., 1928, Scribner, \$5.00).
- PATTISON, R. P. D. *Leading Figures in European History* (N. Y., 1912, out of print). Biographical sketches of European statesmen from Charlemagne to Bismarck.
- REINACH, SALOMON. *Apollo; an Illustrated Manual of the History of Art throughout the Ages*, translated by Florence Simmonds (N. Y., 1914, Scribner, \$2.00). The best brief work on the subject.
- * ROSTOVTZEFF, M. *A History of the Ancient World* (N. Y., 1926-1927,

- Oxford University Press, American Branch, 2 vols, each \$6.50). The work of an admirable scholar; superbly illustrated.
- SEIGNOBOS, CHARLES. *History of Ancient Civilization*, edited by A. H. Wilde (N. Y., 1906, Scribner, \$1.48).
- * THORNDIKE, LYNN. *A Short History of Civilization* (N. Y., 1926, Crofts, \$4.00). A scholarly, original work for college use and the general reader.
- TOZZER, A. M. *Social Origins and Social Continuities* (N. Y., 1925, Macmillan, \$2.50). A good brief book on primitive culture.
- TYLOR, (Sir) E. B. *Anthropology* (N. Y., 1881, Appleton, \$2.00). Still the best introduction to the entire field.
- VAN LOON, H. W. *The Story of Mankind* (N. Y., 1920, Boni & Liveright, \$5.00).
- *Geography* (N. Y., 1932, Simon & Schuster, \$3.75).
- WELLS, H. G. *A Short History of the World* (N. Y., 1922, Macmillan, \$4.00).

PREHISTORIC TIMES

- CLELAND, H. F. *Our Prehistoric Ancestors* (N. Y., 1928, Coward-McCann, \$5.00). Probably the most satisfactory work covering the entire prehistoric field.
- * OSBORN, H. F. *Men of the Old Stone Age* (N. Y., 1915, Scribner, \$5.00). An authoritative, interesting, and amply illustrated work.
- * SOLLAS, W. J. *Ancient Hunters and Their Modern Representatives* (3d ed., N. Y., 1924, Macmillan, \$7.50).
- TYLER, J. M. *The New Stone Age in Northern Europe* (N. Y., 1921, Scribner, \$3.00).
- WILDER, H. H. *Man's Prehistoric Past* (N. Y., 1923, Macmillan, \$5.00).

THE ANCIENT ORIENT

- BAIKIE, JAMES. *The Story of the Pharaohs* (N. Y., 1908, Macmillan, \$4.25). A popular work; well illustrated.
- *The Life of the Ancient East* (N. Y., 1923, Macmillan, \$4.00). A popular survey of modern excavations and their results.
- * BREASTED, J. H. *A History of Egypt from the Earliest Times to the Persian Conquest* (2d ed., N. Y., 1909, Scribner, \$7.00).
- * HALL, H. R. *The Ancient History of the Near East* (6th ed., N. Y., 1926, Macmillan, \$7.00). A standard work for advanced students.
- HOGARTH, D. G. *The Ancient East* (N. Y., 1915, Holt, \$1.00). "Home University Library."
- * JASTROW, MORRIS, Jr. *The Civilization of Babylonia and Assyria* (Philadelphia, 1915, Lippincott, \$7.50). A finely illustrated volume by a great scholar.
- MASPERO, (Sir) GASTON. *Life in Ancient Egypt and Assyria* (N. Y., 1892, Appleton, \$2.50). Fascinating and authoritative.

- * OLMSTEAD, A. T. *History of Assyria* (N. Y., 1923, Scribner, \$7.50).
- * ——— *History of Palestine and Syria to the Macedonian Conquest* (N. Y., 1931, Scribner, \$7.50).
- * ROGERS, R. W. *A History of Ancient Persia* (N. Y., 1929, Scribner, \$7.50).

GREECE AND ROME

- ABBOTT, EVELYN. *Pericles and the Golden Age of Athens* (N. Y., 1891, Putnam, \$3.00). "Heroes of the Nations."
- BAIKIE, JAMES. *The Sea-Kings of Crete* (2d ed., N. Y., 1912, Macmillan, \$4.25). A clear and vivid summary of Cretan archæology.
- BAILEY, CYRIL (editor). *The Legacy of Rome* (N. Y., 1923, Oxford University Press, American Branch, \$2.50). Essays on Roman civilization by distinguished scholars.
- BLÜMNER, HUGO. *The Home Life of the Ancient Greeks*, translated by Alice Zimmern (3d ed., N. Y., 1910, Funk and Wagnalls Co., \$2.50).
- * BOTSFORD, G. W. *Hellenic History* (N. Y., 1922, Macmillan, \$4.00).
- CROISSET, MAURICE. *Hellenic Civilization*, translated by P. B. Thomas (N. Y., 1925, Knopf, \$2.50).
- DAVIS, W. S. *A Day in Old Athens* (Boston, 1914, Allyn & Bacon, \$1.00).
- *A Day in Old Rome* (Boston, 1925, Allyn & Bacon, \$1.00).
- * DENNIE, JOHN. *Rome of To-day and Yesterday; the Pagan City* (5th ed., N. Y., 1909, Putnam, \$3.50).
- DICKINSON, G. L. *The Greek View of Life* (14th ed., N. Y., 1922, Doubleday, Doran & Co., \$1.50).
- FOWLER, W. W. *Rome* (N. Y., 1912, Holt, \$1.00). "Home University Library."
- *The City-State of the Greeks and Romans* (N. Y., 1893, Macmillan, \$2.00). The only constitutional history of the classical peoples intelligible to elementary students.
- *Social Life at Rome in the Age of Cicero* (N. Y., 1909, Macmillan, \$3.00).
- *Julius Cæsar and the Foundation of the Roman Imperial System* (2d ed., N. Y., 1897, Putnam, \$3.00). "Heroes of the Nations."
- * FRANK, TENNEY. *A History of Rome* (N. Y., 1923, Holt, \$3.50). "American Historical Series."
- GAYLEY, C. M. *The Classic Myths in English Literature and in Art* (2d ed., Boston, 1911, Ginn, \$1.92).
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Prologue

History is a record of what civilized men have thought or said or done in past times — whether a day, a year, a century, or thousands of years ago. Men live and have long lived in association and not in isolation, so that history deals with social groups such as states and nations. Just as biography describes the life of individuals, so history relates the rise, the growth, and sometimes the decline, of human societies.

History is not concerned solely with rulers and warriors, forms of government, public affairs, and domestic and foreign wars. More and more, history becomes an account of the entire life of a people. The historian wants to learn about their houses, furniture, costumes, and food; what occupations they followed; what schools they supported; what beliefs and superstitions they held; what amusements and festivals they enjoyed; and what inventions and discoveries they made. Human progress in industry, commerce, science, art, music, literature, law, morals, religion, and other aspects of civilization is what chiefly interests the historical student of to-day.

History is a kind of artificial memory, preserving the experiences of the social group. Open a current newspaper or a magazine of public opinion. You cannot read very far without finding yourself deep in history. Why Great Britain is a monarchy and France is a republic; why the Japanese emperor rules by divine right; why the pope is called the Supreme Pontiff; why there are so few Protestants in Latin America; why communism has triumphed in Soviet Russia; why some superstitious people believe in the influence of the stars on human destinies — history alone will answer these questions for you. One who is ignorant of history may be likened to a sufferer from aphasia (loss of memory), whose former life is utterly a blank. On the other hand, a person acquainted with history may be said to live in all times and among all peoples. Nothing human is alien to his sympathy and understanding. The study of history has made him a citizen of the world.

All achievements of man have a sort of immortality. They endure after those responsible for them have passed away. The inventions and discoveries, by which man betters his lot, are handed down to his successors. There is thus an accumulation of knowledge, which enables each generation to go further than the previous one and without beginning everything anew. A social group moves forward as in a relay race, each generation taking over what its predecessors have accomplished, and at the same time making its own contribution to the general fund. This past of mankind forms a social heritage, just as truly as our minds and bodies form a physical heritage from our ancestors. It grows ever larger with the lapse of time, like a coral reef formed by the secretions of myriads of polyps, like a mighty stream fed by countless tributaries. The study of history acquaints us with our social heritage and shows us that we are truly heirs of all the ages.

The old Roman door god, Janus, was always represented with a double face, because a door has two sides. History has a Janus-like aspect: if it looks backward it also looks forward. The historian nourishes the hope that what he can tell us of the past activities of mankind may be used to throw light upon the problems of the present and even of the future. He therefore selects out of the countless facts available those which will help us to understand the life of to-day and fit us for the life of to-morrow. He turns away from the merely curious and picturesque features of the human story to set forth the constructive work of man throughout the centuries. The study of history thus contributes to social betterment and the forward movement of humanity.

Finally, the study of history makes it clear that many industries and arts, many languages, customs, and religions, have been carried from one people or social group to another. We shall learn in this book how much of American civilization came from that of western Europe; how European civilization was based on that of Greece and Rome; and how that, in turn, was indebted to the civilization of the Near East, above all, of Egypt, Babylonia, and Palestine. The trail then becomes more and more obscure until we lose it in the mists of prehistoric times. Our survey of ancient, medieval, and early modern history will teach us how true it is that the roots of the present lie deep in the past.

Part I

FOUNDATIONS OF CIVILIZATION

(CHAPTERS I-II)

Not so long ago even educated persons supposed that man had been living on the earth for only the few thousand years for which there are written records. We now have a very different idea of the human past. Just as the geologist shows how the solid crust of the earth was formed and molded in remote ages and how this crust contains the remains of plants and animals which once flourished and then disappeared, so the archæologist (as he is called) uncovers in one part of the world after another the evidences of man's activity during an immensely long period before the introduction of writing and the beginning of historic times. Thanks to the archæologist, we can now go in search of our distant ancestors and learn a good deal about them, especially about their tools and weapons, their customs, beliefs, and arts. We are interested in them because we are so heavily indebted to them. What they accomplished in the way of better living they handed down to us, their descendants and their heirs. Our civilization has its foundations in their discoveries and inventions. Knowledge of earliest man (Chapter I) is therefore essential to an understanding of history.

The division of mankind into more or less distinct races and subraces occurred at a remote time and persists to-day. These racial groups have made very unequal progress. Some have remained savages or barbarians. Others have done much more in the way of reflective thought, practical invention, artistic expression, and other aspects of human culture. We need to know what branches of mankind have been the leading actors on the historic stage, where and when they first appeared, and how they moved about from one part of the world to another. A survey of the world's peoples (Chapter II) also forms a necessary preliminary to the study of history.

CHAPTER I

EARLIEST MAN

The first pathetic totterings of culture were only attained through a tale of ages compared to which the whole name-and-date period is of negligible amplitude. Fire, cattle-herding, weaving, pottery, tillage, the metals, horse-taming, and the going down to the sea in ships of men with hearts of treble brass, were world-shaking discoveries and adventures.

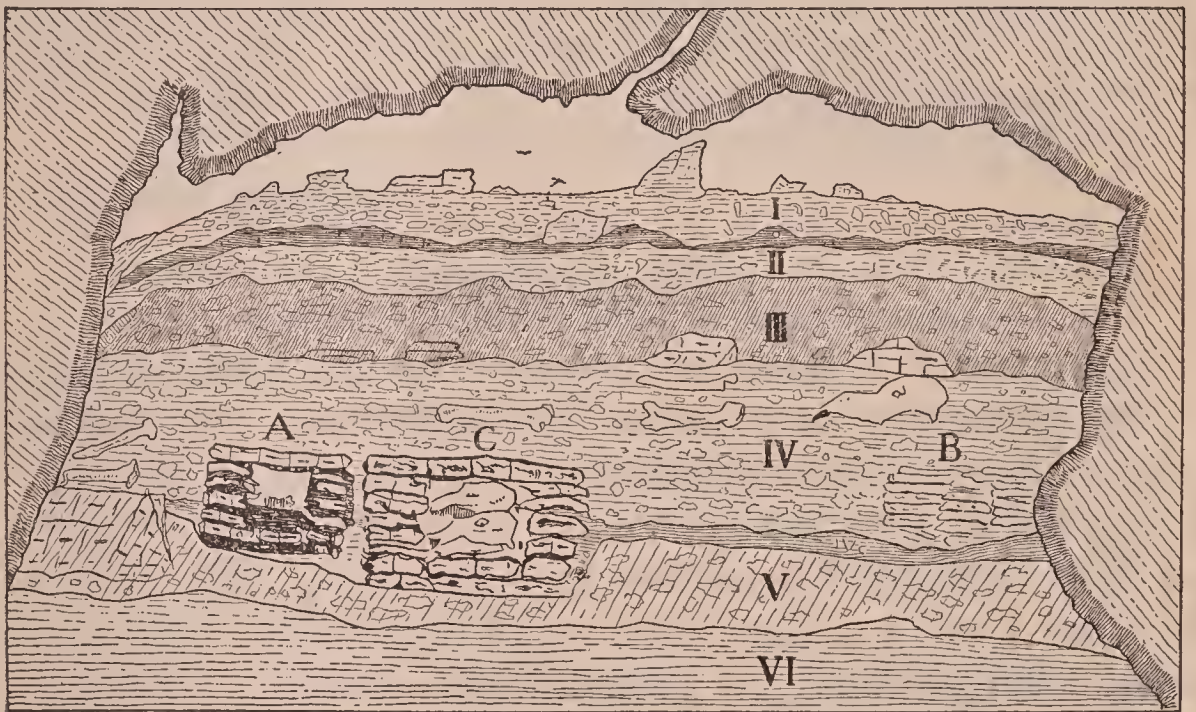
— ROBERT BRIFFAULT

1. CIVILIZATION

THE word “civilization” comes from the Latin adjective *civilis*, pertaining to a citizen. The old Greeks and Romans, who were city-dwellers, considered their modes of life to be far superior to those of foreigners, and so they regarded themselves as alone being truly civilized, as alone having a high standard of citizenship. For us the word “civilization” has a much wider meaning. It now implies all that superiority in ways of living which separates men as members of states and nations from men who live only in rude hordes and tribes.

Civilization, so considered, is a *recent* thing and, in comparison with the savagery and barbarism which everywhere preceded it, almost a thing of yesterday. Civilization really began not more than five or six thousand years ago and then only in the river valleys of Egypt and western Asia. The Egyptians and Babylonians by this time were cultivating the soil, laying out roads and canals, working mines, building cities, organizing stable governments, and keeping written records. All the rest of the world was inhabited by savage and barbarous peoples, whose descendants still dwell in the wilder and less accessible parts of every continent.

The savage is a mere child of nature. He secures food from wild plants and animals; he knows nothing of metals, but makes his tools and weapons of wood, bone, and stone; he wears little or no clothing; and his home — if he has a home — is merely a cave, a rock shelter, or a rude bark hut. Savage peoples are still found in the interior of South America, Africa, Australia, and other regions of the world. Barbarism forms a transitional stage



DEPOSITS IN A SWISS CAVE

The cave of Drachenloch, near Ragatz, Switzerland, contains four layers of relic-bearing deposits. The layers are numbered II, III, IV, and V in the drawing. At A were hearths with charcoal; at B an assemblage of flat stones; and at C an altar on which the skulls of cave bears were piled. Stone and bone implements found in the cave testify to its occupancy by man at a remote epoch, tens of thousands of years ago.

between savagery and civilization. The barbarian has gained some *control* of nature. He has learned to sow and reap the fruits of the earth — instead of depending entirely upon hunting and fishing for a food supply — to domesticate animals, and ordinarily to use implements of metal. Barbarous peoples at the present time include certain American Indians, some of the Pacific Islanders, and most of the African Negroes.

The facts collected by modern science make it certain that

man was first a savage and then a barbarian before he reached any degree of civilization. We know this, not on the evidence of written records — earliest man ^{Human} made neither inscriptions nor books — but from ^{progress} the things which he left behind him in many parts of the



EUROPE DURING THE GLACIAL PERIOD

The dotted areas indicate parts of the ancient mainland now covered by the sea, but elevated above sea level during the earlier part of the Glacial Period. The black line shows the southern limit of the Scandinavian ice field at the time of its greatest extension.

world, particularly in Europe and the Mediterranean region. These include a few of his own bones, many bones of animals killed by him, and a great variety of tools, weapons, and other objects. Systematic study of such relics and remains affords some idea of human progress before the dawn of civilization.

2. THE OLD STONE AGE

The first traces of man are found in the Old Stone, or Palæolithic, Age. This name refers to the chipped flints or other hard stones which were then commonly used as tools and weapons. While almost every region of the world has had a Palæolithic Age, we know most about it in Europe. Man was living there at a remote time. He was living there when gigantic ice fields and glaciers covered a large part of the Continent; when land-bridges connected what are now the British Isles with the mainland, Spain and Italy with Africa, and the Balkan peninsula with Asia Minor; and when such animals as the woolly mammoth, woolly rhinoceros, saber-tooth tiger, cave bear, bison, reindeer, and wild steppe horse ranged through the forests and over the plains. The duration of the Palæolithic Age in Europe must therefore be reckoned by tens of thousands of years. Cautious students do not limit themselves to dates, however, being content with the realization that the Palæolithic Age was by far the longest stretch of man's prehistory.

Man's first tools and weapons were those that lay ready to his hand. A branch from a tree served as a spear; a thick stick in his strong arms became a club; while stones picked up at haphazard were thrown as missiles or used as pounders to crack nuts and crush big marrow bones. Eventually, man discovered that a shaped implement was far more serviceable than an unshaped one, and so he began chipping flints into rude hatchets, knives, spearheads, borers, and the like. No slight skill is required to chip a flint along one face or both faces until it takes a symmetrical form. Practice makes perfect, however, and the Palæolithic Age for the most part shows steady improvement in shaping not only stone implements but also those of bone, mammoth, ivory, and reindeer horn. Many different kinds of implements, adapted to special uses, were gradually produced. In addition to those just mentioned,

we find awls, wedges, saws, drills, chisels, barbed harpoons, and even so neat a device as a spear-thrower. Bone and wooden handles also came into use, thus adding immensely to the effectiveness of tools and weapons.



PREHISTORIC STONE IMPLEMENTS

1. Eolith ("dawn stone"), a small rough stone, one part shaped as if to be held in the hand, and the other part edged or pointed for cutting. Some eoliths may be natural productions, but others seem to be of human workmanship.

2. Palæolithic "fist hatchet," so-called because it was grasped in the hand by the narrow part and was used without a handle.

3. Neolithic ax head, finely chipped and polished.

Palæolithic man was a fire-user before he was a fire-maker. Embers from fires started by lightning or by other natural agencies were kept alive and carried from place to place long before man learned to kindle a blaze at will. He may have done so by rubbing two pieces of wood together, the friction method most common among savages to-day. More probably, he struck a piece of iron pyrites with a flint, allowing the sparks to fall into a bed of dry grass or leaves. Flint, out of which the earliest tools were made, thus played a part in taming the great elemental force of fire. The discovery of fire made it possible for man to cook food instead of eating it raw, to smoke meats and thus preserve them indefinitely, to protect himself at night against animal enemies, and to make his cave home comfort-

able. Later, the use of fire enabled him to bake clay into pottery and to smelt metals, but these inventions were not made in Palæolithic times.

The men of this age doubtless passed much of their time in the open, following the game from place to place, and, when night came on, camping out under the stars. They may have built huts of bark and boughs, and no doubt they learned how to construct underground habitations by burrowing and digging. More commonly they took shelter under rock ledges and in caves,

Habitations



A MAMMOTH

An engraving on a piece of ivory tusk. Found in the rock shelter of La Madeleine, France. Represents a woolly mammoth charging. Comparison with the remains of mammoths completely preserved in the frozen soil of Siberia shows that the Palæolithic artist accurately delineated the animal's protuberant forehead, hairy covering, and huge curved tusks.

provided the bears, lions, and hyenas already in possession could be ousted. Limestone caverns, often very deep and roomy, are numerous in western Europe, where they seem to have been occupied by successive generations for many centuries. Huge accumulations of ashes and charcoal, stone implements, bones of animals, and sometimes those of man himself cover the floor of a Palæolithic cave to a depth of many feet. These objects are often found sealed up in stalagmite deposits formed by lime-burdened water dropping from the roof. What was man's home has thus become a museum, only awaiting investigation by a trained student to reveal its story of the past.

Palæolithic man at the outset must have lived on what nature supplied in the way of wild berries, nuts, roots, herbs, honey, the eggs of wild fowl, shellfish, and grubs, and on the small animals which could be killed ^{Food supply} by throwing stones and sticks. As his implements improved and his skill increased, he became a fisher, a trapper, and a hunter of big game. He hunted the woolly mammoth, European bison, reindeer, and especially the steppe horse, which at one time roamed in great herds over western Europe. There is a place in France, near Lyons, containing the bones of at least one hundred thousand horses, which had been slaughtered by driving them over a precipice in the neighborhood. Another place (in Czechoslovakia) seems to have been a hunter's paradise, for there have been found the bones and tusks of more than a thousand mammoths, besides the remains of many cave bears and other carnivores. The pelts of the slain animals were made into covers and clothing, as we know from the discovery of flint skin scrapers and bone needles.

Some of these cave dwellers, especially in southern France and northern Spain, were artists of no mean ability. They made designs on bone implements, modeled figures in clay, carved statuettes from stone and ^{Art} ivory, and covered the walls of their caves with a variety of engravings and paintings, the oldest in the world. How old these are may be judged from the thick deposits which often overlie them and from the fact that many animals represented have become extinct or only survive in distant regions. A French cave contains more than eighty pictures of bison, mammoths, horses, reindeer, and one woolly rhinoceros. The artist in most cases could have had no living models, but worked from memory by the dim light of a torch or of a moss wick fed with melting grease. The best pictures of animals are remarkably lifelike, far surpassing the efforts of modern savages. The Spanish caves contain many pictures of men and women, sometimes shown dancing or fighting, but more often grouped with animals in hunting

scenes. The human figure, however, is never well rendered; when the artist tried to engrave or paint it he came to grief; he could draw only animals.

“Later he pictured an aurochs — later he pictured a bear —
Pictured the saber-toothed tiger dragging a man to his lair —
Pictured the mountainous mammoth, hairy, abhorrent, alone —
Out of the love that he bore them, sciving them clearly on bone.”

The cave dwellers apparently had some religious ideas. Bodies buried in caves were sometimes surrounded by offerings of food, implements, and ornaments, which must have been intended for the use of the deceased in another life. Such care for the dead indicates a belief in the soul and in its survival after death.

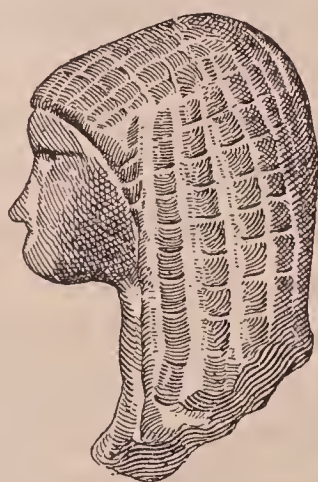
There are other aspects of the Palæolithic Age about which little or nothing can be learned with certainty. We may assume, from what is known of present-day savages, that even at this remote period people had begun to coöperate in hunting and for defense



HEAD OF A GIRL

Musée St. Germain, Paris

A small head of a young girl carved from mammoth ivory. Found at Brassempouy, France, in cave deposits belonging to the Old Stone Age. The hair is arranged somewhat after the early Egyptian fashion. Of the features the mouth alone is wanting.



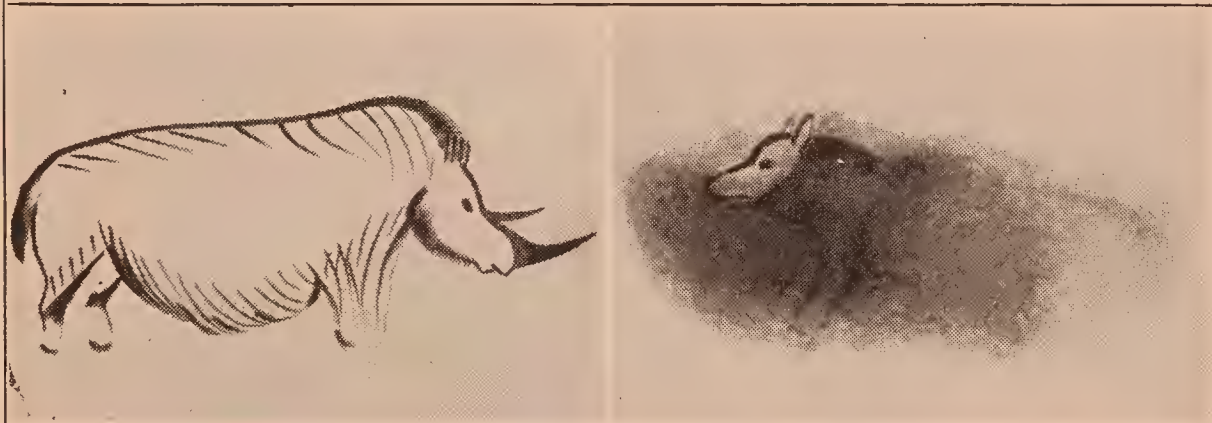
against animal and human foes. Each group must have been small — a few hundred individuals at the most — for population was scanty. Doubtless there was government of some sort, by the chiefs or the elders, and doubtless there was justice of some sort, restraining human passions and imposing a measure of law and order.

Probably the family had also appeared, and men and women were beginning to live together more or less permanently



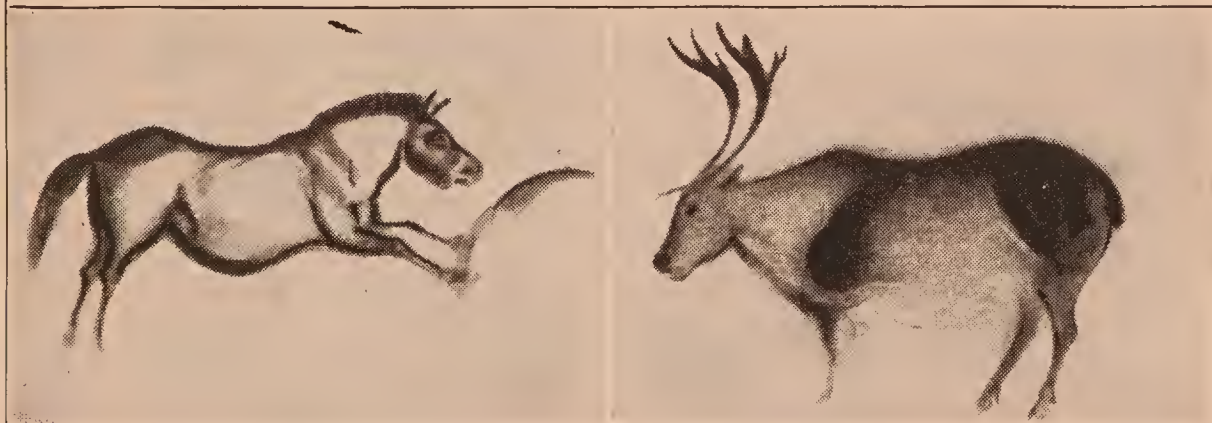
Bison

Wild Boar



Woolly Rhinoceros

Wolf

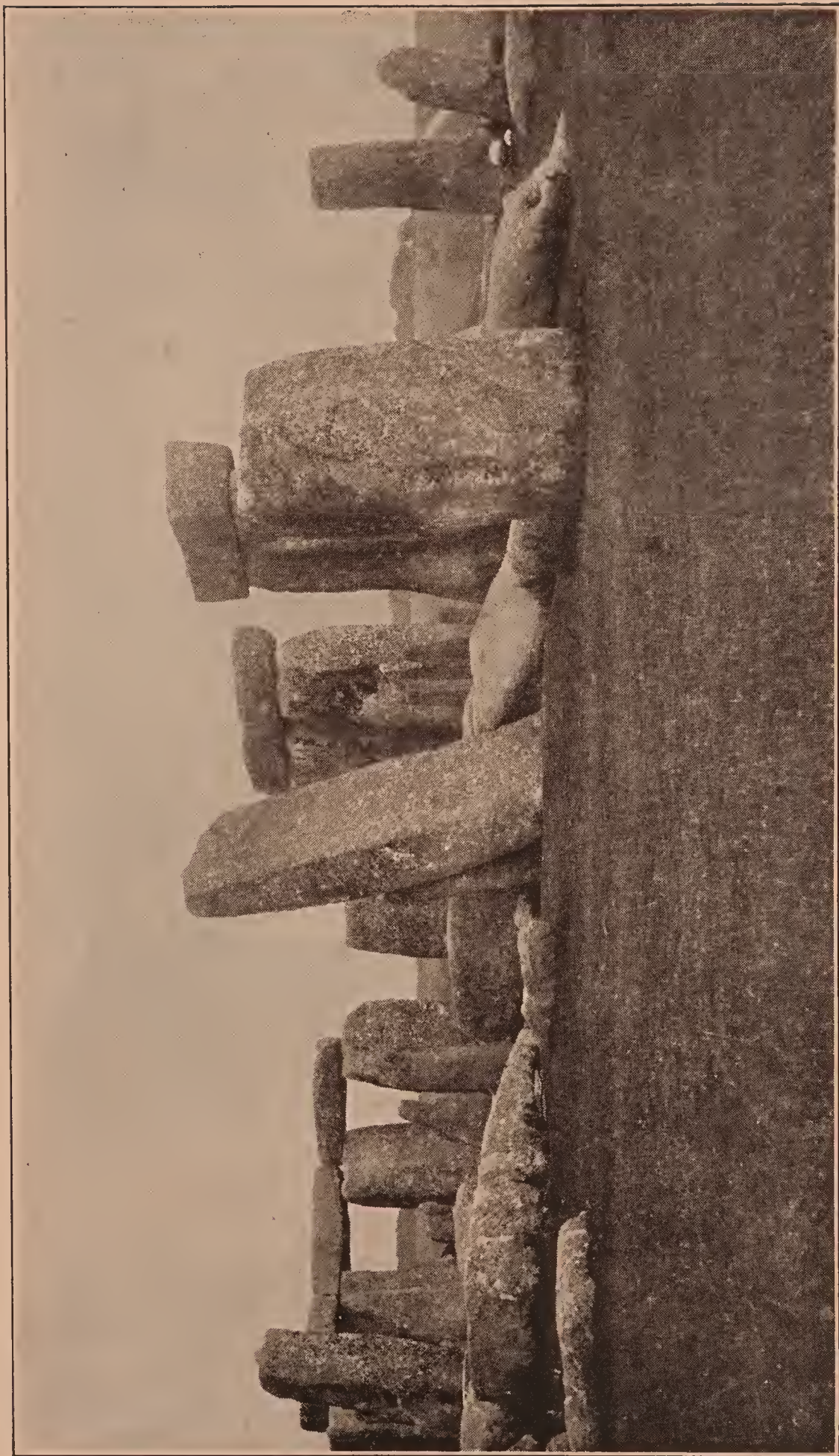


Wild Horse

Reindeer

ART OF THE CAVE MAN

These remarkable pictures, with the exception of the picture of a wild boar, are found on the walls of a cave known as Font-de-Gaume, department of the Dordogne, southwestern France. The representation of a wild boar comes from the Altamira cave in northern Spain. Of the animals represented, the woolly rhinoceros is extinct, the European bison (related to the American "buffalo") is almost extinct, and the wild horse survives only on the plains of Mongolia.



STONEHENGE

Stonehenge, on Salisbury Plain in the south of England, is the most impressive antiquity in the British Isles. The monument seems to date from the close of the Neolithic Age or from the beginning of the Bronze Age. It probably served as a tomb, or group of tombs, for prehistoric chieftains. As viewed today, it consists of an earthwork and the remains of two circles of upright stones inclosing two ellipses, both open at one end. Many of the stones have fallen down or been carried away for building purposes. Stonehenge is now preserved as a national monument.

under some form of marriage. The social life of man, as well as his religion, art, and material culture, is very ancient.

The Palæolithic Age began in Europe many thousands of years ago, when geographical and climatic conditions were quite unlike what they are now; when vast forests, dense jungles, swamps, and steppes covered the land; and when wild animals, in variety and number more than can be conceived, lurked on every side. Here and there in this strange, terrible world lived a few thousand human beings, not yet lords of creation, but culturally so low that they have left to us only their rudely chipped stone implements. Alone, unaided, they began to invent, to make discoveries, and so to take the first steps in human progress. The Palæolithic Age ended with men in possession of the fundamental elements, the raw materials, of civilization. They made many tools and weapons not only of stone but also of wood and bone; occupied and perhaps built shelters; controlled fire; wore clothing; waged successful war on the beasts about them; and found time for ceremonies of magic and religion, for remarkable achievements in the fine arts, and for social life. They had accomplished much, even though they remained savages unable to tame animals or till the soil. These and other cultural acquisitions were reserved for the Neolithic Age.

3. THE NEW STONE AGE

The Neolithic, or New Stone Age, when men began to grind and polish some of their stone implements after chipping them, began in Europe probably not more than seven or eight thousand years ago. The map of Europe then had nearly the same outlines as to-day. The Scandinavian peninsula was freed from the great mass of ice in which it had lain buried. Great Britain and Ireland were now separated from the Continent by the shallow waters of the North Sea, English Chan-

First steps
in human
progress

Europe in
Neolithic
times

nel, and Irish Sea. Owing to the sinking of the Mediterranean area, Spain and Italy were no longer joined to North Africa by land-bridges. The plants which flourished in colder Palæolithic times gave place to those characteristic of a temperate climate, and forests began to cover what had formerly been treeless steppes. The woolly rhinoceros, woolly mammoth, and cave bear became extinct; the musk sheep and reindeer retreated to Arctic latitudes, while the lion, hyena, and other carnivores found their way into tropical regions. Only a few animals associated with Palæo-



A SWISS LAKE DWELLING (RECONSTRUCTION)

lithic times survived into the Neolithic era; these included the elk, wild boar, and European bison.

We do not yet know what became of the Palæolithic men. They may have become extinct; they may have moved toward the northeast into Siberia and Arctic America; or they may have remained in their old homes and intermingled with the invading Neolithic peoples. These newcomers apparently came from western Asia and northern Africa and gradually spread over all Europe. The Neolithic peoples belonged to the Cau-

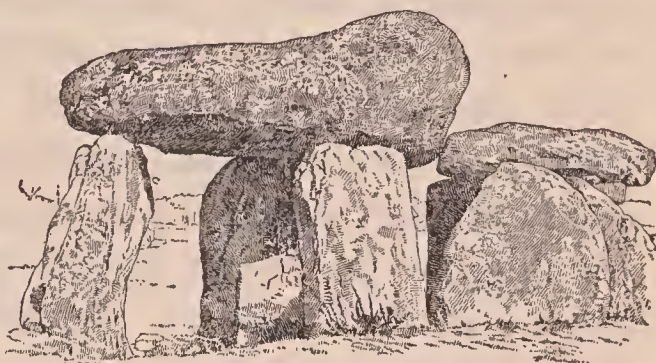
casian or white race. Their blood flows in the veins of modern Europeans, who are chiefly their descendants.

Our knowledge of the Neolithic Age comes, not from deep-lying or sealed-up deposits, such as those in Palæolithic caves, but from remains found on or near Neolithic the surface of the soil or in rubbish heaps and remains

burial grounds. In Denmark and along the Baltic coast stretch huge mounds of bones and shells, marking the sites of former camping places. These "kitchen middens," or

refuse heaps, are sometimes a thousand feet long, two to three hundred feet wide, and ten feet high; covered with vegetation they look like natural mounds. Implements of stone, bone, and wood, together with pieces of pottery and other things of human workmanship, are found in the "kitchen middens." Switzerland affords numerous remains of lake dwellers, who, for protection against their enemies, lived over

the water in huts resting on sharpened piles driven into the bottom of the lake. The huts have disappeared, but the mud about the piles contains thousands of objects, including animal bones, seeds of various plants and fruits, implements, shreds of coarse cloth, fragments of pottery, household utensils, and bits of furniture. Neolithic men also erected many stone monuments, either single pillars or groups of pillars inclosing chambers and circles. The former often marked a grave; the latter usually served as sepulchers for the dead. They are rude memorials of far-off times and vanished peoples.¹



A NEOLITHIC TOMB

Near Carnac in Brittany. A good example of the Neolithic stone monuments so numerous in France. The builders used the stones that were most accessible, splitting them when too large by means of wooden wedges or in some other manner. The stones were then rolled over logs or pushed down earthen ramps to the desired site and were erected without the use of machinery.

¹ See the plate facing page 11.

The Neolithic Age covered only a brief space of time, as compared with its predecessor, but it was an age of conspicuous advance. Neolithic implements, though still of stone, bone, and wood, were often of exceeding beauty and finish, particularly arrowheads (testifying to the invention of the bow), and stone axes with a sharp cutting edge. The men of the "kitchen middens" began to make pottery, chiefly for cooking vessels, and they domesticated the dog. The lake dwellers possessed cattle, goats, sheep, and swine, as well as dogs; plaited baskets, spun and wove textiles, prepared leather, built boats, used wheeled carts, and, most important of all, cultivated some of the cereals, including wheat, barley, and millet. The new sources of food available enabled Neolithic peoples to abandon the migratory life of hunters and fishers and to become settled farmers. Their community life must have been well organized, for the erection of lake dwellings and stone monuments required the coöperation of many persons. In short, Neolithic peoples were not savages; they had passed from savagery to barbarism.

The Neolithic Age was not confined to Europe. It also existed in western Asia, in Egypt, in North Africa, and on the islands of Cyprus and Crete. The entire basin of the Mediterranean formed a Neolithic center. Here the transition to the use of metals first occurred.

4. THE AGE OF METALS

Civilization rests on the metals, which first provided man with tools worthy of his wonderful hands and yet more wonderful brain. Stone is not pliable; it is very apt to split in use; and it is ground and polished only with great difficulty. There came a time when substitutes were sought for it, and for wood and bone as well, in the metals. Gold and silver early attracted man's attention and provided him with ornaments. They were less

“precious,” however, than the harder tin, copper, bronze (a fusion of these two), and iron.

How metallurgy arose we can only guess. Either by accident or by experimentation it was learned that while some stones cracked in a fire and some were scarcely affected by it, still others, subjected to intense ^{Metallurgy} heat, became soft and malleable. Then followed the furnace, bellows, anvil, sledge, tongs, and all the appliances and processes of the smith’s craft. With its development the metals became indispensable to man, so that in a sense the Age of Metals continues still and must continue to the end of time.

The Egyptians seem to have been the first people to smelt metals. Some of the most ancient graves in Egypt, dating from about 4000 B.C., contain needles and chisels made by smelting the crude copper ore found in ^{Copper} the Nile Valley. The Egyptians at a very early period began to work the copper mines on the peninsula of Sinai. The Babylonians may have obtained copper from the same region. Another source of copper was the island of Cyprus, which is rich in that metal. Copper implements gradually spread into Europe, and with their use the Neolithic Age was succeeded by the Age of Metals.

Copper implements, being soft, did not keep an edge. Ancient smiths discovered that the addition of a small quantity of tin (about one-tenth) to the copper produced the much harder and tougher alloy ^{Bronze} called bronze, as superior to copper as steel is to iron. Where this simple but most important discovery took place, we cannot say. Bronze made its appearance in Egypt and Babylonia between 4000 and 3000 B.C. and somewhat later in Cyprus, Crete, Asia Minor, and the coasts of Greece. Traders afterward carried the new metal throughout the length and breadth of Europe.

The great durability and hardness of iron must have been soon noticed by metal workers, but, as compared with copper and tin, it was difficult both to mine and to smelt. Hence

the introduction of iron occurred at quite a late period. The Egyptians seem to have made little use of iron before 1500 B.C. They called it the "metal of heaven," as if they obtained it from meteorites. In the first five books of the Bible iron is mentioned only thirteen times, though copper and bronze are referred to forty-four times. In the Homeric poems of the ancient Greeks we find iron considered so valuable that a lump of it forms a prize in an athletic contest. Western and northern Europe became acquainted with iron only in the last thousand years before Christ.

The superior qualities of iron have secured for it the chief place among the metals. Nevertheless, peoples without any knowledge of iron are met with in remote parts of the world. Some Australian tribes, for instance, continue to make stone implements as rude as those of Palæolithic man in Europe. The South Sea Islands, owing to their peculiar formation, produce no metals. Their inhabitants, when discovered a few centuries ago, were still in the Stone Age, and so ignorant of metal that they planted the first iron nails obtained from Europeans, in the hope of raising a new crop. Among the Malays and the African Negroes the knowledge and use of iron also followed immediately upon the Stone Age. The American Indians, before the discovery of the New World, knew nothing of iron. Most of them used stone implements like those of Neolithic Europe, together with unsmelted copper, gold, and silver. In Mexico and Peru, however, smelted copper and bronze were also known. India, Indo-China, and China afford evidence of the regular succession in those regions of the use of copper, bronze, and iron.

The introduction of the metals brought about a revolution, the greatest that the world has seen or that it will ever see.

The history of civilization has been declared to be the history of the metals in the hands of man. No wonder that around these treasures of earth, gathered from the glittering sands or smelted from the deep

CENTERS OF CIVILIZATION IN THE OLD WORLD



(Wm. Eng. Co., N.Y.)

rock, there grew up many a legend which told of wondrous smiths such as the Greek Hephæstus (Vulcan), whose forge was in the smoking crater of Mount Ætna, or the Hebrew Tubal-Cain, who lived in the seventh generation after Adam and was “a master in all copper and iron work” (*Genesis*, iv, 22).

5. DAWN OF CIVILIZATION

Civilization, resting on the metals, thus arose only a few thousand years ago in certain isolated areas. Those in the Old World were principally Egypt, Babylonia (the Tigris-Euphrates Valley), northern India, and central China. Those in the New World — at a much later date — were Mexico, Central America, and Peru. The areas mentioned have certain features in common. They are, or were, fertile regions, where food could be easily produced, wealth multiplied, and large populations supported by farming and trade. They are, or were, regions with a favorable climate, where excessive cold did not stunt body and mind or excessive heat sap human energies. Some of them were also well-protected regions, surrounded by mountains or deserts, so that access to them by ruder peoples was not easy. Their inhabitants, accordingly, enjoyed opportunities not found elsewhere to develop the arts of civilized life.

Civilization has spread from its original centers until it now covers the greater part of the habitable globe. Uncivilized peoples, who once occupied all the world, have been exterminated or else have been pushed off to remote regions, such as the interior of Australia, equatorial Africa, northern Siberia, tropical South America, and the islands of the Pacific. Even those who still survive are now coming rapidly under civilized influences. History, from the widest point of view, thus forms a record of the *displacement* of savagery and barbarism by civilization.

Centers of
early civiliza-
tion

Spread of
early civiliza-
tion

FOR EXPLANATION

savagery	Palæolithic	New Stone Age
barbarism	Neolithic	kitchen middens
Glacial Period	Old Stone Age	lake dwellings

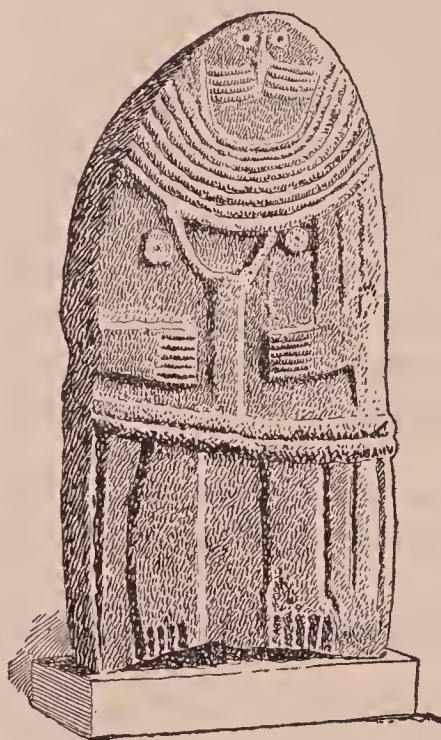
FOR DISCUSSION

1. Why has history been called the "biography of society"?
2. What is meant by calling history the "autobiography of the human race"?
3. Distinguish between the three stages of savagery, barbarism, and civilization, and give instances of existing peoples in each stage.
4. What is meant by calling man the "tool-making animal"?
5. Why should the discovery and use of fire be regarded as more significant than the discovery and use of steam?
6. Why has the invention of the bow-and-arrow been of greater importance than the invention of gunpowder?
7. How did the domestication of animals affect the occupations and interests of man?
8. How does the presence of few tamable animals in the New World help to account for its tardier development as compared with the Old World?
9. Why were copper and bronze in use long before iron became a common metal?
10. Mention several ways in which metals may have been discovered and made useful to primitive man.
11. "The history of man is largely a history of great inventions." Comment on this statement.
12. "True civilization begins, as the very name suggests, with the foundation of cities." Comment on this statement.

FOR FURTHER STUDY

1. List these words and find definitions for them: *civilization, culture, society, nation, state, government, institution, politics, economics, history, and prehistory.*
2. Trace the farthest descent of the ice sheet in Europe during the Glacial Period (map, page 5).
3. Distinguish the original centers of civilization in the Old World from the derivative centers (map, page 17).
4. Read Rudyard Kipling's story, "The Knife and the Naked Chalk" (in *Puck of Pook's Hill*) and prepare an oral report on the life and conditions described by the author.

5. Write a story called "A Prehistoric Edison," dealing with some inventions and discoveries that he might have made.
6. Make a list of fifteen important animals (both mammals and birds) domesticated by man. In what ways are these animals used?
7. Make a similar list of ten domesticated plants. Where did these plants originate?



A NEOLITHIC STATUE

A sandstone pillar, carved only in part, at Saint-Sernin in France. It shows the eyes as holes, a wide necklace, and four horizontal lines on each side of the face, possibly tattoo-markings. The mouth is not indicated. The figure probably represents a goddess.

CHAPTER II

THE WORLD'S PEOPLES

True morality should be the same for all the inhabitants of the globe. The savage man and the civilized; the white man, the red man, the black man; Indian and European, Chinaman and Frenchman, Negro and Lapp have the same nature. The differences between them are only modifications of the common nature produced by climate, government, education, opinion, and the various causes which operate on them.

— BARON D'HOLBACH

6. RACES OF MAN

THE human population of the world falls into more or less distinct groups having certain inherited traits of both body and mind. Such a group is a "race," which corresponds to "breed" in the case of the lower animals. Were these groups, these races, originally one or many? Have they sprung from a single stock or from several stocks? The answer now given by scientists is that the grand divisions of humanity are really blood relations, with a common, though remote, ancestry. The special characteristics of each race seem to represent what differences of climate, soil, diet, and other physical conditions have done to make men unlike in various parts of the world.

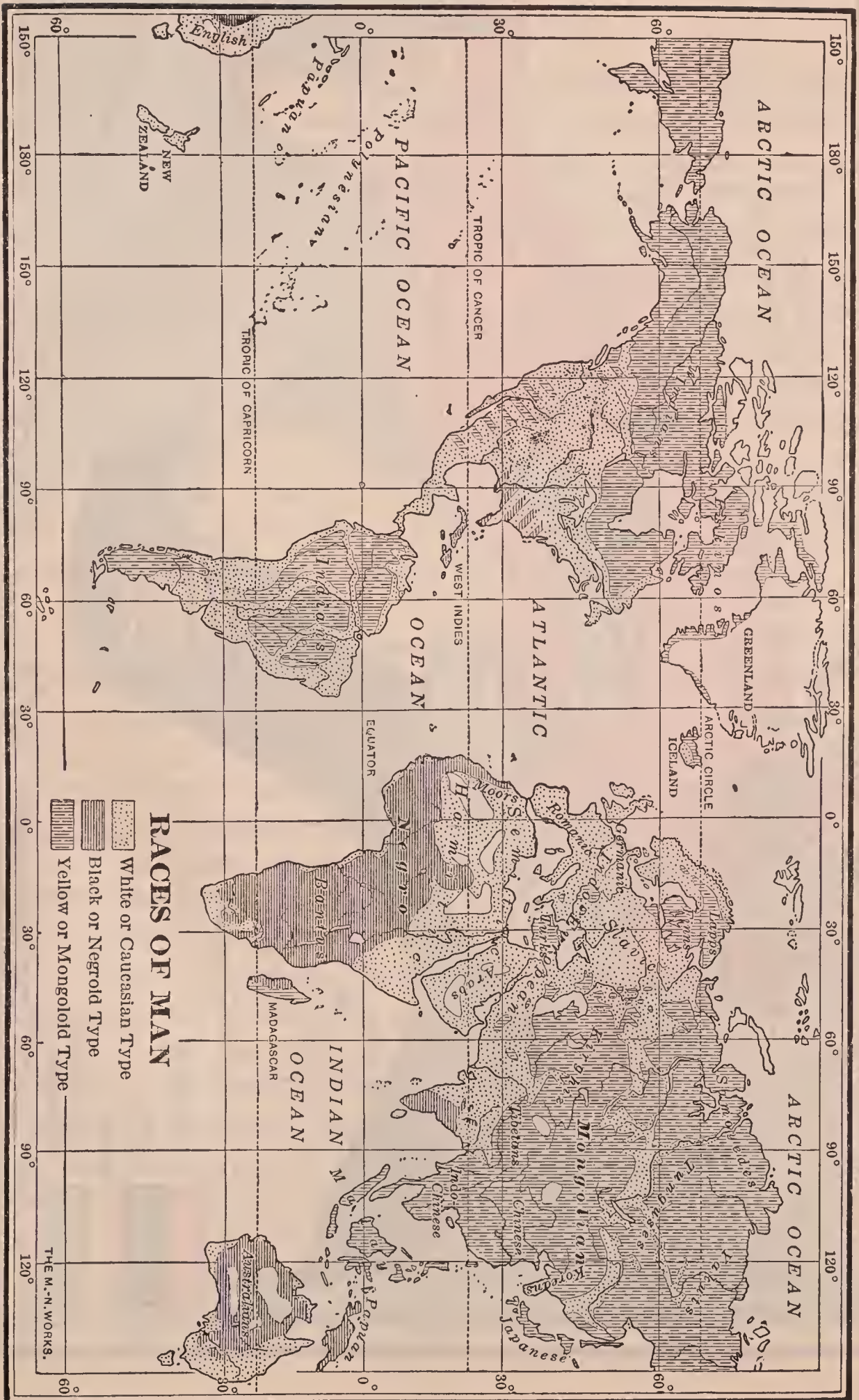
The development of races doubtless occurred very early, for they appear at the beginning of historic times. As far as we can tell, they have changed little or not at all since then. Five or six thousand years ago they were as strongly marked as now, judging from pictures on old monuments, the examination of ancient skulls, and the earliest written descriptions that have come down to us.

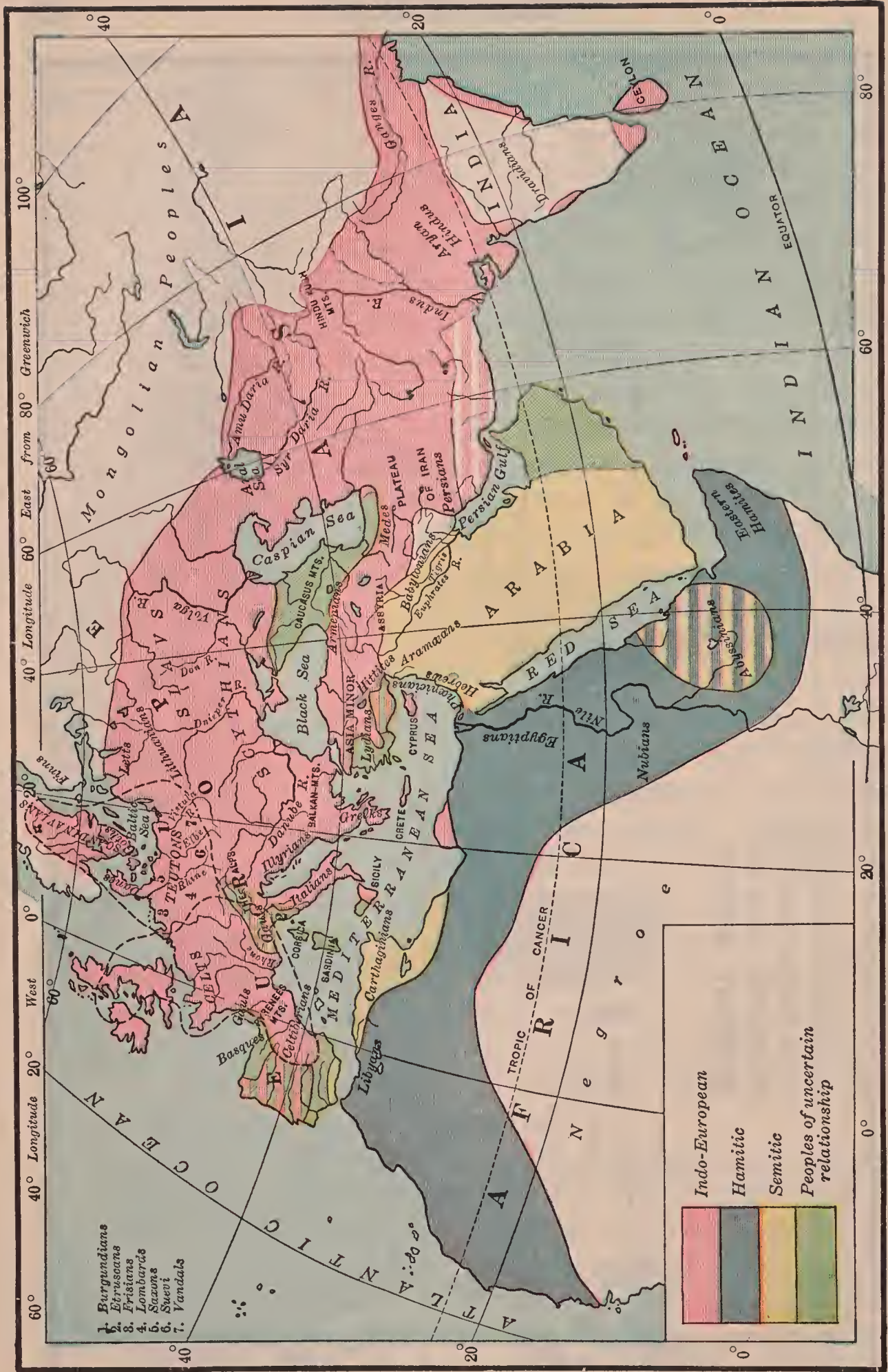
Racial distinctions are based on physical traits, especially skin color (black-brown, yellow-reddish, white), head form

(narrow, broad, medium), and texture of the hair (woolly, straight, wavy, or curly). Negroes, for example, have long, narrow heads and crisp, woolly hair, while Chinese and Japanese, in addition to yellow skins, have short, broad heads and straight, lank hair. Less important racial distinctions are found in the shape of the nose as thin and prominent or large and flat, in the orbit of the eyes as horizontal or oblique (compare the "almond" eyes of Orientals), and in the extent to which the upper and lower jaws project beyond the line of the face. By comparing these and other physical traits it becomes possible to recognize three primary races, which together account for at least nine-tenths of all the tribes and nations of the world and for more than nine-tenths of the world's population. The three races are generally called Negroid, Mongoloid, and Caucasian, though the color terms, black, yellow, and white, are also used as convenient, though not very accurate, labels for them.

When history opens, each of the races occupied quite distinct geographical areas. The Negroid race held most of Africa south of the Sahara, southern India, and Australia and the adjoining islands. The Mongoloid race held the north, east, and center of Asia, whence it spread over the Malay Archipelago, the islands of the Pacific, and the New World. The Caucasian race was limited to Europe, northern Africa, and southwestern Asia. The last four centuries have seen a wonderful expansion of Caucasian peoples, who now form the bulk of the inhabitants of North America, South America, Australia, New Zealand, and part of southern Africa.

Excepting the American and other Negroes that have for centuries been associated with whites, the Negroid race is still in the savage or in the barbarian stage of culture. The same holds true of the Mongoloid race, with the important exceptions of the Chinese, Indo-Chinese, and Japanese. Civilization has been developed and history has been made chiefly by peoples of the Caucasian race.





DISTRIBUTION OF THE WHITE RACE IN ANTIQUITY, ABOUT 1000-500 B.C.

7. HUMAN MIGRATIONS

If man is essentially one, he cannot have had more than one place of origin. He must have had a single cradle-land from which he subsequently made his slow way The human cradle-land over the globe. We may never discover its exact whereabouts, though almost certainly it was in the Old World, and quite probably in Asia. The vast size, widely varying life conditions, and central position of Asia all suggest that this continent was the birthplace of humanity. Man's movements from the common Asiatic home doubtless began even before the Glacial Period and did not end until after that period had entirely passed away.

Man's tendency to roam was the result of his constant quest for food, his desire for a more genial climate, his love of conquest and plunder, and sometimes the pressure Dispersal of mankind exerted by foes about him. Mere restlessness and longing for a change of scene must also have driven him forward, as is still the case with the vagabond Gypsies and the wandering tribes of the Asiatic steppes and the Sahara. Such migratory movements have been possible because of man's ability to adapt himself to varied surroundings. No region is too cold or too hot or too low or too high for him, provided it offers the necessary subsistence. He inhabits almost the whole earth, in spite of the extremes of temperature presented by the frigid and the torrid zones. He is found in regions below sea level (Caspian basin), as well as on table-lands elevated as much as fifteen thousand feet above the sea (Tibet). Man's powers of locomotion are equally surprising, for his steady and tireless gait will in the end leave every animal competitor behind. In short, man was well fitted to obey the Scriptural commandment: "Be fruitful and multiply, and replenish the earth, and subdue it."

Man has been migrating for thousands of years. Human remains unearthed at Palæolithic and Neolithic sites in Europe belong to several physical types, testifying to the

fact that even at this distant epoch Europe was occupied by more than one people. Other parts of the world have also witnessed extensive migratory movements. The Prehistoric migrations Polynesians started out from the coast of southeastern Asia and passed from one Pacific island to another over an uncharted ocean. Our Indians, whose ancestors probably entered America from Asia, crossing over at Bering Strait, spread eastward and southward until they reached the extremity of South America. These and other migrations were made by early man while at a low cultural level, before he possessed metal tools and weapons to overcome the obstacles offered by seas, deserts, rivers, and mountain ranges, as well as by the wild beasts that disputed his advance.

History tells of repeated invasions, conquests, and displacements of one people by another. We know that in Historic migrations Europe the inroads of Germans and Slavs were followed by those of Huns, Arabs, Mongols, and Turks, who came from Asia during the Middle Ages. Still another example of extensive migration is offered by the Northmen, or Vikings, who dotted Iceland and southern Greenland with their settlements. The colonization of America by Europeans, seeking overseas the wealth, adventure, and freedom which they could not find at home, is the most significant migratory movement in history.

Migrations, long continued and extending over great areas, have necessarily led to contacts between races and peoples and sometimes to racial fusion or mixture. Mixture of races and peoples Europe has for hundreds of years been a meeting place of peoples, with the result that the population of Italy, Spain, France, England, and other countries exhibits diverse strains. The United States furnishes another example. Here a population mostly English in origin has received within the past century many millions of emigrants from Continental Europe, so that the American type promises to be more or less unlike what it was during the Colonial era. Latin America, without a color line or color problem, where neither custom nor law raises any barriers

to the free intermingling of races, shows us all sorts of hybrid stocks, formed by the mixture of Indians, Africans, and Europeans.

8. LANGUAGES OF MAN

The contact of races and peoples, whether or not producing mixture between them, often results in the substitution of one language for another. The Negroes in the United States now speak English, while those in Latin America speak either Spanish or Portuguese. Arabic is now the speech of Palestine, Syria, Egypt, and North Africa, where in former times there were many different languages. Latin, carried by the Romans, displaced the earlier languages of Italy, Spain, and Gaul. Most of the Asiatic peoples who settled in Europe during the Middle Ages have exchanged their native tongues for those of Europeans. In short, men may adopt a foreign language and pass it on to their children as they may adopt a foreign religion or custom. Race and language are therefore not convertible terms.

The languages spoken by Caucasians belong, with some exceptions, to one or other of three families. Least important, historically, is the Hamitic family, named after Ham, a son of Noah (*Genesis*, x, 1, 6). Hamitic languages are still found in northern and eastern Africa, some of them among peoples who have more or less mixed with Negroes. Ancient Egyptian was a Hamitic language.

The second family is that of the Semitic languages, so called from Shem, another son of Noah (*Genesis*, x, 1, 22). Semitic-speaking peoples in antiquity included Babylonians, Assyrians, Hebrews, Phœnicians, and Arabs. To these must be added the Abyssinians of eastern Africa. The Semites, as the map shows, originally formed a compact group, but Arabs are now everywhere in northern Africa, while Hebrews (Jews) have spread all over the world.

The third family is that of the Indo-European languages. This name indicates that they are found in both India and Europe. The peoples using Indo-European languages in antiquity formed a widely extended group, which reached from India across Asia and Europe to the British Isles and Scandinavia. Aryans in India, Medes and Persians on the plateau of Iran, Greeks and Italians, and the Celtic, Teutonic (Germanic), and Slavic peoples of Europe spoke related tongues. Their likeness is illustrated by the common words for relationship. Terms such as "father," "mother," "brother," and "daughter" occur with slight changes in form in nearly all the Indo-European languages. Thus, "father" in Sanskrit (the old Aryan language of India) is *pitar*, in ancient Persian, *pidar*, in Greek, *patēr*, in Latin, *pater*, and in German, *Vater*. There must have been at one time a single speech from which all the Indo-European languages have descended. They are spoken to-day by about a third of mankind.

Indo-
European
languages

INDO-EUROPEAN LANGUAGES

1. Asiatic (Aryans, Medes, and Persians)
 2. Græco-Latin (Greeks, Italians, Spaniards, Portuguese, French, Rumanians)
 3. Celtic (Welsh, Irish, Highland Scots)
 4. Teutonic (Germans, Dutch, Danes, Norwegians, Swedes, English)
 5. Slavic
 - a. South Slavs (Jugoslavs)
 - b. West Slavs (Czechoslovaks, Poles)
 - c. East Slavs (Russians)
-

9. WRITING AND THE ALPHABET

The drawings and paintings made in the Palæolithic Age were mostly simple representations of objects. Man did not remain satisfied with them. He wanted to record thoughts

and actions, and so his pictures tended to become symbols of ideas. The figure of an arrow might be used to indicate the idea of an "enemy," and two arrows directed against each other, the idea of a "fight." Many savage and barbarous peoples still have this symbolic picture writing. The American Indians wrote on rolls of birch bark and on skins of animals, thus preserving stories, songs, and even tribal annals.

A new stage in the development of writing was reached when the picture represented not an actual object or an idea, but a *sound* of the human voice. This difficult but all-important step seems to have been taken by means of the rebus. It is a way of expressing words by

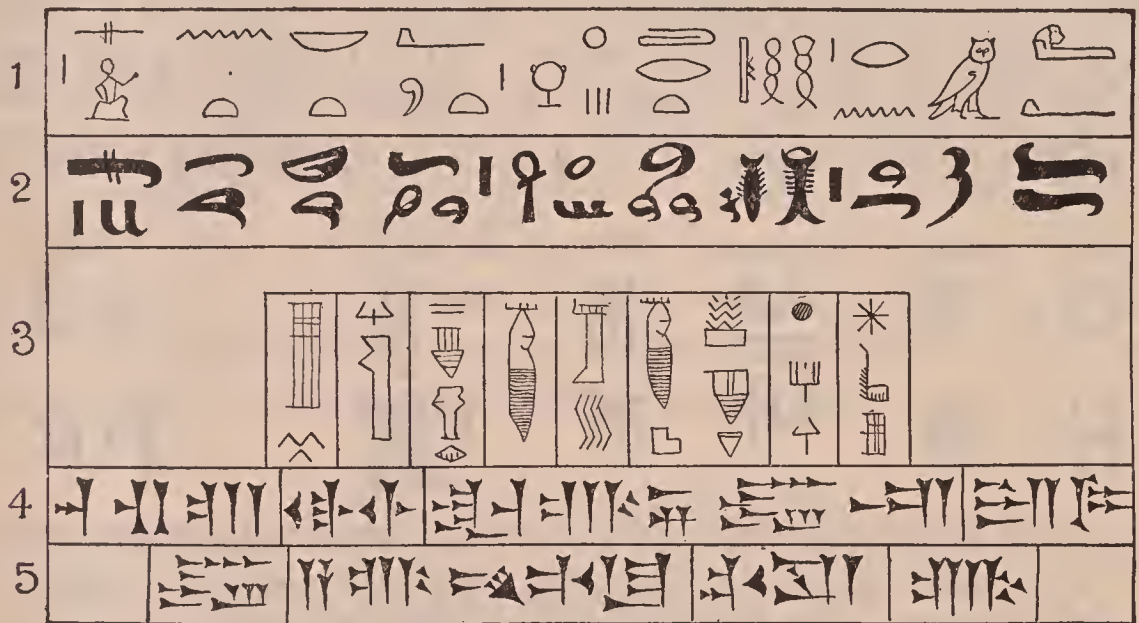


CHINESE PICTURE WRITING AND LATER CONVENTIONAL CHARACTERS

It is possible in some cases to recognize the original pictures out of which Chinese writing developed. Thus the sun, originally a large circle with a dot in the center, became a crossed oblong, which the painter found easier to make with his brush. Chinese is the only living language in which such pictures have survived and still denote what they denoted in the beginning.

pictures of objects whose names resemble those words or the syllables in them. What makes the rebus possible is the fact that every language contains words having the same sound but different meanings. The Indians of Mexico, before the Spanish conquest, had gone so far as to write names of persons and places by means of the rebus. They represented the proper name, Itzcoatl, by the drawing of a snake (*coatl*) surrounded by knives (*itz*). The Egyptian words for "sun" and "goose" were so nearly alike that the royal title, "Son of the Sun," could be suggested by grouping the pictures of the sun and a goose. Rebus-making is still a common amusement among children, but to early man it was a serious occupation.

In the simplest form of sound writing each separate picture or symbol stands for the sound of an entire word; hence there must be as many signs as there are words in the language. This is the case with Chinese writing. A dictionary of Chinese contains approximately twenty-five thousand words in good usage, every one represented by a separate written sign. No student ever learns them all, of course. It is enough for ordinary purposes to be familiar with about three thousand signs. The mastery of even this



EGYPTIAN AND BABYLONIAN WRITING

Below the pictured hieroglyphs in the first line is the same text in a simpler writing known as hieratic. The two systems, however, were not distinct; they were as identical as our own printed and written characters. The third line illustrates old Babylonian cuneiform, in which the characters, like the hieroglyphs, are rude and broken-down pictures of objects. Derived from them is the later cuneiform shown in lines four and five.










number is so laborious a process that reading and writing have never been popularized in China.

A more developed form of sound writing arises when signs are employed for the sounds of separate syllables. All the words of a language may then be written with comparatively few signs. The Babylonians and Assyrians possessed in their cuneiform (Latin *cuneus*, "wedge") writing signs for between four and five hundred syllables. Recent discoveries in Crete indicate that the

ancient inhabitants of that island had a somewhat similar system. The Japanese found it possible to express all the sounds in their language by forty-seven syllables, one standing for *ro*, another for *ha*, and so forth. The signs for these syllables were taken from Chinese writing.

The final stage in the development of writing is reached when the separate sounds of the human voice are analyzed so far that each one can be represented by a single letter. The Egyptians early made an alphabet. Unfortunately, they never abandoned their older methods

Letters

HEBREW NAMES	GREEK NAMES	HEBREW	PHŒNICIAN	WEST GREEK	EARLY LATIN	LATER LATIN
ALEPH	ALPHA			A	AA	A
BETH	BETA			B	[B]	B
GIMEL	GAMMA			^C	C	C
DALETH	DELTA			ΔDD	▷	D
HE	EPSILON			ƎE	E	E

CHARACTERS OF THE ALPHABET

The Greeks always believed that their alphabet came to them from Phœnicia. Proofs of such transmission are: first, the close resemblance between the forms of the oldest Greek letters and the Phœnician letters; second, the order of the letters; and, lastly, the names of the letters, which in Phœnician, Aramaic, Hebrew, and other Semitic languages are much the same as those in Greek. These names show the picture origin of the alphabetic signs. Thus, in Semitic languages *aleph* (*alpha*) means an ox; *beth* (*beta*) a house; *gimel* (*gamma*) a camel; *daleth* (*delta*) a door; and so on.

of writing and relied upon alphabetic signs alone. Egyptian hieroglyphs are a curious jumble of object-pictures, symbols of ideas, and signs for entire words, separate syllables, and letters. The writing is a museum of all the steps in the progress of writing from the picture to the letter.

As early, perhaps, as the tenth century B.C., the Phœni-

cians of western Asia were in possession of an alphabet. It consisted of twenty-two letters, each representing a consonant.

Phœnician alphabet (65) The Phœnicians seem to have borrowed their alphabetic signs, but whether from the Egyptians or the Cretans, or even in part from the Babylonians, remains uncertain. The Greeks, according to their own traditions, imported the alphabet from Phœnicia and added signs for vowels. The Greek form of the Phœnician alphabet afterward spread to Italy, where the Romans received it, modified some of the letters, and then passed it on to the peoples of western Europe. From them it has reached us.

10. THE RECORD OF THE PAST

History is based on written records. Some of these are inscriptions cut in stone, or painted over the surface of a wall, or stamped upon metal tablets. Other written records are documents of various sorts. The Babylonians used tablets of soft clay, on which their cuneiform signs were impressed with a metal instrument. The tablets were then baked hard in an oven, thus forming almost indestructible brick "books." The Egyptians traced their hieroglyphic characters with a pen and a dark pigment upon papyrus. This river reed grew plentifully in the Nile marshes. The stem was split into thin strips which were laid at right angles, pasted together, pressed, and dried, thus forming a sheet. The Greeks and Romans also used papyrus paper, as well as the more durable parchment prepared from sheepskin. Linen paper seems to have been a Chinese discovery, which the Arabs introduced into Europe during the Middle Ages. Printing, by means of movable type, was also known in the Far East before the first presses were set up in Europe about five hundred years ago (§ 194).

Inscriptions and documents preserve the memory of human achievements. As long as all information had to be

handed down by word of mouth from one generation to the next — the method of oral tradition — a genuine history was impossible. Traditional information soon became unreliable and often quite false, like village gossip that has been many times retold. Written records alone enabled men widely separated in space and time to share a common knowledge and transmit it to future ages. Men could now keep an account of the past which was exact, comprehensive, and ever growing with the growth of civilization.

Written records and history

History begins in different countries at different dates. The annals of Egypt go back more than three thousand years before Christ, and those of Babylonia are scarcely less ancient. Trustworthy records in China and India do not extend beyond 1000 B.C., while those of Greece and Rome are still later by several centuries. It was only after the opening of the Christian era that most parts of Europe entered the historic age. And it was not until the time of Columbus that the New World came into the light of history.

Beginnings of history

The whole historic age may be conveniently divided into three periods. Ancient history starts with Oriental peoples, who were the first to develop the arts of civilization, deals next with the Greeks, and ends with the Romans, who built up an empire embracing much of the civilized world. Medieval history is chiefly concerned with the peoples of eastern and western Europe during a thousand years or more after the decline and fall of the Roman Empire. Modern history now embraces almost all mankind. It is no longer a history of Asia or of Europe, but of the world. The student will understand, however, that it is really impossible to separate one historic period from another. The change from antiquity to the Middle Ages and, again, from the medieval to the modern world, was in each case a *gradual* process extending over several centuries. The truth is that the social life of man forms a continuous growth and that man's history is an uninterrupted stream.

Subdivisions of history

FOR EXPLANATION

race	Hamitic languages	syllabic writing
people	Semitic languages	hieroglyphs
Negroid race	Indo-European languages	cuneiform
Mongoloid race	Aryans	papyrus
Caucasian race	Sanscrit	parchment

FOR DISCUSSION

1. What is meant by the "unity of man"?
2. How do migrations often result in the fusion or mixture of peoples?
3. Give examples of peoples widely different in blood who nevertheless speak the same language.
4. How do you account for the names *Hamites* and *Semites*?
5. Show that the Indo-European languages are closely related. How is this relationship explained?
6. Is Chinese writing verbal, syllabic, or alphabetic? Was Egyptian writing one of these three exclusively?
7. Why is alphabetic writing superior to writing by syllables?
8. Why may the "Phœnician" alphabet be regarded as a composite invention?
9. What is meant by *oral tradition*? Why does it grow more and more unreliable in the course of time?
10. Comment on the importance of writing for the development of civilization.
11. In what century was the year 1930 B.C.? the year 1930 A.D.?

FOR FURTHER STUDY

1. Enumerate the principal peoples belonging to the Negroid and Mongoloid races, respectively. Locate these peoples on the map (page 23).
2. Indicate the areas occupied in ancient times by Hamitic, Semitic, and Indo-European peoples (map, page 24).
3. Compare hieroglyphic and cuneiform writing with reference to legibility and simplicity (illustration, page 30). Which seems to be the better system?
4. Look up the derivation of the words *cuneiform*, *hieroglyph*, *alphabet*, *paper*, and *Bible*.
5. Prepare an oral report on the Blackfellows, or native inhabitants of Australia, with especial attention to the cultural elements lacking in their life and society.
6. Read Thomas De Quincey's *The Flight of a Tartar Tribe*, to get some ideas of a migration, and make a report to the class.

Part II

BEGINNINGS OF CIVILIZATION
IN THE ORIENT

(CHAPTERS III-IV)

What the historian rather vaguely calls "The East" or "The Orient" includes not only all the continent and islands of Asia, but also the northern part of Africa, especially Egypt, which is a sort of annex of Asia. Some Oriental peoples, in both the Far East and the Near East, had entered the light of history when Europeans remained in the darkness of the prehistoric age. However, the peoples of the Far East during ancient times were isolated and apart from the rest of mankind. It is only in our own day that India and China, and now Japan, have begun to emerge from age-long seclusion and take much part in the affairs of the world. The Near East in ancient times is therefore the principal subject of Chapter III, which tells how the first cities of men arose on the banks of the Nile and the Tigris-Euphrates, how the cities combined into kingdoms and the kingdoms into empires — Egyptian, Babylonian, Assyrian — and how at length nearly all the countries of the Near East were brought together in the great Persian realm. The chapter covers the longest stretch of history, for it deals with the events of at least 3000 years — from 3500 B.C. or even earlier to about 500 B.C.

It is not enough to become familiar with the political development of the Orient for thirty centuries; we must also find out what we can about cultural progress during this long stretch of time. Chapter IV, on Oriental life and thought, emphasizes particularly the contributions of the Egyptians and the Babylonians, who had reached a very considerable degree of civilization while their neighbors still lagged behind in savagery and barbarism. The Phœnicians, the Hebrews, and the Persians also added much to the fabric of civilization. The cultural acquisitions of the Near East gradually spread abroad and, by way of the water routes across the Mediterranean and the land routes through Asia Minor, found an entrance into Europe. There what the Near East had to offer was taken over and improved upon by that gifted people who called themselves "Hellenes" and whom we know as Greeks.

CHAPTER III

THE LANDS OF THE EAST

What we mean by civilization, culture, and good breeding is nothing but a sum of brilliant ideas for the most part inherited by us and of Asiatic or Egyptian origin.

— O. PESCHEL

Both in Egypt and Mesopotamia nature had erected exceptionally favorable conditions for developing an ordered life of effort — the only kind of life capable of creating a real culture.

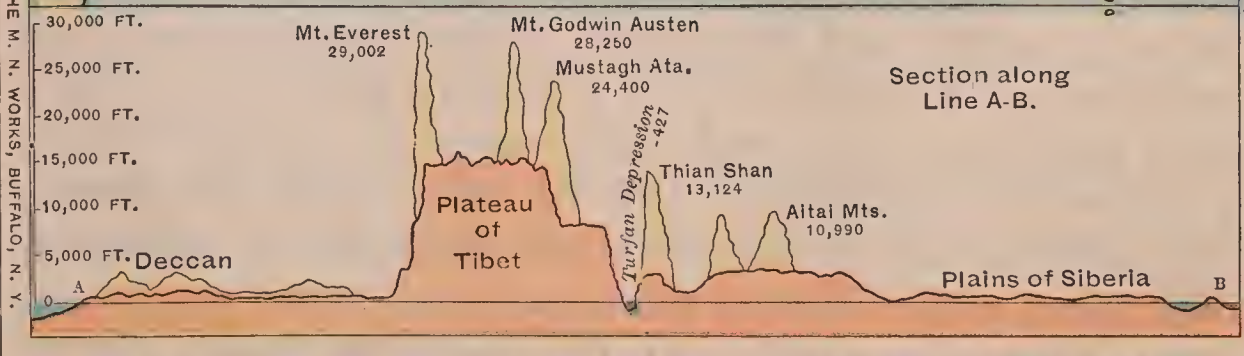
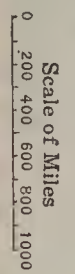
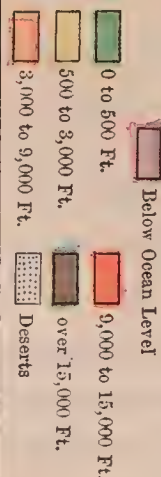
— M. ROSTOVTZEFF

11. PHYSICAL ASIA

SOME of the earliest geographers divided the world as known to them into two parts only, Europe and Asia (including Egypt). The former was the West, the land of the setting sun; the latter was the East, ^{The name} "Asia" ^{of Asia} the land of the rising sun. By Asia the Greeks seem at first to have meant simply western Asia Minor, and the Romans also gave this name to their province there. The name later came to be applied to the entire continent.

Asia comprises almost one-third of the land surface of the globe. Its boundaries on the north, east, and south are easily traced. On the west the Mediterranean and the Black and Caspian seas separate it in part from Europe. The Caucasus range, over nine hundred miles in length, and from thirty to one hundred and forty miles in width, also serves as a western boundary. These lofty mountains have been very important, historically, as a barrier to migrations. On the other hand, the broad, low range of the Urals offers few obstacles to movement over them, while between them and the Caspian the Asiatic steppe merges insensibly into the European plain. Europe

PHYSICAL MAP OF ASIA



30,000 FT.
25,000 FT.
20,000 FT.
15,000 FT.
10,000 FT.
5,000 FT.
0

THE M. N. WORKS, BUFFALO, N. Y.

has thus been always open to the nomadic tribes of central and northern Asia.

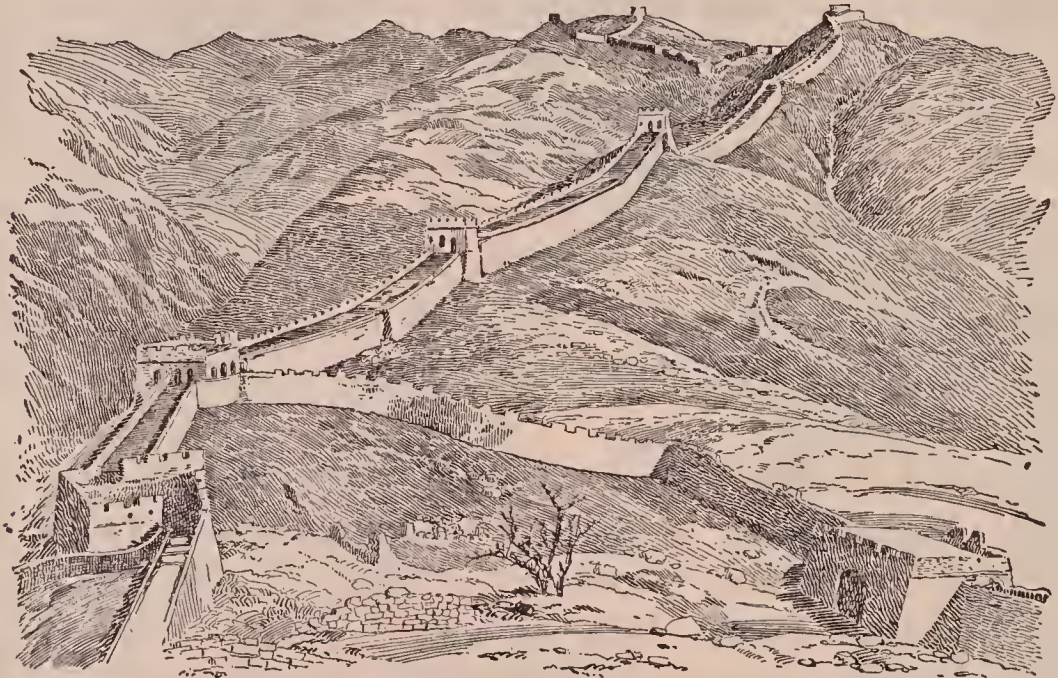
Asia reaches from near the equator to a point halfway between the Arctic Circle and the North Pole. It has, therefore, a wide variety of climates. Some of the highest temperatures known are registered in southern Asia and some of the lowest in northern Asia. The differences in altitude, ranging from the Caspian basin below sea-level to the great plateau of Tibet, whose mean elevation is about fifteen thousand feet above the sea, also profoundly affect climatic conditions. The mountains of central Asia are so high that they precipitate the moisture borne by the ocean winds, with the result that the interior of the continent has little rainfall and is often completely arid.

The coast line of Asia is comparatively uniform and unindented, offering fewer opportunities for sea-borne traffic than the deeply indented shores of Europe. The mighty mountains of Asia present barriers to intercourse such as are not afforded by the lower ranges of Europe. Extensive deserts and barren table-lands, which form so characteristic a feature of Asia, are unknown in Europe. Asia, in proportion to its size, is not so well supplied as Europe with navigable streams. The climate of Asia is far less mild and equable than that of Europe. The two land masses thus present striking contrasts in their physical features (§ 29).

12. CHINA AND INDIA

A physical map of Asia shows that the continent consists of two grand divisions, separated by an almost continuous mass of mountains and deserts. These two divisions are the Far East and the Near East. The Far East begins in central Asia with a series of elevated table-lands, which rise into the lofty plateaus known as the "Roof of the World." Here two tremendous moun-

tain chains diverge. The Altai range, with its continuations, runs to the northeast and reaches the Pacific near Bering Strait. The Himalaya range, with its continuations, extends southeast to the Malay peninsula. From these mountains and plateaus the ground sinks gradually toward the west and north into the lowlands of Turkestan and



THE GREAT WALL OF CHINA

The wall was begun in 214 B.C. to protect the northern frontier of China from the inroads of Tatar tribes, and was gradually extended until it reached a length of 1500 miles. It consists of two ramparts of brick, resting upon granite foundations. The space within is filled with stones and earth. The breadth of the wall is about 25 feet; its height is between 20 and 30 feet. Watch towers, 40 feet high, occur every 200 yards. In places of strategic importance there are sometimes as many as five huge loops, with miles of country between, so that if one loop were captured the next might still be defended. Many parts of this colossal fortification are even now in good condition.

Siberia, and toward the east and south into the plains of China, Indo-China, and India.

The annals of China, according to native authorities, began nearly five thousand years ago, but we do not reach firm
 Historic age in China historical ground until about 1000 B.C. The civilization developed by the Chinese in antiquity has lasted with little change until modern times. The inhabitants of neighboring countries, including Tibet, Korea (Chosen), Indo-China, and Japan, owe much to this civilization. It has exerted slight influence on Western peoples be-

cause the Chinese have always occupied a distant corner of the Asiatic continent, separated from the rest of the world by wide seas, extensive mountain ranges, and trackless deserts. As if these barriers were not enough, the Chinese raised the Great Wall to protect themselves from invasion. China in antiquity had some foreign trade and came to be known as the Silk Land (Serica), from the silken goods which found a way into the markets of western Asia and Europe. But the country to the ancients was a land of mystery.

The most striking feature of Chinese civilization is its long, unbroken develop-
 ment through so

Stability of
China

many centuries. Other civilizations, with equal and possibly superior claims to permanency, have disappeared; for instance, those of ancient Egypt, Babylonia, Greece, and Rome. The stability of China may be ascribed, in part, to the existence of a written language common to the entire country; in part, to the emphasis on ancestor worship and the family tie; and, in great part, to the moral and social teachings of Confucius (551-478 B.C.), which are accepted by the whole people. There are, of course, many other influences making for stability. China has always lived largely by agriculture, that most conservative of occupations, and the system of small holdings in vogue from remote times gives the inhabitants a proprietary interest in the soil. The great personal freedom which prevails in Chinese society and the absence of caste and rigid class distinctions have also



CONFUCIUS

A stone carving in the temple of Confucius at K'iu Fu.

helped to make the people well satisfied with their civilization. Finally, China is so big and populous that it has always been able to absorb foreign invaders. "China," as an old writer well said, "is a sea that salts all the rivers flowing into it."

India was better known than China, especially its two great rivers, the Indus and the Ganges, which flow to the southwest and southeast respectively, and make



SEATED BUDDHA

A sculpture at Benares, India, dating from the fifth century A.D. The figure of Buddha is posed with an elaborately carved halo behind the head.

Aryans are there represented as a hardy, vigorous people; familiar with agriculture, though more given to pastoral pursuits; having chiefs, but no real kings; and worshiping the "bright gods" of nature with prayer and hymn and

this part of the peninsula one

of the most fertile territories on the globe. Such a land attracted immigrants. The region now known as the Punjab, where the Indus receives the waters of five great streams, was settled by an Indo-European people (§ 8), the Aryans, sometime after 2000 B.C. They also spread over the valley of the Ganges and so brought all northern India under their control.

The earliest writings that throw light on the history

of the Aryans in India are the hymns of the *Rig-Veda*.

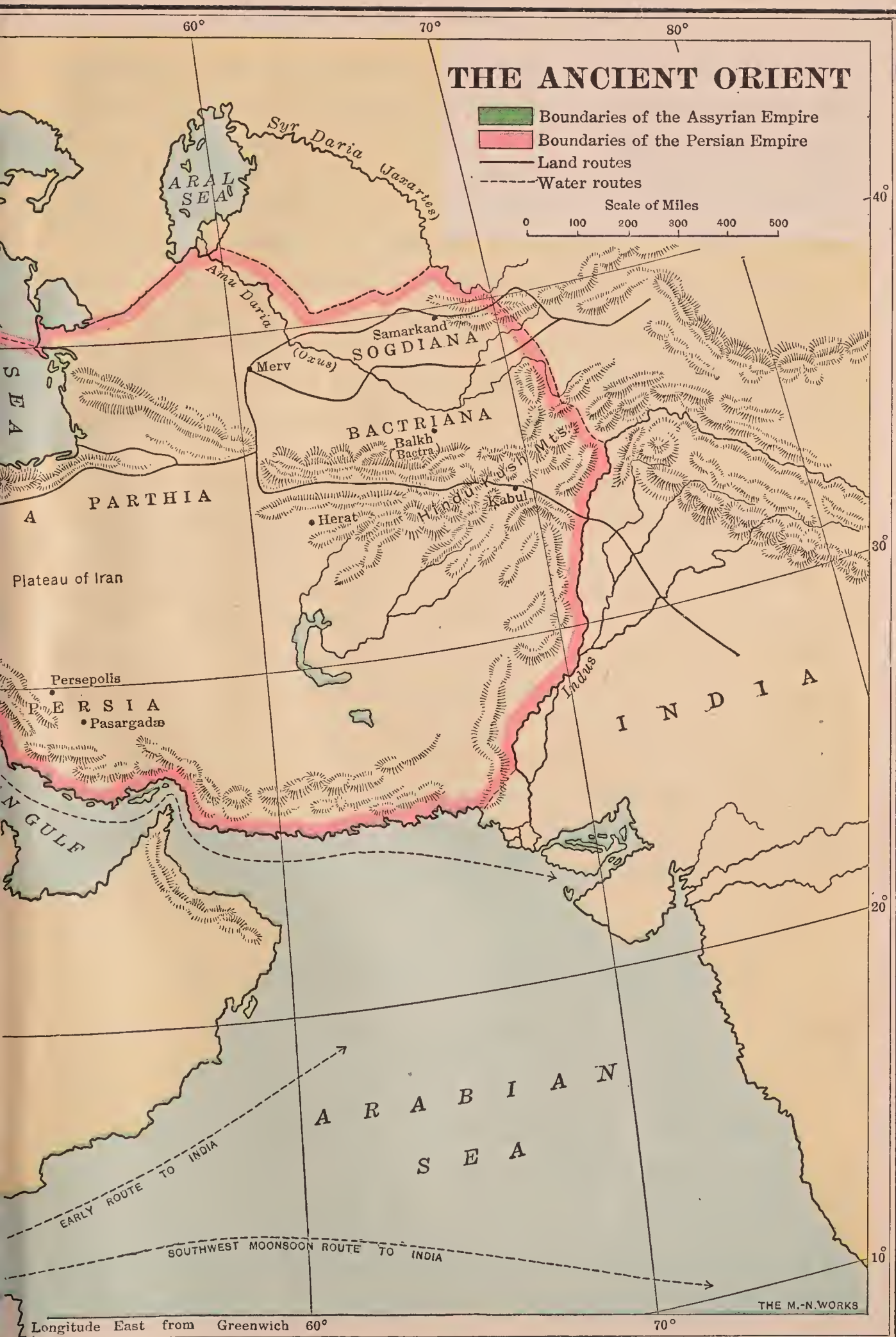
These were composed about 1000 B.C. or later. The

The Aryans
in India

of the Aryans in
India are the



THE ANCIENT ORIENT



THE M.-N.WORKS

Longitude East from Greenwich 60°

70°

offering. The Aryans mingled more or less with the dark-skinned natives (Dravidians), whose lands they seized and whom they made serfs and slaves. Rigid social classes, or castes, such as still exist in India, gradually developed. Petty tribal chieftainships gave place to powerful monarchies. The simple Vedic faith became the religion of Brahmanism, with its priests called Brahmans, its grotesque idolatry, its huge temples, and its elaborate sacrifices. India also produced the religion of Buddhism, which was first taught by the great reformer, Gautama Buddha (about 568–488 B.C.). Buddhism afterward spread from India throughout the Far East.

India did not remain entirely isolated from the rest of Asia. The Punjab was twice conquered by invaders from the West; by the Persians in the sixth century B.C. (§ 17), ^{India and} and about two hundred years later by the Greeks ^{the West} (§ 51). From this time India began to emerge from obscurity. A considerable commerce existed with Western peoples, by land routes through central Asia and by water routes leading across the Arabian Sea and up the Persian Gulf and the Red Sea.¹ Such Indian luxuries as precious stones, ivory, spices, and fine cotton stuffs were thus introduced among Western peoples. India always remained, however, outside the regions familiar to the ancient Greeks and Romans.

13. EGYPT: THE VALLEY OF THE NILE

The smaller of the two grand divisions of Asia is the Near East. It comprises the region between the Black and Caspian seas on the north, the Red Sea, Persian ^{The Near} Gulf, and Indian Ocean on the south, the Indus ^{East} River on the east, and the Mediterranean and the Nile on the west. The Near East consists of several vegetation belts, whose respective areas may be traced on the accompanying map.² The forest belt supported a migratory, hunt-

¹ See the map, page 17.

² See the map, page 55.

ing folk. The steppe belt formed the home of nomadic, pastoral tribes. As for the semi-deserts and deserts, these were only habitable in oases. Men could settle down and adopt an agricultural life only where they were assured of a



The area comprised within the limits of Upper and Lower Egypt is indicated on the map. The conquered regions outside were Nubia, Ethiopia, Libya, Palestine, Phœnicia, and Syria. The islands of Cyprus and Crete, though independent, were under Egyptian influence.

constant water supply and enduring sunlight. They found this assurance particularly in the valleys of the Nile and the Tigris-Euphrates rivers.

The Nile is the longest of the great African rivers. The White Nile rises in Lake Victoria, flows due north, and receives the waters of the Blue Nile near the modern town of Khartum. The course of the The Nile river is broken from this point by a series of five rocky rapids, misnamed cataracts, which can be shot by boats. The cataracts cease near the island of Philæ and Upper Egypt begins. It is a valley about five hundred miles long and about thirty miles wide. The strip of cultivable soil on each side of the river averages, however, only eight miles in width. Not far from modern Cairo the hills inclosing the valley fall away, the Nile divides into numerous branches, and the delta of Lower Egypt begins. The sluggish stream passes through a region of mingled swamp and plain, and at length by three principal mouths empties into the Mediterranean.

The annual inundation of the Nile is responsible for the fertility of Egypt. The river begins to rise in June, when the snow melts on the Abyssinian mountains. High- Inundation of the Nile water mark, some thirty feet above the ordinary level, is reached in September. The inhabitants then make haste to cut the confining dikes and to spread the fertilizing water over their fields. Egypt takes on the appearance of a turbid lake, dotted here and there with island villages and crossed in every direction by highways elevated above the flood. Late in October the river begins to subside and by December has returned to its normal level. As the water recedes it deposits that dressing of vegetable mold which makes the soil of Egypt perhaps the richest in the world.

People could live and thrive in Egypt. The soil produced after irrigation three crops of grain, flax, and vegetables a year. The clay of the valley and easily worked Egypt a seat of early civilization stone from the adjacent mountains furnished building materials. The hot, dry climate enabled the inhabitants to get along with little shelter and clothing. The Nile provided them with a natural highway for domestic trade. Such favoring circumstances allowed the Egyptians

to increase in numbers and to gather in populous communities. At a time when most of their neighbors were still in the darkness of the prehistoric age, the Egyptians had entered the light of history.

The Nile Valley seems to have been inhabited at a remote period by Neolithic men in the barbarian stage of culture.

Prehistoric era in Egypt They made beautiful implements of polished flint, fashioned pottery, built in brick and stone, sailed boats on the Nile, introduced such useful animals as the buffalo, donkey, and goat, and tilled the soil. In time,



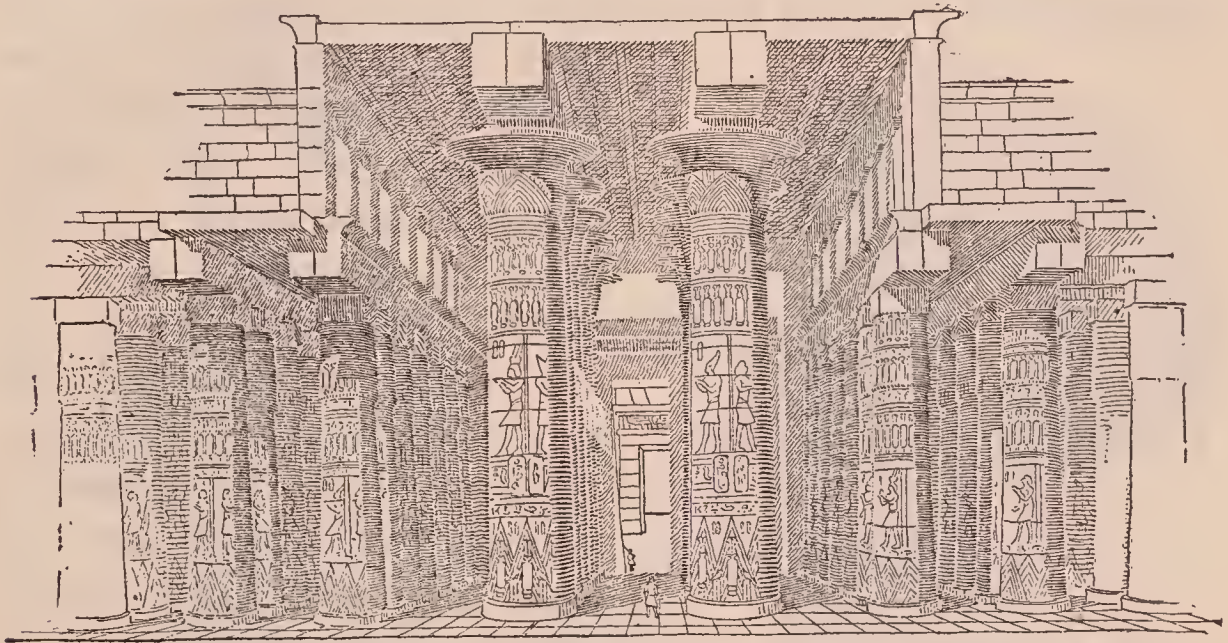
STEP PYRAMID OF ZOSER

The first pyramid. Built by the Pharaoh Zoser, about 3000 B.C., for his tomb in the desert of Sakkara, the cemetery of ancient Memphis. Height about 200 feet. The steps, or terraces, probably represent unfinished construction. This is the oldest surviving stone building in the world.

they began to smelt copper (§ 4) and to write by means of phonetic signs (§ 9). Both metallurgy and sound writing arose in Egypt earlier than anywhere else in the world. The Neolithic Egyptians must have lived at first in separate tribes, under the rule of chiefs. As civilization advanced, the tribal organization gave way to city-states, that is, to small, independent communities, each one centering about a town or a city. The city-states by 4000 B.C. had combined into two kingdoms, one in the Delta, the other in Upper Egypt.

The Egyptians began to keep written records about 3400 B.C. This date coincides pretty closely with that of the union of Upper Egypt and Lower Egypt under a ruler named Menes. He was thus the first of that long line of kings, or "Pharaohs" (as they are called in the Old Testament), who for nearly three thousand years held sway over Egypt.

Dawn of
history in
Egypt (1)



HALL OF COLUMNS AT KARNAK (RESTORED)

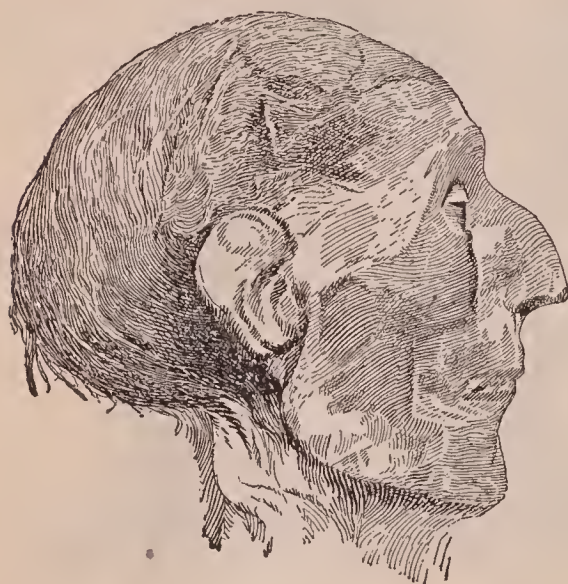
The crowning glory of the Temple of Amon-Ra at Karnak was the Hall of Columns, begun by Rameses I and completed by his grandson, Rameses II. This great hall measured 329 feet in length and 170 feet in depth. The nave in the center reached 79 feet in height. There were 134 columns in all. The twelve enormous columns supporting the roof of the nave were made much higher than those on each side, in order to insert clerestory windows. All the roofing slabs of the hall have disappeared, so that now one has difficulty in realizing its true architectural effect.

Several centuries after Menes, we reach the age of the Pharaohs who raised the pyramids. Probably no other rulers have ever stamped their memory so indelibly on the pages of history as the builders of these mighty structures. The most celebrated monarch of this time was the Pharaoh Khufu, whom the Greeks called Cheops. The Great Pyramid which he erected for his tomb remains a lasting witness to his power. Though we know little of Khufu and his successors, the Egypt over which they ruled must have been the home of a highly gifted and civilized people.

The pyramid
builders (2)

Egypt occupies an isolated position, being protected by deserts on each side, by the Mediterranean on the north, and by the cataracts of the Nile (impeding navigation) on the south. Thus sheltered from the inroads of foreign peoples, the Egyptians enjoyed many centuries of peaceful progress. About 1800 B.C., however, they came for a time under the sway of barbarous Semitic tribes, called Hyksos, who entered Egypt through the Isth-

The Egyptian
kingdom



HEAD OF MUMMY OF RAMESSES II
Egyptian Museum, Cairo

The mummy was discovered in 1881 in an underground chamber near the site of Thebes. With it were the coffins and bodies of more than a score of royal personages. Rameses II was over ninety years of age at the time of his death. In spite of the somewhat grotesque disguise of mummification, the face of this famous Pharaoh still wears an aspect of majesty and pride.

these stupendous structures attest the might and majesty of ancient Egypt. Gradually, however, Egypt declined in warlike energy; her Asiatic possessions fell away; and the country itself in the sixth century B.C. became a part of the Persian Empire. The Egyptians remained under foreign masters from this time until our own day.

The Pharaohs ruled at first from Memphis (near modern Cairo) in Lower Egypt, but later Thebes in Upper Egypt

mus of Suez. After the expulsion of the intruders the Egyptians themselves began a career of conquest. The Pharaohs raised great armies, invaded Palestine, Phœnicia, and Syria, and extended their rule as far as the middle Euphrates. Even the islands of Cyprus and Crete seem to have been under Egyptian influence. The conquered territories paid a tribute of the precious metals and merchandise, while the forced labor of thousands of war captives enabled Rameses II (about 1292–1225 B.C.) and other famous Pharaohs to erect great monuments in every part of their realms. The ruins of

became their capital. Ancient Thebes stood on both banks of the Nile and must have once covered a wide area. The public buildings, the quays, the walls with their “hundred gates,” and the thousands of brick dwellings are now represented by a few insignificant mounds. The wasting hand of time has been kinder to the celebrated

Thebes



THE COLOSSI OF MEMNON

These two gigantic statues of sandstone conglomerate, seventy feet in height, represent Amenhotep III, who set them up on the west side of the Nile at Thebes about 1400 B.C. They were probably only the vanguard of a procession of statues forming the approach to the mortuary temple of the Pharaoh, which has now disappeared. Each one is badly mutilated. The upper half of the right-hand statue was thrown down by an earthquake in 27 B.C., and thereafter the headless trunk emitted at sunrise a curious musical note. The phenomenon was due to the cracking of the stone, wet with dew, under the sun's fierce rays. The Greeks identified the vocal statue with Memnon, son of the Dawn, and tourists from all parts of the Roman Empire came to hear him sing at sunrise. The emperor Septimius Severus thought to do Memnon honor by repairing his statue and built up the broken part with blocks of limestone. The effect was disastrous, for the monument once more became dumb.

temples on the eastern side of the Nile, where lie the modern villages of Karnak and Luxor. The temple of Amon-Ra at Karnak was one of the most imposing structures ever raised by man. From Karnak an avenue more than a mile long, once lined with ram-headed sphinxes, approached the temple of Luxor, which was also erected in honor of the

great god Amon.¹ The western side of the Nile does not lack monuments. Here Rameses II built an imposing temple, the Ramesseum, and placed before it a seated statue of himself, fifty-seven feet in height. Its huge fragments still strew the ground. Not far away an earlier Pharaoh set up two gigantic statues of himself, but now called the Colossi of Memnon. The Tombs of the Kings are hollowed out in the sides of a mountain near Thebes. This royal cemetery is a labyrinth of corridors and chambers, once containing the bodies of some of the most famous Egyptian rulers. The rock tombs, though carefully hidden, were rifled by robbers at an early date. The only Pharaoh whose last resting place has been found undisturbed is Tutankhamen.

14. BABYLONIA: THE TIGRIS-EUPHRATES VALLEY

Two famous rivers rise in the mountains of Armenia — the Tigris and the Euphrates. Flowing southward, they approach each other to form a common valley, proceed in parallel channels for the greater part of their courses, and unite shortly before reaching the Persian Gulf. In antiquity each river had a separate mouth. The soil which the Tigris and Euphrates bring down every year fills up the Persian Gulf at the rate of about three miles a century. Their delta was therefore much less extensive five or six thousand years ago than it is to-day.

This delta forms a plain anciently about one hundred and seventy miles long and rarely more than forty miles wide.

The “land of Shinar” In the Old Testament it is called the “land of Shinar.” We know it better as Babylonia, after Babylon, which became its leading city and capital.

The plain of Babylonia was once wonderfully fertile. The alluvial soil, when properly irrigated, yielded abundant harvests of wheat, barley, and millet. The fruit of the date palm provided a nutritious food. Although there was no stone, clay was everywhere.

The Tigris and the Euphrates

Babylonia a seat of early civilization

¹ See the plate facing page 87.

Molded into brick and afterward dried in the sun, the clay became *adobe*, the cheapest building material imaginable. Nature, indeed, had done much for Babylonia. We can understand, therefore, why from prehistoric times people have been attracted to this region, and why it is here that we find another seat of early civilization.

The valley of the Tigris-Euphrates, unlike that of the Nile, was not isolated. It opened on extensive mountain and steppe regions, the home of hunting or of pastoral peoples. Their inroads and migrations into the fertile plain of the two rivers formed a constant feature of Babylonian history. The earliest inhabitants of the "land of Shinar," about whom we know anything, were the Sumerians. They entered the country through the passes of the eastern or northern mountains about four thousand years before Christ, gradually settled down to an agricultural life, and formed a number of independent city-states, each with its king and its patron god. After the Sumerians came Semitic peoples, probably from northern Arabia.

The Babylonian kingdom



SUMERIAN SOLDIERS

Louvre, Paris

The monument shows a king leading out his army to battle. He wears a conical helmet and carries a spear and a throwing-stick. Each soldier grasps in both hands a long pike, which projects beyond the shields of the front rank. This military arrangement is called a phalanx.

Under a leader named Sargon (about 2800 B.C.) the Semites subdued the Sumerians and began to adopt their civilization. Sargon united all the Sumerian city-states. He also carried his victorious arms as far west as Syria and ruled over "the countries of the sea of the setting sun" (the Mediterranean). Sargon was, in fact, the first of the world-conquerors. Many centuries later another great Semitic ruler, Hammurabi

(about 2100 B.C.), made his native city of Babylon, at first an obscure and unimportant place, the capital of what was henceforth called the Babylonian kingdom.

15. SYRIA, PHŒNICIA, AND PALESTINE

The region between the Mediterranean and the deserts of Arabia contained in antiquity three small countries: Syria (north of the Jordan), Phœnicia, and Palestine.

Aramæans

Their situation put them on the great highway of the Near East, and through them ran the caravan routes connecting the Nile and the Euphrates. The inhabitants spoke Semitic languages (§ 8) and probably came from northern Arabia. They are known as Aramæans, Phœnicians, and Hebrews. None of these peoples ever played a leading part in the history of the Near East, but each made important contributions to civilization. The Aramæans were keen business men, who bought and sold throughout western Asia. Their language thus became widely spread and in time took the place of Hebrew as the ordinary speech in Palestine. Some parts of the Old Testament are written in Aramaic. The chief center of the Aramæans was Damascus, one of the oldest cities in the world and still a thriving place. The city is beautiful for situation, lying on the edge of the desert, but amid green gardens and orchards watered by never-failing streams. It has been called the "pearl of the Orient."

The Phœnicians occupied a narrow stretch of coast, about one hundred and twenty miles in length and seldom more

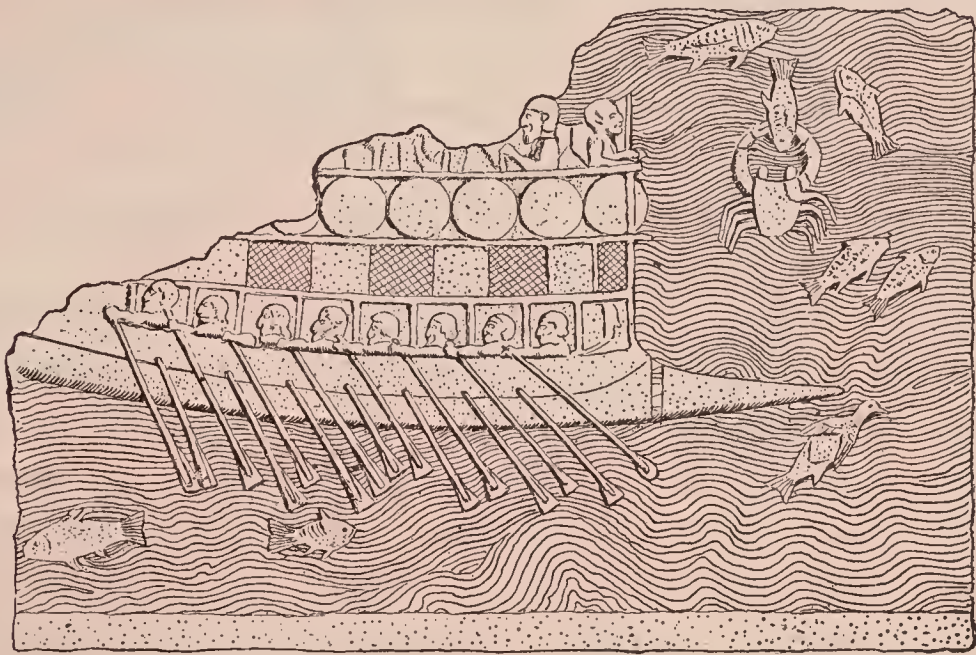
Phœnicians
(66)

than twelve miles in width, between the Lebanon Mountains and the sea. This tiny land could not support a large population by farming, so the Phœnicians became a nation of sailors. They found in the cedars of Lebanon a soft, white wood for shipbuilding, and in the Egyptian vessels which had been entering their harbors for centuries a model for their own craft. The great Phœnician cities of Sidon and Tyre established colonies throughout the

Mediterranean and had an extensive commerce with almost every region of the ancient world (§ 22).

We enter Palestine by the Jordan River. The name means “the descender,” an appropriate name, for after passing through the Lake of Galilee the Jordan becomes a series of swift rapids and at length mingles with the salty waters of the Dead Sea, thirteen hundred feet below the level of the Mediterranean. The western part of

Hebrews



A PHŒNICIAN WARSHIP

From a slab found at Nineveh in the palace of the Assyrian king, Sennacherib. The vessel shown is a bireme with two decks. On the upper deck are soldiers with their shields hanging over the side. The oarsmen sit on the lower deck, eight at each side. The crab catching the fish is a humorous touch.

Palestine, more familiarly known as Canaan, was the home of the Hebrews. Their traditions are found in the Old Testament, especially in the two books called *Genesis* and *Exodus*.

We learn how Abraham journeyed from “Ur of the Chaldees,” a very ancient city on the desert edge of Babylonia, and took up his abode in Canaan; how his grandson Jacob (or Israel), when a sore famine troubled the land, went down into Egypt with all his family and settled on the rich plains of the Delta; how there his descendants dwelt in peace for many generations, gaining great possessions and multiplying exceedingly; how, when the Egyptians began to vex them

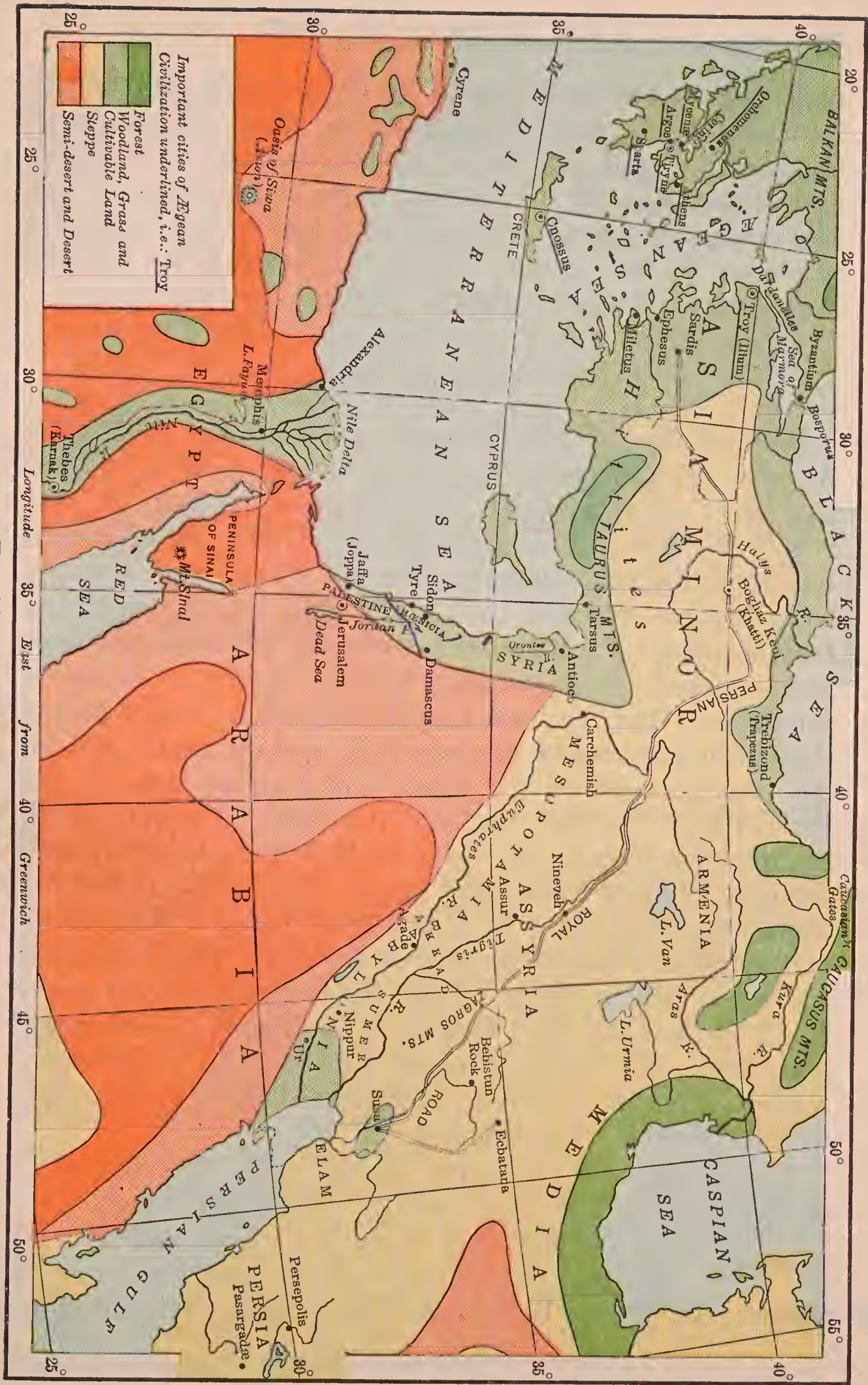
with grievous burdens, the Israelites united under the leadership of Moses and escaped to the peninsula of Sinai; and how they wandered for forty years in the "Wilderness" until ready to enter once more the "Promised Land" of Canaan.

The history of the Hebrews begins with their settlement in Canaan. According to the Biblical account, they crossed the Hebrews in Canaan Jordan under the leader Joshua and after a struggle with the inhabitants made good their footing in the new home. The thorough conquest of Canaan proved to be no easy task. At first the twelve Hebrew tribes formed only a loose and weak confederacy without a common head. To resist their enemies with success, it was necessary to have a king who could bring all the tribes under his firm, well-ordered rule.

Toward the close of the eleventh century B.C. the Hebrew tribes united into one kingdom, under a ruler named Saul. The Hebrew kingdom His reign was filled with constant struggles against the warlike Philistines, who occupied the southwestern coast of Palestine. David, Saul's successor, overthrew the Philistine power. For a capital city David selected the ancient fortress of Jerusalem, which henceforth became for the Hebrews the center of their national life. The reign of David's son, Solomon (about 955-925 B.C.), formed the most glorious period in Hebrew history. Solomon's authority reached from the peninsula of Sinai northward to the Lebanon Mountains and the Euphrates. He married an Egyptian princess, a daughter of the reigning Pharaoh. He joined with a king of Tyre in trading expeditions on the Red Sea and Indian Ocean. The Tyrian ruler also supplied him with skilled Phœnician workmen, who built at Jerusalem a splendid Temple for the worship of Jehovah.

The greatness of the Hebrew monarchy did not endure. The people were not ready to bear the burdens which their Division of the Hebrew kingdom government imposed upon them. They objected to the standing army, to the forced labor on public buildings, and especially to the heavy taxes. The ten northern tribes seceded shortly after Solo-

THE NEAR EAST AND GREECE



mon's death and established the independent kingdom of Israel, with its capital at Samaria. The two southern tribes, Judah and Benjamin, formed the kingdom of Judah and remained loyal to the successors of Solomon. These two small states were constantly attacked by their powerful neighbors. The Assyrians finally conquered Israel and the Babylonians conquered Judah.

16. THE EMPIRE OF ASSYRIA

North of Babylonia and on each side of the Tigris River lay Assyria. The inhabitants spoke a Semitic language related to Babylonian. Their chief city was at first Assur (whence the name Assyria), and afterward the larger and more splendid Nineveh. They were a rough, hardy people devoted to hunting and warlike exercises. Having adopted the horse and military chariot, and later iron weapons, the Assyrians began a series of sweeping conquests. The Assyrian Empire reached its height during the eighth and seventh centuries B.C., when it stretched from the neighborhood of the Black and Caspian seas to the Persian Gulf, the Red Sea, and the Nile.¹ Assyrian kings, in numerous inscriptions, boast of the wreck and ruin they brought to many flourishing lands. One of them thus describes the punishment of a rebellious place: "With battle and slaughter I assaulted and took the city. Three thousand warriors I slew in battle. Their possessions I carried away. Many of their soldiers I took alive; of some I cut off hands and limbs; of others the noses, ears, and arms; of many soldiers I put out the eyes. I devastated the city, dug it up, in fire burned it; I annihilated it."

The treatment of conquered peoples by the Assyrian rulers is well illustrated by their dealings with the Hebrews. One of the mightiest monarchs was a general who usurped the throne and assumed the name of Sargon II, the famous Babylonian king who had reigned more

¹ See the map between pages 42-43.

than two thousand years before him (§ 14). Sargon II first turned his attention to the kingdom of Israel, which had revolted. He took its capital city of Samaria (722 B.C.) and led away many thousands of the citizens into a life-long captivity in distant Assyria. The Ten Tribes (§ 15)



AN ASSYRIAN KING HUNTING

British Museum, London

A bas-relief from a slab found at Nineveh.

mingled with the population of that region and henceforth disappeared from history.

Sargon's son, Sennacherib, though not the greatest, is the best known of Assyrian kings. His name is familiar from the many references to him in Old Testament writings. An inscription by Sennacherib recounts an expedition against Hezekiah, king of Judah, who was shut up "like a caged bird in his royal city of Jerusalem." Sennacherib, however, did not capture the place. His troops were swept away by a pestilence. The ancient Hebrew writer conceives it as the visitation of a destroying angel: "It came to pass that night that the angel of Jehovah went forth, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when men arose early in the morning, behold, these were all dead bodies." ^{Sennacherib (34)}

Force built up the Assyrian Empire and only force could hold it together. When, therefore, it declined in strength,

the subject countries made ready to strike a blow for freedom. By the middle of the seventh century Egypt had secured independence, and many other provinces were ready to revolt. Meanwhile, beyond the eastern mountains, the Medes were gathering ominously on the Assyrian frontier.

Downfall of
Assyria,
612 B.C.



THE DRAGON OF BABYLON

As represented on the Ishtar Gate of Babylon. The dragon was sacred to the god Marduk, the protector of the city.

gave himself and them to the flames, to cheat the victors of their prey.

The victors now divided the spoils. Media secured most of Assyria proper, together with the long stretch of mountain country extending from the Persian Gulf to Asia Minor. Babylonia obtained the western part of the Assyrian domains, all the way to the Mediterranean. Under Nebuchadnezzar II (604–561 B.C.), Babylonia again became a great power in the Near East. It was Nebuchadnezzar who brought the kingdom of Judah to an end, captured Jerusalem, burned Solomon's Temple, and carried away many Hebrews into captivity. All this story is related in the Old Testament.

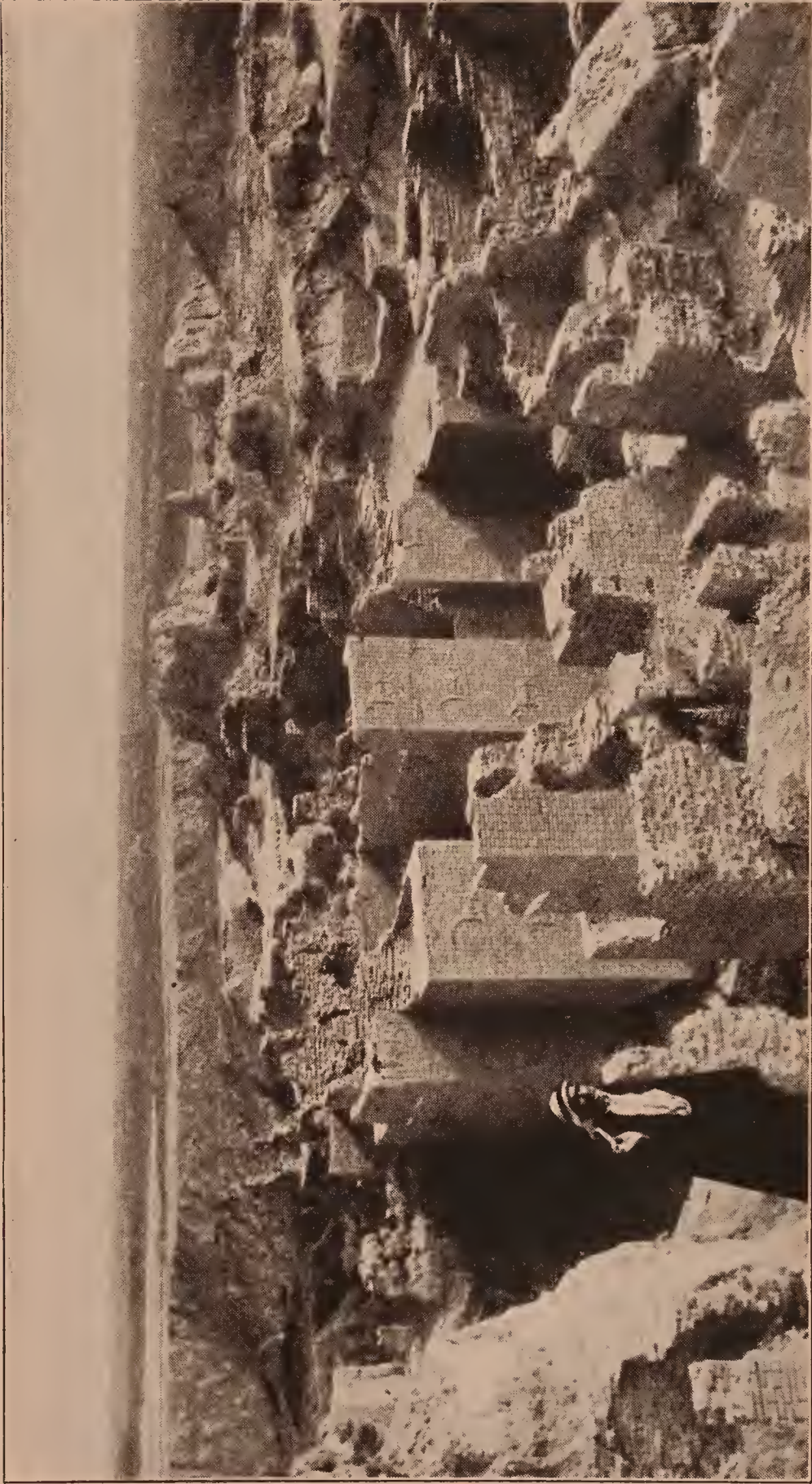
Nebuchadnezzar lavished upon Babylon the wealth gained in his many campaigns. The city lay on both banks of the Euphrates, which were connected by a bridge and lined

The storm broke when the Median monarch, in alliance with the king of Babylon, moved upon Nineveh and took possession of it. A legend which may not be wholly false tells how the last Assyrian king, when the enemy had burst within the walls, collected his treasures and his idols, his wives and his sons, on a vast funeral pyre, and then



ISRAEL IN EGYPT

After the painting by Sir Edward Poynter. The Israelites are represented as slaves dragging into position a colossal statue of a lion. The ropes strain, overseers ply their whips, and high Egyptian personages borne in canopied litters survey the scene. In the right background another great sculptured lion is just entering the gate of a temple.



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THE RUINS OF BABYLON

Explorations on the site of Babylon have been conducted by the German Oriental Society. Large parts of the temple area, as well as sections of the royal palaces, have been uncovered. The most important discovery is that of the Ishtar Gate, behind which rose the palace of Nebuchadnezzar. The towers flanking the gate are adorned with figures of dragons and bulls in brilliantly colored glazed tiles.

with quays. Walls of great height and thickness made the city almost impregnable. One of the king's palaces was placed on an artificial embankment nearly one hundred feet high. The sides rose in a series of terraces, which were planted with trees and shrubs. It is said that Nebuchadnezzar built these "Hanging Gardens," or artificial hills, to please his Median wife, who longed for the mountains of her native land. Another mound, near Babylon, marks the site of a splendid temple with eight stages, which the king repaired and finished. Tradition has always associated the place with the "Tower of Babel" of Hebrew story. These and many other monuments made Babylon one of the most imposing capitals of antiquity. Despite all its magnificence, the city in after ages sank into decay. Its site, for nearly twenty centuries, has been a desolate, dismal spot.¹

17. THE EMPIRE OF PERSIA

We now find a new and vigorous people pressing into western Asia. They were the Persians, kinsmen of the Medes, and like them of Indo-European speech (§ 8). The able ruler whom history knows as Cyrus the Great (553–529 B.C.) united the Persians and the Medes under his sway and then conquered the kingdom of Lydia in Asia Minor. He also subdued Babylonia. The Hebrew exiles there were now allowed to return to their native land. His son, Cambyses, annexed Egypt. The successor of Cambyses, Darius I (521–485 B.C.), added northwestern India to the Persian dominions, together with some territory in Europe. Darius describes himself in an inscription, which still survives, as "the great king, king of kings, king of countries, king of all men."

The Persian Empire extended over an enormous area. Its eastern and western frontiers were nearly three thousand miles apart, or considerably more than the distance between

¹ See the plate facing this page.

New York and San Francisco. Its northern and southern boundaries were almost as remote. "My father's kingdom,"



DARIUS I WITH HIS
ATTENDANTS

Bas-relief at Persepolis. The monarch's right hand grasps a staff or scepter; his left hand, a bunch of flowers. His head is surmounted by a crown; his body is enveloped in the long Median mantle. Above the king is a representation of the divinity which guarded and guided him. In the rear are two Persian nobles, one carrying the royal fan, the other the royal parasol.

whose business it was to travel throughout the empire and investigate the conduct of the royal officials. It became a proverb that "the king has many eyes and many ears." As a further means of holding his dominions together, Darius

Extent of
the Persian
Empire

said a Persian prince, "stretches so far to the south that men cannot live there because of the heat, and northward to where they cannot live because of the cold." With the exception of Arabia, which the Persians never attempted to conquer, the Near East from the Indus to the Danube and the Nile yielded allegiance to the Great King.¹

It was the work of Darius I to establish a stable government, which

Organization
of the Per-
sian Empire
(76)

should preserve what the sword had won. The problem was difficult, for the Persians had conquered many peoples unlike in race, language, customs, and religion.

Darius did not try to weld them into unity. As long as his subjects paid tribute and furnished soldiers, they were allowed to manage their affairs with little interference. The entire empire, excluding Persia proper, was divided into about twenty provinces, each with governors (satraps) to collect taxes and command the provincial armies.

Darius also provided special agents

¹ See the map between pages 42-43.

laid out military roads for the dispatch of troops and supplies. The Royal Road ¹ from Susa, the Persian capital, to Sardis in Lydia was about sixteen hundred miles long; but government couriers, using relays of fresh horses, could cover the distance within a week. An old Greek writer



ROCK SEPULCHERS OF THE PERSIAN KINGS

The tombs of seven Persian kings are cut in the face of a cliff a few miles from the ruins of the royal city of Persepolis. Above the colonnade in each tomb front is a representation of the king worshipping the god Ahura Mazda. The tombs still contain the massive stone coffins in which Darius I, Xerxes, and their successors were buried.

declares with admiration that “there is nothing mortal more swift than these messengers.”

The political history of the Near East has now been traced from its beginnings to about 500 B.C. We have seen how the earliest civilized societies arose in the valleys of the Nile and the Tigris-Euphrates; how empire-building started; and how at length nearly all the Near East came together in the widespread Persian Empire. Conquest, by forcibly uniting different peoples under one government, broke down their isolation and so helped to bring about more or less unity of civilization.

The Near
East under
Persian sway

¹ See the map, page 55.

FOR EXPLANATION

Confucius	Luxor	Ten Tribes
Brahmans	Sumerians	Assyria
Buddha	Hammurabi	Nineveh
Menes	Syria	Sennacherib
Cheops	Aramæans	Nebuchadnezzar II
Memphis	Sidon	Medes
Hyksos	Tyre	Cyrus the Great
Thebes	Canaan	Cambyses
Rameses II	kingdom of Israel	Darius I
Karnak	kingdom of Judah	Susa

FOR DISCUSSION

1. "Geography is the other eye of history." What does this statement mean?
2. Show that Asia, geographically, may be divided into the Far East and the Near East. Does such a division also hold true historically?
3. Why was India better known in ancient times than China?
4. When did India and China begin to come under the influence of Western ideas?
5. Can you suggest any reason why the sources of the Nile remained unknown until late in the nineteenth century?
6. Comment on the statement: "Egypt as a geographical expression is two things — the Desert and the Nile. As a habitable country, it is only one thing — the Nile."
7. Why did the Greek traveler, Herodotus, call Egypt the "gift of the Nile"?
8. Why has Babylonia been called the "Asian Egypt"?
9. Ancient Babylonia contained about 23,000 square miles. With what American state would it compare in size?
10. Distinguish between Syria and Assyria.
11. Show how the situation of Damascus made it a trading center.
12. What is the exact meaning of the words *Hebrew*, *Israelite*, and *Jew*?
13. Why were the Medes and Persians better fitted to conquer and organize an empire than their predecessors?

FOR FURTHER STUDY

1. Determine on the map (page 38) what regions of Asia are less than 500 feet above sea level; less than 3000 feet; less than 9000 feet; over 9000 feet.
2. Trace the vegetation belts in the Near East (map, page 55).

3. Consult an encyclopedia for an account of the Assuan Dam and prepare a report dealing with its influence on agriculture in Egypt.
4. Read in the Old Testament (*Joshua*, chaps. xxiii-xxiv) Joshua's farewell address to the Israelites. How does it summarize their early history?
5. Read the "Song of Deborah" (*Judges*, chap. v). What light does it throw upon the culture of the early Hebrews?
6. Compare the respective areas of the Assyrian and Persian empires (map between pages 42-43).
7. Make a list of the modern countries included within the limits of the Persian Empire under Darius I.
8. Trace the course of the Persian Royal Road, noting the different countries through which it passed (map, page 55).
9. List these words and find definitions for them: *tribe*, *city-state*, *kingdom*, *empire*, and *province*.
10. Look up the origin of the names *Delta*, *Pharaoh*, and *Palestine*.
11. Read the following poems by Byron: *Song of Saul before His Last Battle*; *The Destruction of Sennacherib*; and *Belshazzar's Feast*. Upon what Old Testament narratives are these poems based?

SUPPLEMENTARY

Webster, *Readings in Early European History*, chapter ii, "The Founders of the Persian Empire: Cyrus, Cambyses, and Darius."

Webster and Webb, *Historical Outline Maps and Exercises: Early European History*, No. I, The River Valley States: Egypt; No. II, Ancient Oriental Empires.



NEBUCHADNEZZAR II

CHAPTER IV

LIFE AND THOUGHT IN THE ORIENT

The most important inventions which characterize the higher culture, such as agriculture and the domestication of animals, the plough and the wheeled vehicle, irrigation and the construction of canals, the working of metals and stone architecture, navigation and sailing ships, writing and the calendar, the city-state and the institution of kingship, had been already achieved by the fourth millennium, and by the third we find organized bureaucratic states, written codes of laws, a highly developed commerce and industry, and the beginnings of astronomy and mathematics.

— CHRISTOPHER DAWSON

18. REDISCOVERY OF THE ORIENT

SOMETHING had always been known about the Egyptians, Babylonians, and neighboring peoples from references in Greek and Roman books and in the Old Testament, but until their own writings were read information about them was scanty and inaccurate. The rediscovery of the Orient began in Egypt with the interpretation of the hieroglyphs. These strange, fantastic signs, which covered the walls of tombs and temples, were long a puzzle to all inquirers. The finding of the Rosetta Stone in 1799 led to the solution of the puzzle. The monument, dating from the first decade of the second century B.C., bore a decree in honor of a Greek king, Ptolemy, who at that time ruled over Egypt. There were three inscriptions: at the top, hieroglyphs; in the middle, a later and simpler form of Egyptian writing; and at the bottom, the Greek text.

Scholars in France and England now began the task of decipherment. The Greek words were naturally supposed to be a translation of the two Egyptian inscriptions. It was

soon noticed that, wherever the Greek version contained the letters for the name of Ptolemy, there was a corresponding set of signs placed within an oval-shaped ring in the hieroglyphs. By comparing these sign-groups with the Greek text, it became possible to make out a few of the hieroglyphic characters.

Decipherment of the Rosetta inscription

The words, when read, were found to resemble Coptic, a daughter tongue of the old Egyptian. Since Coptic was already familiar to students, it afforded valuable aid in translating the entire inscription. The Rosetta Stone then gave up its message, and this, once understood, served as a key to other inscriptions. The merit for these discoveries belongs largely to a Frenchman, François Champollion, whose researches were made in the early part of the nineteenth century.

The decipherment of cuneiform writing formed another remarkable exploit. The key was found in a long historical record which Darius I caused to be carved high up on the limestone face of the Behistun Rock in Persia. The inscription, written in cuneiform characters, is in the three principal languages of the king's subjects, namely, Persian, Susian, and Babylonian. It relates how he quelled the rebellion of the usurper Gaumata and established himself on the throne. A bas-relief above the inscription tells the same story in pictures.

The Behistun Rock (74)

This remarkable document, chiseled in enduring stone, was first examined by an English soldier and scholar, Sir Henry Rawlinson, who scaled the rock and took a paper cast of the lettering. At the time of his feat the old Persian language had been partially deciphered. By using the proper names in the Persian columns as a clew, it was possible to translate, first the proper names in the other two languages, and finally the entire record. The Behistun inscription thus furnished a key to the cuneiform writing of the Babylonians.

Decipherment of the Behistun inscription

Scholars now understood the two chief languages of the Near Eastern peoples, but at first there was little to read.

Soon, however, discoveries in both Egypt and Babylonia brought to light abundant records, including inscriptions and paintings on the walls of temples, palaces, and tombs, the fragile papyrus rolls which served as the Egyptian writing material, and whole libraries of the Babylonian brick "books" (§ 10). All these were in a state of remarkable preservation.

The early Egyptian kings raised pyramids for their sepulchers, while many later rulers hollowed out burial chambers in the limestone cliffs bordering the Nile Valley. Wealthy persons also built tombs of brick and stone, which still cover the desert near Cairo. The walls of these structures were decorated with sculptures, paintings, and inscriptions. Everything which it was imagined the soul would need in the other world — vessels for food and drink, furniture, jewelry, the soldier's weapons, the workman's tools, the toilet articles of the lady, the playthings of the child — was placed in the tombs. Our museums are filled with such objects.

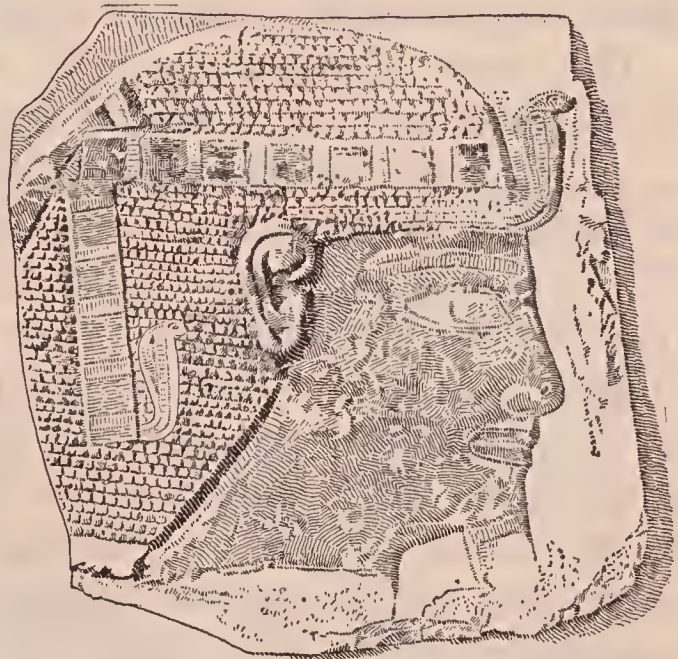
The immense mounds lining the banks of the Tigris and Euphrates are the remains of extensive palaces, temples, and other public buildings, built usually of sun-dried brick, and raised above the marshy plain upon a lofty terrace. The buildings were one-storied and roofed with huge beams of cedar. These structures and the platforms supporting them gradually decayed, and at length sank down into ruins. They look now like natural hills, for vegetation covers them, and their sides are scarred by the rains of many centuries.

The excavation of these ancient tombs, mounds, and other remains in Egypt and Babylonia has gone on with great vigor, especially during recent years. Remarkable discoveries have also been made in Palestine, Syria, Asia Minor, and Persia. The knowledge thus gained throws new light upon almost every aspect of Oriental life and thought.

19. GOVERNMENT

Nothing like democracy existed in Egypt or Babylonia, or elsewhere in the Near East. The common people never acted as voters or law-makers; they knew only monar-^{Monarchy}chical rule. The king, especially in Egypt, was⁽⁶⁻⁷⁾ considered to be the earthly representative of the gods. Temples were erected to him and offerings were made to his

sacred majesty. The worship of the king as divine led naturally to the conclusion that he deserved the unquestioning obedience of his subjects. The king was therefore what we should call an autocrat or despot. He was judge, commander, and high priest, all in one. In time of war he led his troops and faced the perils of the battlefield. During intervals of peace he held frequent audiences with his court-



EGYPTIAN ROYAL DIADEM

The diadem consists of a broad band of gold with the asp on the forehead and the ends terminating in a representation of the same sacred serpent.

iers, hearing complaints, settling disputes, and issuing commands. The king was also occupied with a constant round of sacrifices, prayers, and processions, which could not be neglected without exciting the anger of the gods.

The monarchs always maintained luxurious courts. The splendor of Rameses II, of Solomon, of Nebuchadnezzar II, dazzled their contemporaries. Royal magnifi-^{The royal}cence reached its height with the Great King^{court (75)} (Emperor) of Persia. He lived far removed from the common eye in the recesses of a lordly palace. When he gave audience to his nobles, he sat on a gold and ivory throne. When he traveled, even on military expeditions, he carried

with him costly furniture, gold and silver dishes, and gorgeous robes. Hundreds of servants, bodyguards, and officials were about him. All who approached his person prostrated themselves in the dust. As a Hebrew writer declared, "Whatsoever he commandeth them, they do. If he bid them make war the one against the other, they do it; if he send them out against his enemies, they go, and break down mountains, walls, and towers. They slay and are slain, and transgress not the king's commandment."

The work of empire-building in the Near East was accomplished only at a fearful cost. The annals of Egypt, Babylonia, Assyria, and Persia, not to speak of Empire-building and warfare minor countries, are a story of towns and cities given to the flames, of the devastation of fertile regions, of the slaughter of men, women, and children, and of the enslavement of entire populations. Mankind by this time had passed from the petty robbery, murder, and border feuds characteristic of savagery and barbarism to *organized* warfare, in which state was ranged against state and nation against nation. Peace formed the rare exception in the Near East. There was no such thing as international law regulating the relations of one community to another and no idea of international coöperation for human welfare. Each community looked out for itself; each one, if it could, subdued its neighbors and imposed its rule upon them.

20. SOCIAL CLASSES

Social equality, as we understand it, did not exist in the Near East. The kings, the nobles, and the priests absorbed Aristocracy most of the wealth, had most of the leisure, enjoyed the most privileges, and led the most comfortable lives. The aristocracy included large landowners, rich merchants and bankers, and especially high government officials.

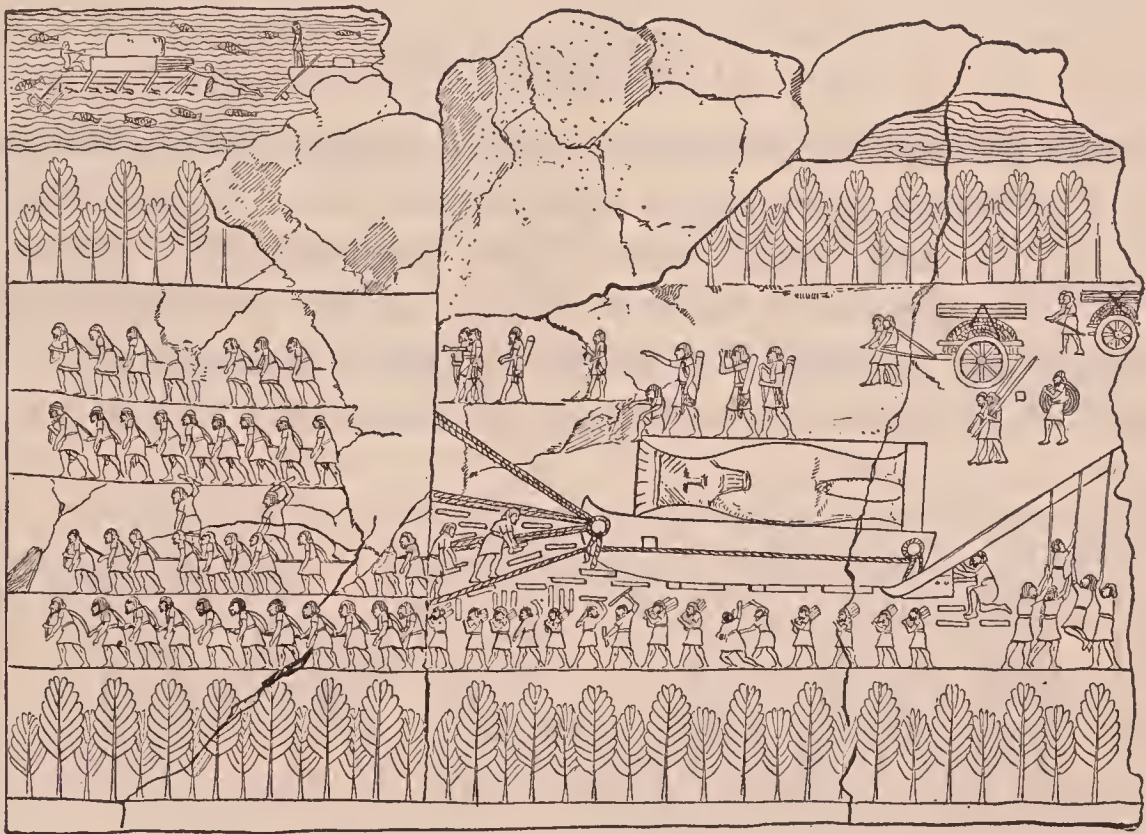
The middle class included chiefly shopkeepers and professional men such as physicians and scribes. Though re-

garded as inferiors, they or their children had a chance to rise in the world. A person who acquired wealth might nourish the hope of some day becoming a priest or even of entering the exalted ranks of the nobility.

Middle class

No such hope encouraged the day laborer in the shops or fields. His lot was poverty and unending toil. The artisan received a wage scarcely sufficient to keep him and his family from starvation, while the peasant, after paying an excessive rent and taxes on his farm,

Artisans and peasants (8)



TRANSPORT OF AN ASSYRIAN COLOSSUS

A slab from a gallery of Sennacherib's palace at Nineveh. The immense block is being pulled forward by slaves, who work under the lash.

had left only a bare living. He worked under overseers who carried sticks and used them freely. "Man has a back," says an Egyptian proverb, "and only obeys when it is beaten."

The slaves occupied the base of the social pyramid. Every ancient people possessed them. At first they were prisoners of war, who, instead of being slaughtered, were forced to labor for their masters. Baby-

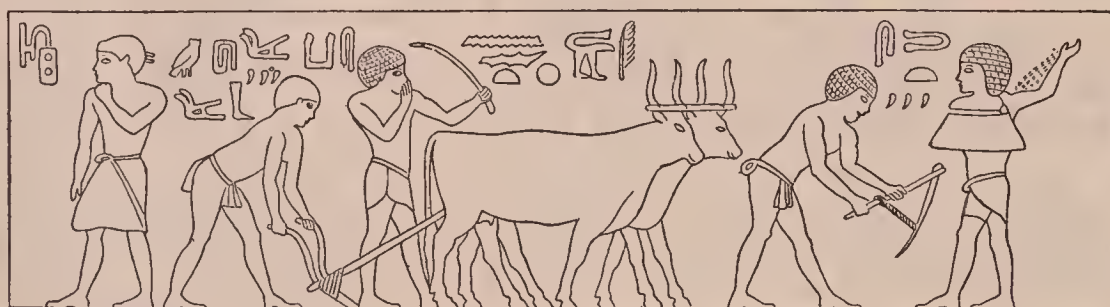
Slaves

Ionians and Assyrians undertook expeditions for the express purpose of gathering slaves — “like the sand,” says an ancient writer. Persons unable to pay their debts often lost their freedom. A man could even sell his wife and children into bondage. Criminals, also, were sometimes compelled to enter into servitude. Slaves had plenty to do. They repaired dikes, dug irrigation ditches, erected temples and palaces, labored in the mines, served as oarsmen in ships, and engaged in many household activities.

21. OCCUPATIONS

Such fruitful, well-watered valleys as those of the Nile and the Euphrates encouraged agricultural life. Wheat, barley, and millet were first domesticated either in Egypt or in Babylonia. All the methods of agriculture are pictured for us on Egyptian monuments. We mark the peasant as he breaks up the earth with a hoe, or

Agriculture



PLOWING AND SOWING IN ANCIENT EGYPT

The picture shows from left to right a scribe, two plowmen, one holding the plow and one driving the oxen, a man with a hoe, who breaks up the clods left by the plow, and a sower scattering seed from a bag.

plows a shallow furrow with a sharp-pointed stick. We see the sheep being driven across sown fields to trample the seed into the moist soil. We watch the patient laborers as with sickles they gather in the harvest and with heavy flails separate the grain from the chaff. Although their methods were crude, ancient farmers raised large crops. The soil of Egypt and Babylonia not only supported a dense popula-

tion, but also supplied food for neighboring peoples. These two lands were the granaries of the Near East.

Many industries of to-day were known in ancient Egypt and Babylonia. Blacksmiths, carpenters, stonecutters, weavers, potters, glass blowers, and workers in ivory, silver, and gold were found in every city. Industry

The workmen usually formed guilds, or associations, each of which occupied a special street or quarter of the city. Those who wished to follow a particular industry were obliged to enter the guild and serve as apprentices for a period of years. It was sometimes provided that the master should be fined if he overworked his apprentice or failed to teach him the trade. Such regulations were intended to produce good workmen.

The creations of these ancient craftsmen often exhibit remarkable skill. Egyptian linens were so wonderfully fine and transparent as to merit the name of "woven Industrial air." Babylonian tapestries, carpets, and rugs products enjoyed a high reputation for beauty of design and coloring. Egyptian glass with its waving lines of different hues was much prized. Precious stones were made into beads, necklaces, charms, and seals. The precious metals were employed for a great variety of ornaments. Egyptian paintings show the goldsmiths at work with blowpipe and forceps, fashioning bracelets, rings, and diadems, inlaying objects of stone and wood, or covering their surfaces with fine gold leaf. The manufacture of tiles and glazed pottery was everywhere carried on. Babylonia is believed to be the original home of porcelain. Enameled bricks found there are unsurpassed by the best products of the present day. Some of the industrial arts thus practiced thousands of years ago have been revived only in modern times.

The development of arts and crafts made it profitable for merchants to collect manufactured products where these could be readily bought and sold. The cities of Trade Babylonia, in particular, became thriving markets. Partnerships between tradesmen were not uncommon.

We even learn of commercial companies not unlike our present corporations. Business life in ancient Babylonia wore, indeed, quite a modern look.

Metallic money first circulated in the form of rings and bars. The Egyptians had small pieces of gold — “cow gold” — each of which was simply the value of a full-grown cow. It was necessary to weigh the metal whenever a purchase took place. The practice arose later of stamping each piece of money with its true value and weight.



TAX COLLECTING IN ANCIENT EGYPT

On the left three villagers, who have failed to pay their taxes, are being brought in by officers. The latter carry staves. On the right sit the scribes, holding in one hand a sheet of papyrus and in the other hand a pen. The scribes kept records of the amount owed by each taxpayer and issued receipts when the taxes were paid.

The next step was coinage proper, where the government guarantees, not only the weight, but also the genuineness of the metal.

Coinage
Credit for the invention of coinage is generally given to the Lydians (§ 17), whose country was well supplied with the precious metals. Crœsus, the last king of Lydia, was so wealthy that his name is still a synonym for riches. The Greek neighbors of the Lydians adopted the art of coinage from them and so introduced it into Europe.¹

Banking
The use of money as a medium of exchange led naturally to a system of banking. One great banking house at Babylon carried on operations for several centuries. Hundreds of legal documents belonging to this firm

¹ See the plate facing page 204.

have been discovered in the huge earthenware jars which served as safes. The temples in Babylonia also received money on deposit and loaned it out again as do our modern banks. Babylonian business usages and credit devices spread through Asia Minor to Greece and thence into other European countries.

22. COMMERCE AND TRADE ROUTES

Commerce, which has always been a means of enabling different peoples to know and influence one another, was in ancient times exposed to many dangers. Wild tribes and bands of robbers infested the roads and obliged the traveler and the trader to be ever on guard against attack. Travel by water had also its drawbacks.

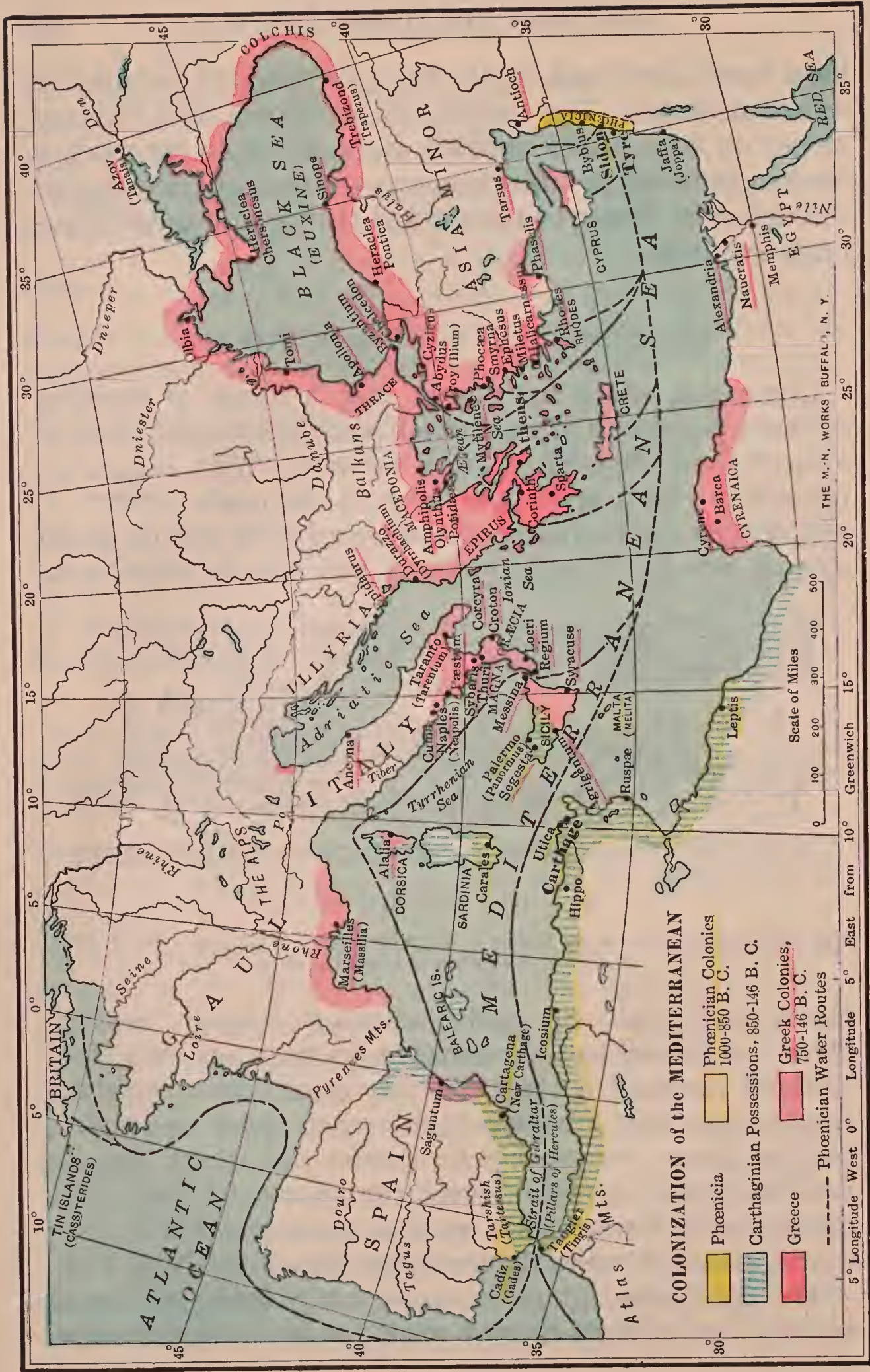


AN EARLY EGYPTIAN SHIP

Wall relief sculptured about the middle of the twenty-eighth century B.C. The earliest-known representation of a seagoing ship.

Boats were small and easily swamped in rough weather. With a single sail and few oarsmen, progress was very slow. Without compass or chart, the navigator seldom ventured into the open sea. He hugged the coast as closely as possible, keeping always a sharp eye for pirates who might seize his vessel and take him into slavery. In spite of all these risks, the profits of foreign trade were so great that much intercourse existed between different countries of the Near East.

The Egyptians, pioneers in so many fields of human activity, are believed to have made the first seagoing ships.



COLONIZATION of the MEDITERRANEAN

- Phoenicia
- Phoenician Colonies 1000-850 B. C.
- Carthaginian Possessions, 850-146 B. C.
- Greece
- Phoenician Water Routes

5° Longitude West 0° Longitude 5° East from 10° Greenwich 15° 20° 25° 30° 35°

Scale of Miles
0 100 200 300 400 500

THE M. N. WORKS BUFFALO, N. Y.

As early as the thirtieth century B.C. they began to venture out into the eastern Mediterranean and to carry on a thriving trade with both Cyprus and Crete, which lay almost opposite the mouths of the Nile. The ships of the Pharaohs also sailed up and down the entire length of the Red Sea. Egyptian
commerce

The cities of the Tigris-Euphrates Valley were admirably situated for commerce by both sea and land. The shortest waterway from India skirted the southern coast of Iran and then, passing up the Persian Gulf, gained the valley of the two rivers. There were also overland roads for caravan trade from India and China. They converged at Babylon and Nineveh and spread westward to Asia Minor, Syria, Phœnicia, Palestine, and Egypt. All these routes have been arteries of commerce from pre-historic times. Many of them are in use even to-day.¹ Babylonian
and Assyrian
commerce

A Semitic people, the Phœnicians (§ 15), who occupied a narrow stretch of the Syrian coast, were the common carriers of the Mediterranean after about 1000 B.C. Phœnician water routes soon extended to Cyprus, only a short distance away, then to Crete, then to the islands of the Ægean, and, at least occasionally, to the shores of the Black Sea. When the Phœnicians were finally driven from these regions by the rising power of the Greek states, they sailed farther westward and established trading posts in Sicily, Sardinia, North Africa, and Spain. They also passed through the Strait of Gibraltar into the stormy Atlantic and visited the coasts of western Europe and Africa. Phœnician
water routes

The Phœnicians obtained a great variety of products as a result of their commercial voyages. The mines of Spain yielded iron, tin, lead, and silver. Tin, which was especially valuable because of its use in making bronze (§ 4), seems also to have been brought from southwestern Britain (Cornwall), where mines of this metal are still productive. From Africa came ivory, ostrich feathers, and gold; from Arabia, which the Phœ- Phœnician
imports and
exports

¹ See the map, page 17.

Phœnicians also visited, came incense, perfumes, and costly spices. These commodities found a ready sale throughout the Near East. Still other products were imported directly into Phœnicia to provide raw materials for her flourishing manufactures. The fine carpets and glassware, the artistic works in silver and bronze, and the beautiful purple cloths produced in the factories of Tyre and Sidon were exported to every part of the known world.

The Phœnicians kept their voyages as secret as possible. No one in antiquity knew the region from which they brought tin. It was only by chance that a Greek ship discovered Spain, with which the Phœnicians had traded for centuries. Their trade monopoly made them for centuries the chief commercial people of the Mediterranean, and their ships composed the navies of both Babylonia and Persia. "What city is like Tyre?" asks a Hebrew writer. "When thy wares went forth out of the seas, thou filledst many peoples; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise."

The Phœnicians were the boldest sailors of antiquity. Some of their long voyages are still on record. We learn from the Bible that they made cruises on the Red Sea and Indian Ocean and brought the gold of Arabia — "four hundred and twenty talents" — to Solomon. There is even a story of certain Phœnicians who, by direction of an Egyptian king, explored the eastern coast of Africa, rounded the Cape of Good Hope, and, after three years' absence, returned to Egypt through the Strait of Gibraltar. A much more probable narrative tells of the voyage of Hanno, a Carthaginian admiral, who about 500 B.C. made an expedition along the coast of northwestern Africa. He seems to have sailed as far as the Gulf of Guinea.¹ Among the trophies brought back to Carthage were the skins of three huge chimpanzees, which were believed to be human beings. Hanno's account of them is the

¹ See the map, page 201.

first notice of the ape in literature. Nearly two thousand years passed before Portuguese navigators undertook a similar voyage to the Dark Continent (§ 200).

The Phœnicians established settlements wherever they went. Most of these were merely trading posts which contained warehouses for the storage of goods. Here Phœnician settlements the shy natives came to barter their raw materials for the finished products — cloths, tools and weapons, wine and oil — which the strangers from the East had brought with them. Phœnician settlements sometimes grew to be large and flourishing cities. Gades in southern Spain, which was the most distant of their colonies, survives to this day as Cadiz. Carthage, founded in northern Africa by colonists from Tyre, became the commercial mistress of the western Mediterranean. Carthaginian history, as we shall learn, has many points of contact with that of the Greeks and Romans.

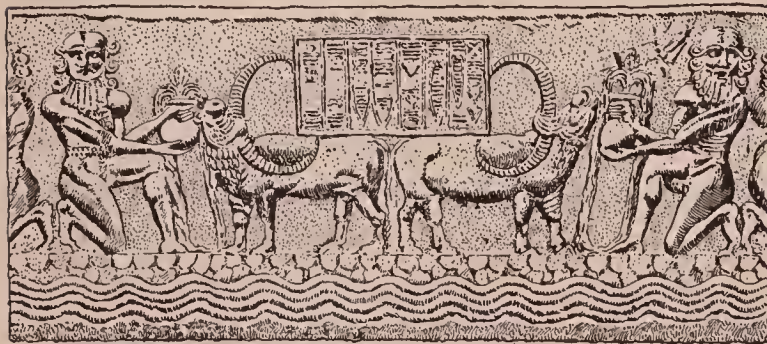
23. LAW AND MORALITY

Human activities in the Near East seem to have gone on in orderly fashion much of the time. Except in time of war, life was fairly safe, property was reasonably secure, Egyptian law and people were protected in their occupations. Egypt, we know, had courts of justice, law books (unfortunately lost), and definite rules relating to contracts, loans, leases, mortgages, partnerships, marriage, and the family. The position of woman was remarkably high: she had full rights of ownership and inheritance and she could engage in business on her own account. Though polygamy existed, chiefly among the upper classes, the wife was her husband's companion and not merely his domestic servant. The reverence due from children to father and mother was constantly insisted upon, and filial piety for the Egyptians ranked among the highest virtues.

The most enlightening notice of Egyptian moral standards is found in a very ancient work known as the *Book of the Dead*. One of the chapters describes the judgment of the soul in

the other world. If the soul was to enjoy a blissful immortality, it must be able to recite truthfully before its judges a Declaration of Innocence. These are some of the statements: "I did not steal"; "I did not murder"; "I did not lie"; "I did not kill any sacred animals"; "I did not damage any cultivated land"; "I did not do any witchcraft"; "I did not blaspheme a god"; "I did not make false accusations"; "I did not revile my father"; "I did not cause a slave to be ill-treated by his master"; "I did not make any one weep." After pleading innocence of all the forty-two sins condemned by Egyptian ethics, the soul added, "Grant that he may come unto you . . . he that hath given bread to the hungry and drink to the thirsty, and that hath clothed the naked with garments." Some of the clauses of the Declaration of Innocence correspond with some of the Ten Commandments, while the affirmative statement at the end makes a close approach to Christian morality.

The Babylonians were a very legal-minded people. When a man sold his wheat, bought a slave, married a wife, or made a will, the transaction was duly noted on a contract tablet. He then stamped his seal on the soft clay of the tablet. Every one who owned property had



A BABYLONIAN SEAL

to have a seal. A contract tablet was protected from defacement by being placed in a hollow clay case, or envelope. A recent discovery has provided us with almost the complete text of the laws which Hammurabi, the Babylonian king (§ 14), ordered to be engraved on stone monuments and set up in the chief cities of his realm. Hammurabi's code shows, in general, a keen sense of justice. A man who tries to bribe a

Declaration of
Innocence
(15)

Babylonian
law

Code of Ham-
murabi (38)

witness or a judge is to be severely punished. A farmer who is careless with his dikes and allows the water to run through and flood his neighbor's land must restore the value of the grain he has damaged. The owner of a vicious ox which has gored a man must pay a heavy fine, provided he knew the disposition of the animal and had not blunted its horns. A builder who puts up a shaky house which afterward collapses and kills the tenant is himself to be put to death. On the other hand, the code contains some rude features, especially its reliance upon retaliation — “eye for eye, tooth for tooth” — as the punishment of injuries. For instance, a son who had struck his father was to have his hands cut off. The nature of the punishment depended, moreover, on the rank of the aggrieved party. A person who had caused the loss of a “gentleman's” eye was to have his own plucked out; but if the injury was done to a poor man, the culprit had only to pay a fine. The code, as a whole, affords a remarkable picture of civilized society in ancient Babylonia more than four thousand years ago.

The laws which we find in the earlier books of the Old Testament were ascribed by the Hebrews to Moses. The Bible states that he had received them from The Mosaic code (80-81) Jehovah on Mount Sinai, when the children of Israel were in the “Wilderness” (§ 15). They fixed all



HAMMURABI AND THE SUN GOD

Louvre, Paris

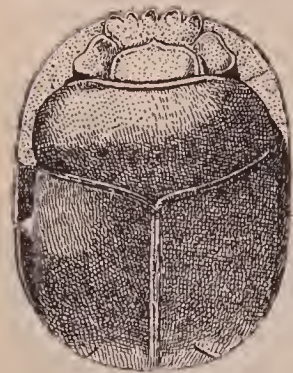
A shaft of stone, nearly eight feet high, contains the code of Hammurabi. The monument was found on the site of Susa in 1901-1902. It is engraved in forty-four columns and over 3600 lines. A relief at the top shows the Babylonian king receiving the laws from the sun god Shamash, who is seated on a throne at the right. Flames rising from the god's shoulders indicate his solar character. Hammurabi wears a long robe, with the right arm and shoulder bare. His upper lip is clean-shaven.

religious ceremonies, required the observance every seventh day of the Sabbath, dealt with marriage and the family, determined the penalty of crimes, gave elaborate rules for sacrifices, and even indicated what foods must be avoided as "unclean." The Jews, throughout the world, still obey many of these laws. Modern Christendom still recites the Ten Commandments, the noblest summary of the rules of right living that has come down to us from Oriental antiquity.

24. RELIGION

The worship of nature, so common among savage and barbarous peoples, survived in Egypt and Babylonia. The vault of heaven, earth and ocean, sun, moon, and stars were all regarded either as themselves divine or as the abode of divinities. The sun was an object of especial adoration. We find a sun god, under different names, throughout the Near East.

The Egyptians, very conservative in religious matters, always kept the animal worship that had come down to



AN EGYPTIAN SCARAB

The beetle, as a symbol of birth and resurrection, and hence of immortality, enjoyed much reverence in ancient Egypt. A scarab, or image of the beetle, was often worn as a charm and was placed in the mummy as an artificial heart.



Egyptian
animal
worship (20)

them from prehistoric times. Some

gods were represented on monuments in partly animal form, one having a baboon's head, another the head of a lioness, and another that of a cat. Such animals as the jackal, ram, hawk, and crocodile also enjoyed the utmost reverence, less for them-

selves, however, than as symbols of different gods. Still other animals received worship because deities were supposed to dwell in them. At Memphis the priests declared that a god inhabited a bull called Apis, which could be distin-

guished by a black skin, a white spot on the forehead, and by other markings. The Apis bull was naturally held in high honor and was embalmed after death. Extensive cemeteries of mummified animals have been found in Egypt.

A belief in the existence of evil spirits formed a prominent feature of Babylonian religion. People supposed themselves to be constantly surrounded by a host of demons, who caused insanity, sickness, disease, and death — all human ills. They were given such names as “pestilence,” “storm,” the “destroyer,” the “seizer”; and they were often represented under the terrifying shapes of dragons and serpents. People lived in constant fear of offending such spiritual enemies.

Babylonian
belief in evil
spirits (51-52)



A DEMON

A bronze, animal-headed figure, now in the British Museum, London.

To cope with them the Babylonian used magic. He put up a small image of a protecting god at the entrance to his house and wore charms

Magic

upon his person. If he felt ill, he went to a priest, who recited a long incantation supposed to drive out the “devil” afflicting the patient. Some of these magical rites were borrowed by the Jews, and later by the Romans, from whom they entered Christian Europe. The popular superstitions of the Middle Ages regarding demons, witchcraft, and the Devil go back, in part, to old Babylonia (§ 190).

The Babylonians also had many methods of predicting the future. Soothsayers divined from dreams and from the casting of lots. Omens of prosperity or misfortune were drawn from the appearance of the entrails of animals slain in sacrifice. A sheep’s liver was commonly used for this purpose. Divination by the liver was studied for centuries in the temple schools of Babylonia. The practice afterward spread to the Greeks and Romans.

Divination

(49)

Astrology received much attention in Babylonia. The five planets then recognized, as well as comets and eclipses, were thought to exercise an influence for good or evil on the life of man. Babylonian astrology passed to Western lands and became popular in much of Europe. Some of it survives to the present time. When we



AMENHOTEP IV (IKHNATON)

New Museum, Berlin

A bust carved in limestone. The head originally wore a crown.

name the days Saturday, Sunday, and Monday, we are unconscious astrologers, for in old belief the first day belonged to the planet Saturn, the second to the sun, and the third to the moon. Similarly, a “martial,” “jovial,” or “lunatic” character was thought to be caused by heavenly influences, by Mars, Jupiter (Jove), or the moon (Luna). Superstitious people who try to read their fate in the stars are really practicing an art of Babylonian invention.

Some Egyptian thinkers reached in time the idea of a single supreme deity — the idea of monotheism. One of the Pharaohs, Amenhotep IV, who lived during the fourteenth century B. C., even tried to impose this belief upon his subjects. He sought to sweep away all the old gods at a stroke and to replace them by a single god, Aton, the “great, living disk of the sun, beside whom there is none other.” The king ordered that the names of other deities should be erased from the monuments and that their images should be destroyed. He built a new city, Akhetaton (“Horizon of Aton”), to replace Thebes as the capital, and himself took the name of Ikhnaton, which means “Aton’s man.” In the sun he saw the source of all life upon the earth, and so he caused its rays to be represented each with a hand holding out the sign of life to the world. As far as we are aware, no such lofty faith had ever appeared before; but it

was too abstract and impersonal to win popular acceptance. The old deities were restored to honor after the king's death.

The Persians adopted the monotheistic teachings of Zoroaster, a great prophet whose date is variously placed between 1000 and 700 B.C. Zoroaster taught that Ahura Mazda, the heaven-deity, is the maker and upholder of the universe. He is a god of

Monotheism
in Persia
(77)

light and order, of truth and purity. Against him and his attendant spirits stand the forces of darkness and sin, headed by Ahriman, the personification of all wickedness. These rival powers are engaged in a ceaseless struggle. Man, by doing right and avoiding wrong, by loving truth and hating falsehood, can help to make Good triumph over Evil. Ahura Mazda in the end will overcome Ahriman and will reign supreme over a righteous world. Zoroastrianism thus marked a real advance toward a pure morality and the belief in one god. It still survives in some parts of Persia (though that country is now chiefly Mohammedan), as well as among the Parsees (Persians) of Bombay, India.



ZOROASTER

An idealized portrait from a sculpture supposed to represent the Persian prophet.

The Hebrews also developed a monotheistic religion. The Old Testament shows how it came about. Jehovah was at first regarded as the peculiar divinity of the Hebrew people. His worshipers did not deny the existence of the gods of other nations. They thought of him, however, as a "jealous" god, who would not allow his people to pay homage or offer sacrifice to any strange deity. The First Commandment, for instance, requires that the Hebrews shall have no other gods "before Me" or "beside Me."

This narrow, limited conception was gradually transformed by the teachings of Isaiah and other Hebrew prophets. Jehovah, for them, was the God of the whole earth and the loving Father of mankind. In place of sacrifices and burnt offerings, the prophets set simple righteousness. “What doth the Lord require of thee,” says one of them, “but to do justly, and to love mercy, and to walk humbly with thy God?”

The prophetic teachings at first were firmly held by only a few persons among the Hebrews. The common people tended constantly to fall away into the superstition and idolatry of their neighbors. Then came the Assyrian and Babylonian conquests, in which faith-



THE JUDGMENT OF THE DEAD

From a papyrus containing the *Book of the Dead*. The illustration shows a man and his wife (at the left) entering the hall in the spirit world, where sits Osiris, the god of the dead, with forty-two jurors (seen above) as his assistants. The heart of the man, symbolized by a jar, is being weighed in balances by a jackal-headed god against a feather, symbol of truth. The monster in the right-hand corner stands ready to devour the soul, if the heart is found lighter than the feather.

ful Hebrews saw a punishment sent by Jehovah for their sins. Those who returned to Palestine after the captivity in Babylon (§ 17) were now ready to worship one God and Him only. The noble faith of the prophets gradually spread through the entire nation, finding its highest expression in the doctrine of Jesus that God is a Spirit and that they who worship Him must worship Him in spirit and in truth.

The Christian doctrine of God is thus directly an outgrowth of Hebrew monotheism.

The Egyptians, like their neighbors, believed that man has a soul which survives the death of the body. They thought it essential, however, to preserve the body from destruction, so that it might remain to the end of time a home for the soul. Hence arose the practice of embalming. The embalmed body (mummy) was then placed in the grave, which the Egyptians called an "eternal dwelling." Later Egyptian thought represented the other world as a place of rewards and punishments, where the soul underwent the ordeal of a last judgment. As a man had lived in the earthly life, so would be his lot in the future life. The Babylonians supposed that after death the souls of all men, good and bad alike, passed a cheerless existence in a gloomy underworld. The early Hebrew idea of Sheol, "the land of darkness and the shadow of death," was very similar. Such thoughts of the future life left nothing for either fear or hope. Many Hebrews later came to believe in the resurrection of the dead and the last judgment. These conceptions were taken over by Christianity.

25. LITERATURE

Religion inspired the largest part of the literature produced in the Near East. The Egyptian *Book of the Dead* was already ancient in 2000 B.C. It was a collection of "hymns, prayers, and magical phrases to be recited by the soul on its journey beyond the grave and in the spirit land. A chapter from this work usually covered the inner side of the mummy case, or coffin." Book of the Dead

The two Babylonian epics are more interesting. The clay tablets which contain them were disinterred from the ruins of a royal library at Nineveh. The tablets are Assyrian copies of Babylonian originals dating back at least twenty centuries before Christ. The Babylonian epics

The epic of the Creation tells how the god Marduk overcame a terrible dragon, the symbol of primeval chaos, and

thus established order in the universe. With half of the body of the dead dragon he made a covering (firmament) for the celestial heaven, and above the heaven he set the stars. He then caused the new moon to shine and made it the ruler of the night. His last work was the creation of man, in order that the service and worship of the gods might be established forever.

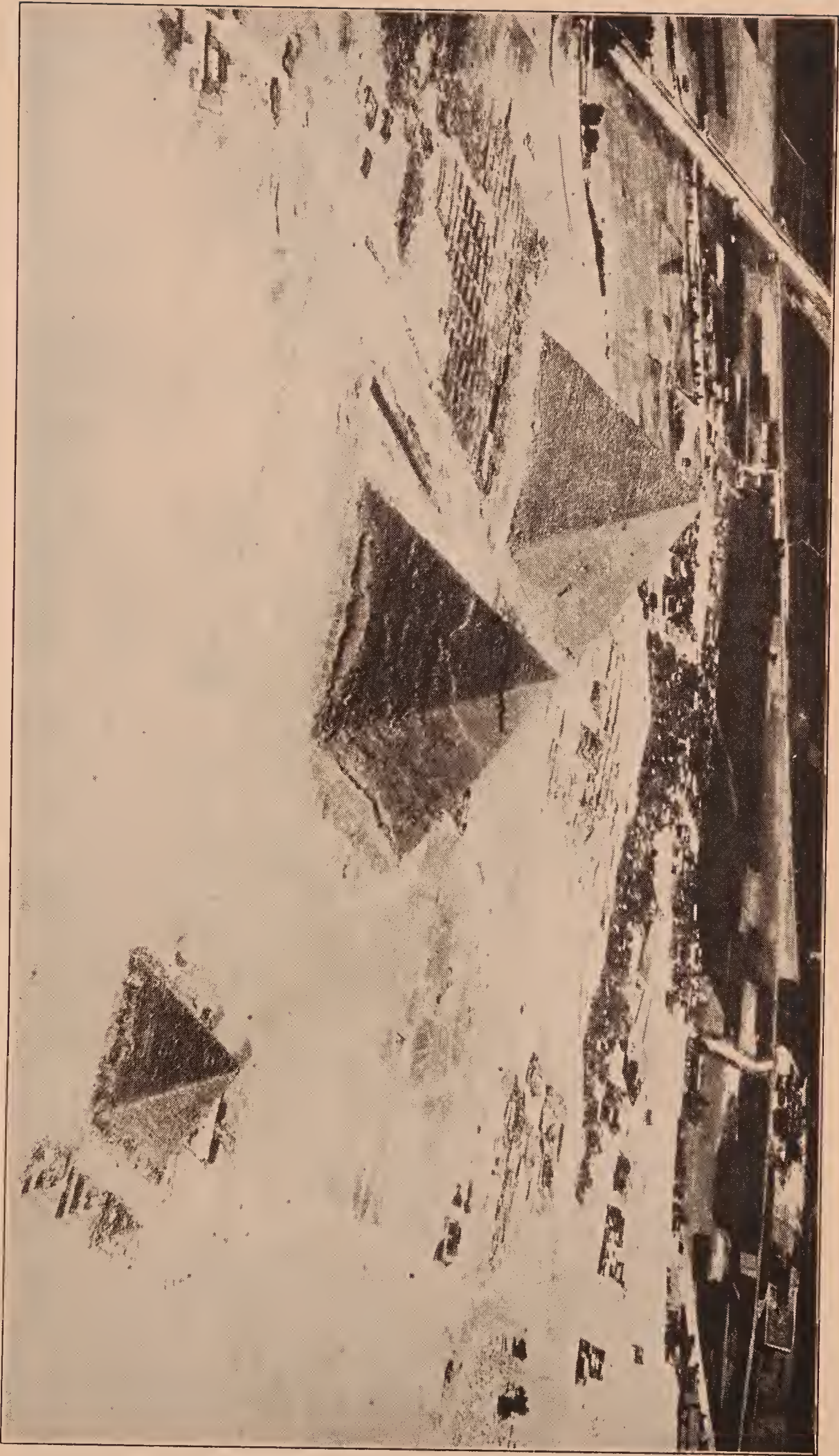
The second epic deals with the exploits of a hero called Gilgamesh. It contains an account of a flood, sent by the gods to punish sinful men. The rain fell for six days and nights and covered the entire earth. All people were drowned except the Babylonian Noah, his family, and his relatives, who safely rode the waters in an ark. This ancient narrative closely resembles the Bible story in *Genesis*.

The sacred scriptures of the Hebrews, which we call the Old Testament, were the product of many authors whose writings extend over a long period of time. The Old Testament includes nearly every kind of literature and makes up a library in itself. Sober histories, beautiful stories, exquisite poems, wise proverbs, noble prophecies are all found in this collection. Its influence upon the Hebrews, and through them upon the Christian world for nineteen centuries, has been profound. We shall not be wrong in regarding this work as the most important single contribution made by any ancient people to modern civilization.

26. THE FINE ARTS

The art of stone masonry arose in Egypt earlier than anywhere else in the world. The Egyptians were the first people who learned how to raise buildings with vast halls, the roofs of which were supported by rows of columns (colonnades). An upper story, or clerestory, containing windows, made it possible to light the interior of these halls.¹ The column, the colonnade, and the clere-

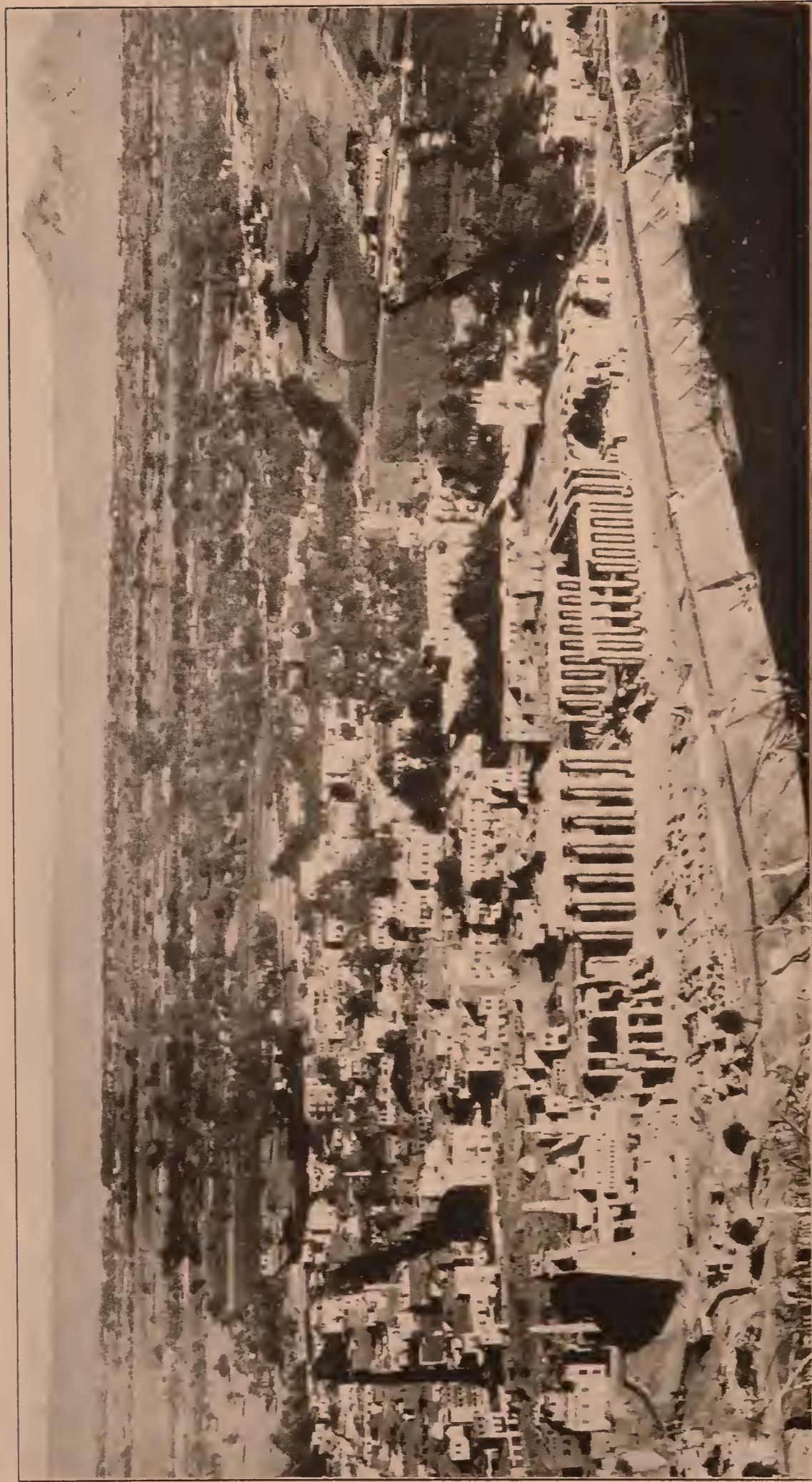
¹ See the illustration, page 47.



THE PYRAMIDS OF GIZEH FROM THE AIR

Sir Alan Cobham from Ewing Galloway

The three pyramids of Gizeh rise from the desert plateau about six miles west of Cairo. In the distance is seen the Great Pyramid of Khufu (Cheops), with a base covering about thirteen acres. When completed, it had a height of 482 feet; it is now 451 feet high. The facing of polished stone was gradually removed for building purposes by the Arabs. The pyramid of Khafra (Chephren), though somewhat smaller, contains two million cubic yards of solid masonry. This pyramid has a part of the original casing on the top. The third pyramid is that of Menkaura (Mycerinus):



Sir Alan Cobham from Ewing Gallows

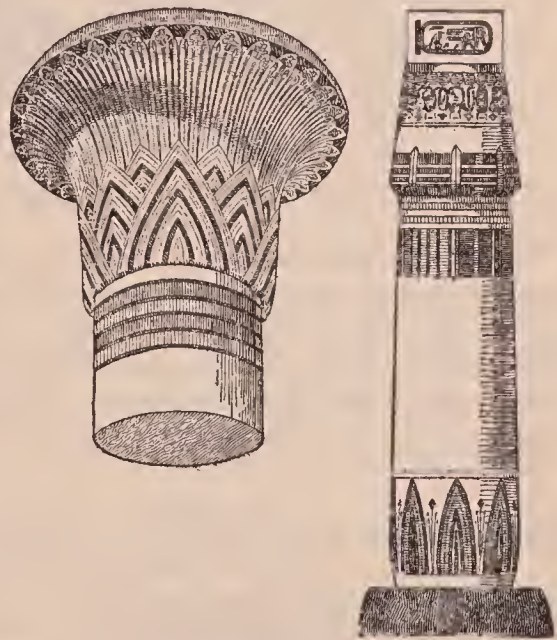
THE TEMPLE OF LUXOR FROM THE AIR

This temple, one of the glories of ancient Thebes, was the creation of several of the Pharaohs. At the extreme left is the great court of Rameses II. The double row of columns, with beautiful papyrus-flower capitals, formed a processional entrance to the temple. At the right is the court of Amenhotep III, with the ruins of sacred chambers and sanctuaries in the rear.

story, as architectural devices, were adopted by Greek and Roman builders, from whom they descended to medieval and modern Europe. The wealth and skill of the Egyptians were not lavished in the erection of fine private mansions or splendid public buildings. Their chief works were temples for the gods and tombs for the kings. These structures, even in ruins, leave on the observer an impression of peculiar massiveness, solidity, and grandeur. They seem to be built for eternity. As an old writer once said, "All the world fears Time, but Time fears the Pyramids."

The architecture of the Tigris-Euphrates peoples differed entirely from that of the Egyptians, because brick, and not stone, formed the chief building material. The round arch and vault, as a means of carrying a wall or a roof over a void, are easier to build in brick than in stone, and the Babylonians and Assyrians made much use of these architectural devices. In Babylonia the most characteristic structure was the temple. It was a square, solid tower, built on a broad platform of sun-dried bricks, and rising in receding stages (usually seven) to the top, where the shrine of the deity was placed. The different stages were connected by a winding ascent. The tower-temples must have been very conspicuous objects in the flat "land of Shinar." In Assyria the characteristic structure was the palace. The sun-dried bricks, of which both temples and palaces were composed, lacked the durability of stone and have long since dissolved into shapeless mounds.

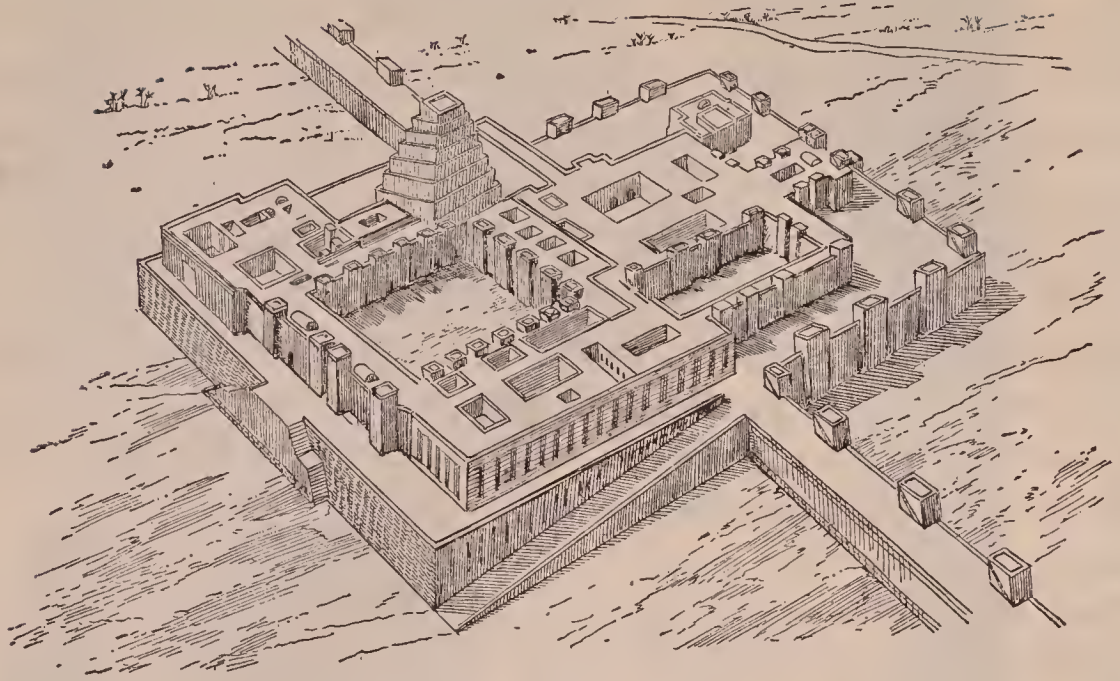
Babylonian
and Assyrian
architecture



EGYPTIAN CAPITALS

The two typical forms are shown — the spreading capital (left) and the closed capital (right). These forms were associated with the lotus flower and the lotus bud, respectively.

The surviving examples of Egyptian sculpture consist of



AN ASSYRIAN PALACE (RESTORED)

The royal residence of Sargon II near Nineveh was placed upon a high platform of brick masonry, the top of which was gained by stairs and an inclined roadway. The palace consisted of a series of one-storied rectangular halls and long corridors surrounding inner courts. They were provided with imposing entrances, flanked by colossal human-headed bulls, representing guardian spirits. The entire building covered more than twenty-three acres and contained two hundred apartments. In the rear is seen a tower-temple.

bas-reliefs and figures in the round, carved from limestone and granite or cast in bronze.



THE BLIND HARPER

Leyden Museum

From an Egyptian tomb. The modeling of the head of the blind harper is extraordinarily good.

Sculpture

Though many of the statues appear to our eyes very stiff and ungraceful, others are wonderfully lifelike and beautiful. Few examples of Babylonian and Assyrian statues have survived, but those we have seem rigid and out of proportion. The Assyrian bas-reliefs show a higher development of the artistic sense, especially in the representation of animals.

Painting in the Near East had solely a decorative character. Statues and bas-reliefs were often brightly colored, and the walls of

temples and tombs were covered with animated pictures. The artist showed little knowledge of perspective and drew all his figures in profile without any distinction of light and shade. Easel work seems to have been unknown. The pictorial art was therefore the least developed of the fine arts. Painting

27. SCIENCE AND EDUCATION

Conspicuous advance took place in the exact sciences. A very old Egyptian manuscript contains arithmetical problems with fractions as well as whole numbers, and geometrical formulas for computing the capacity of storehouses and the area of fields. A Babylonian table gives squares and cubes correctly calculated from 1 to 60. The number 12 was the basis of all Babylonian reckonings. Our division of the circle into degrees, minutes, and seconds (360° , $60'$, $60''$) is derived from this duodecimal system. Mathematics

The cloudless skies and still, warm nights of the great river valleys early led to astronomical research. The Egyptians by 4000 B.C. had given up reckoning time by lunar months (the interval between two new moons) and had formed a solar calendar consisting of twelve thirty-day months, with five extra days at the end of the year. This calendar was taken over by the Romans, who added the system of leap years, and from the Romans it has come down to us. The Babylonians made noteworthy progress in some branches of astronomy. They were able to trace the course of the sun through the twelve constellations of the zodiac, to distinguish five of the planets from the fixed stars, and to predict eclipses of the sun and the moon. Such discoveries must have required patient and accurate study of the heavens. Astronomy

Geographical ideas for a long time were very crude. An ancient map, scratched on clay, indicates that about eight centuries before Christ the Babylonians had gained some knowledge, not only of their own Geography

land, but also of distant regions north and south of it. The chief increase in man's knowledge of the world was due to the Phœnicians (§ 22).

The skill of these ancient peoples as mechanics and engineers is shown by their success as builders. The great
 Engineering pyramids exactly face the points of the compass. The principle of the round arch was known in Babylonia at a remote period. The transportation of colossal stone monuments exhibits a knowledge of the lever, pulley, and inclined plane.¹

The Oriental peoples made some progress in medicine. Several Egyptian medical works are known; one of them,
 Medicine (53) dating in its present form from the seventeenth century B.C., may claim to be the oldest scientific book in the world. Various diseases were noted, their symptoms described, and their proper treatment indicated. The curious signs by which druggists indicate grains and drams are of Egyptian origin. There were physicians and surgeons in Babylonia as early as the time of Hammurabi. The healing art, however, was always much mixed up with magic, just as astronomy, the scientific study of the heavens, was confused with astrology.

The schools, in both Egypt and Babylonia, were attached to the temples and were conducted by the priests. Writing
 The temple school was the chief subject of instruction. It took many years of patient study to master the cumbersome cuneiform symbols or the even more difficult hieroglyphs. "He who would excel in the school of the scribes," ran an ancient maxim, "must rise with the dawn." Writing was learned by imitating the examples supplied in copy-books. Some of the model letters studied by Egyptian boys of the twentieth century B.C. have come down to us. Reading, too, was an art not easy to learn. Dictionaries and grammars were written to aid the beginner. A little instruction was sometimes provided in counting and calculating.

¹ See the illustration, page 69.

A pupil who had learned to read and write might become a scribe, or professional copyist. In a community where nearly every one was illiterate, the scribes naturally held an honorable place. They conducted the correspondence of the time. When a man wished to send a letter, he had a scribe write it, signing it himself by affixing his seal. When he received a letter, he usually employed a scribe to read it to him. The scribes also copied books on the papyrus paper or clay tablets which served as writing materials.

The Egyptians, the Babylonians, and the Assyrians possessed libraries, usually as adjuncts to the temples and hence under priestly control. Several of the larger libraries have been discovered. One of them, in the ruins of a royal palace at Nineveh, contained no less than thirty thousand clay tablets. These are now in the British Museum.

Schools and libraries were not freely open to the public. As a rule, only the well-to-do could secure any learning. The common people remained grossly ignorant. Their ignorance involved their intellectual bondage to the past; they were slow to abandon time-honored superstitions and reluctant to adopt new customs even when better than the old. Consequently, civilization in this part of the world tended to become fixed and unchanging. It reached a certain level, but could not pass above that level. The next steps in human progress were to be taken in Europe.



A SCRIBE

Louvre, Paris

A very ancient portrait statue. It represents a scribe sitting in the attitude common among Oriental peoples. His right hand holds a reed pen and his left hand an open papyrus roll. He seems to be taking dictation or making an inventory.

28. ORIENT AND OCCIDENT

Our study of the Near East in antiquity has been confined chiefly to the Nile and Tigris-Euphrates valleys. The Egyptians and the Babylonians *originated* civilization during the thousand years between 4000 and 3000 B.C., while all the rest of the world continued in either Neolithic barbarism or Palæolithic savagery. In Egypt and Babylonia men first developed out of the tribal condition and began to form cities, states, kingdoms, and empires; here they first passed from hunting, fishing, and herding to the cultivation of the soil, manufacturing, and commerce; here first arose metallurgy, architecture, sound writing, mathematics, astronomy, medicine, and many other arts and sciences indispensable to the higher life of mankind.

After 3000 B.C. civilization began to be *diffused* from its Egypto-Babylonian centers. Conquest, trade, and travel during the next twenty-five centuries led to increasing contact of peoples. By 500 B.C. the best of what the Egyptians and Babylonians had thought and done became the common possession of their neighbors in the Near East.

Civilization was *transmitted* from the Near East to the West. The Cretans, about whom we shall soon learn (§ 32), carried the products and practical arts of both Egypt and Babylonia to the islands of the Ægean and the Greek mainland, and even farther west to southern Italy, Sicily, and Sardinia. They were followed by the Phœnicians (§ 22), whose influence, as we have already learned, was felt in every country washed by the Mediterranean. Cretans and Phœnicians made use of water routes between the Near East and the West. Other transmitting peoples used the land routes through Asia Minor. This peninsula, by its position, seems to belong almost as much to Europe as to Asia. It has always been a natural link between the two continents.

FOR EXPLANATION

Rosetta Stone	Mosaic laws	Jehovah
Coptic	Apis	Isaiah
Behistun Rock	Marduk	Sheol
Pharaoh	divination	Book of the Dead
Great King	astrology	Gilgamesh
Cræsus	monotheism	clerestory
Hanno	Ikhnaton	obelisk
Gades	Zoroaster	bas-relief
Code of Hammurabi	Ahura Mazda	zodiac
Declaration of Innocence	Ahriman	scribe

FOR DISCUSSION

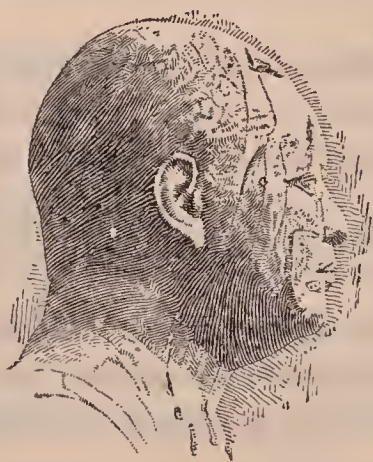
1. Show that the Oriental belief in the divinity of kings led to the conclusion that they reigned by "divine right."
2. Why did the presence of numerous slaves in Egypt and Babylonia tend to depress the wages of free workmen?
3. Name some objects which, in place of the metals, have sometimes been used as money.
4. Interest in Babylonia was usually at the rate of twenty per cent a year. Why is it so much lower to-day?
5. The Phœnicians have been called "the English of antiquity." Can you give any reason for this characterization?
6. Why should the Phœnicians have been called the "colossal peddlers" of the ancient world?
7. Are the old Hebrew laws (the Mosaic code) still binding on modern Jews?
8. What are the chief prohibitions enumerated in the Ten Commandments?
9. Compare the Ten Commandments with the Egyptian Declaration of Innocence.
10. What reasons can you suggest for the widespread worship of the sun?
11. Why have the Hebrews been called the "People of the Book"?
12. "The Egyptians built for the gods and the dead." Explain this statement.
13. From what Oriental peoples do we get the oldest true arch? the first coined money? the earliest legal code? the most ancient book?
14. Why were the inventions and discoveries of the Egyptians and Babylonians of such great importance for the development of civilization?
15. What seem to you to have been the chief contributions to civilization of the Phœnicians, the Hebrews, and the Persians?
16. Mention some of the defects and limitations of ancient society in the Near East.

FOR FURTHER STUDY

1. Suppose that you are a Nubian chieftain traveling down the Nile and carrying tribute to the Pharaoh at Thebes. Describe your journey and your reception at court.
2. Indicate the principal trade routes of the ancient Orient and the cities on these routes (map between pages 42-43).
3. Write an imaginary account of a Phœnician trading voyage from the Red Sea south, giving names of products exchanged.
4. Trace the Phœnician water routes in the Mediterranean (map, page 74).
5. Read in the Old Testament (*Leviticus*, chap. xx) the summary of the Hebrew moral law. Compare this summary with the Ten Commandments.
6. Select from the illustrations in this and the preceding chapter some examples of bas-reliefs.
7. Hold a dialogue between two students representing ancient scribes from Thebes and Babylon. Discuss city life in these two capitals.
8. Explain these current expressions: "lucky star"; "silent as a sphinx"; a "Chinese wall"; a "land flowing with milk and honey"; "as rich as Crœsus."

SUPPLEMENTARY

Webster, *Readings in Early European History*, chapter i, "Three Oriental Peoples as Described by Herodotus."



HEAD OF THE "SHEIK-EL-BELED"

Egyptian Museum, Cairo

A portrait statue of wood, found in a tomb at Sakkara, near Cairo. The subject was a personage of some importance in the time of the pyramid kings.

Part III

CLASSICAL CIVILIZATION: GREECE

(CHAPTERS V-VIII)

The civilization of the Greeks and Romans is called "classical," a word which is derived from the Latin and has a general reference to anything of the first rank or of supreme excellence. The Greek element in this civilization came first, for the Greeks on their islands and peninsulas had closer relations with the Orient than the Romans and other peoples of Italy. Chapter V describes the geographical background of Greek society and brings the narrative to the close of the sixth century before Christ. By 500 B.C. the Greeks had developed their most characteristic institutions and had begun to spread them, by commerce and colonization, all around the Mediterranean.

Chapter VI covers less than one hundred and fifty years, but these were the most famous years in Greek history. The period opened with the Persian wars, when Athens, Sparta, and some of the lesser city-states combined in a successful effort to thrust back the foreign invader and to save Europe from domination by Asia. The Persian wars are memorable in the annals of human freedom. Athens now became for a time the largest and richest and noblest city in the Greek world. Though her political greatness soon passed away, she long continued to be the center of the intellectual and artistic life of Greece. After Athens, first Sparta and then Thebes secured the leading place among Greek city-states, but at length all of them had to bow the knee to an outside power — the power of Macedonia.

Chapter VII tells how the able king of Macedonia, Philip II, by craft and force of arms extended his rule over the disunited city-states of Greece and how that king's still abler son, Alexander the Great, led both Macedonians and Greeks to the conquest of the Persian Empire. Alexander's sweeping victories opened up much of the ancient Orient to the Greeks, and under his successors there was a fusion of Greek culture and Oriental culture, a mingling of East and West, which went on without interruption until the era of Roman expansion throughout the Mediterranean.

Finally Chapter VIII gives an account of the private and social life of the Greeks and sets forth at length their great achievements in literature, philosophy, science, and the fine arts. Herein lies "the glory that was Greece."

CHAPTER V

THE LANDS OF THE WEST AND THE RISE OF GREECE

Hellenic genius never permitted the Greeks to remain merely passive recipients of culture from without. Building on foundations largely Oriental, they erected a splendid structure of civilization which nobly expressed their marvelous gifts and brought them an unchallenged supremacy.

— J. H. BREASTED

Greece was far from insensible to the glamour of the older civilizations of the Asiatic and African continents. What it did borrow, Greece, instinct as it was with individuality, assimilated, elaborated, and brought to perfection; but the Greek mind was not enslaved by this Oriental influence.

— G. H. JONES

29. PHYSICAL EUROPE

HISTORY, which begins in the East, for the last twenty-five centuries has centered in the West, that is, in Europe. Modern industry and commerce, modern systems of government, modern art, literature, and science are very much the creation, during this long period, of European peoples. Within the last four hundred years, especially, they have occupied and populated America and Australia and have brought under their control the largest part of Asia, nearly the whole of Africa, and the islands of all the seas. They have introduced into these remote regions their languages, laws, customs, and religions, until to-day the greater part of the world is subject to European influence.

Yet Europe ranks as the smallest, except Australia, of the six continents. Geographically, it is not a continent but a peninsula of Asia. The boundary between the two land masses is therefore not well defined.



ARCTIC OCEAN
Ob R.
Ural Mountains
Kama R.
Volga R.
Caspian Ocean Level
Caucasus Mts.
Mt. Elbruz 18,476
BLACK SEA
ASIA MINOR
Crimea
Don R.
Dnieper R.
Carpathian Mts.
Balkan Pen.
Dnieper R.
Balkan Mts.
Aegean Sea
Crete

EUROPE
Petchora R.
White Sea
Kola Pen.
L. Onega
L. Ladoga
Dwina R.
Gulf of Bothnia
Gulf of Riga
Baltic Sea
Oder R.
Elbe R.
Rhine R.
North Sea
Danish Pen.
British Isles
St. George's Channel
English Channel
Thames R.
Loire R.
Bay of Biscay
Cannes R.
Jura Mts.
Alps
Dinaric Alps
Adriatic Sea
Tyrrhenian Sea
Iberian Pen. R.
Pyrenees
Duero R.
Ebro R.
Corsica
Sardinia
MEDITERRANEAN SEA
Sicily
Grecian Pen.
Ionian Sea

AFRICA
Straits of Gibraltar

Map-makers usually place it at the Ural Mountains, the Caspian Sea, and the Caucasus. Estimates of the total area of Europe vary from about 3,600,000 square miles to about 4,100,000 square miles. On the basis of the lower figure mentioned, Europe has considerably less than half the area of either North America or South America, less than one-third that of Africa, and little more than one-fifth that of Asia. It includes not quite seven per cent of the land surface of the globe.

The geographical advantages enjoyed by Europe account, in part, for its historic importance. The sea penetrates deeply into the continent, forming numerous bays and harbors and giving to it a longer coast line than Africa and South America combined.

Features of
European
geography

Again, Europe is well supplied with rivers, which are navigable for long distances. Another feature of European geography is the great extent of lowlands. Furthermore, the mountains of Europe are well provided with passes, thus affording convenient routes of communication from one country to another.

Nearly all Europe lies in the northern half of the North Temperate Zone; that is, within those latitudes most conducive to the development of a high civilization.

The climate is moderated by the Gulf Stream drift, which reaches the British Isles and Scandinavia. Climatic conditions are made still more favorable by the circumstance that Europe lies open to the west, with great inland seas penetrating deeply from the Atlantic, and with the higher mountain ranges extending nearly east and west. The westerly winds, warmed in passing over the Gulf Stream drift, can thus spread far into the interior, bringing with them an abundant rainfall, except in such regions as southern Spain, Italy, Greece, and eastern Russia. Europe, in consequence, is the only continent without extensive deserts.

Climatic
Europe

The Pyrenees, Alps, and Balkans, stretching across Europe from the Atlantic Ocean to the Black Sea, have formed an historical dividing line, as well as a geographical barrier.

Twenty-five centuries ago, Europe beyond these mountains was occupied by still barbarous peoples of Indo-European speech (§ 8). These were the Celts, the Teutons or Germans, and the Slavs. We hear little of them in ancient times, except as their occa-

Northern and southern Europe



THE ALPINE BARRIER

The map shows the principal passes of the Alps from west to east, viz.: Mt. Cenis, Little St. Bernard, Great St. Bernard, Simplon, St. Gothard, Splügen, and Brenner, with the modern roads through them. The highest mountains, with their elevations, are also shown.

sional migrations southward brought them into contact with the civilized Græco-Latin peoples on the shores of the Mediterranean.

30. THE MEDITERRANEAN BASIN

The Mediterranean, about twenty-two hundred miles in length and five hundred to six hundred miles in greatest breadth, is the most extensive inland sea in the world. It washes the shores of three continents — Europe, Asia, and Africa. Nevertheless, its basin is relatively isolated, being confined within

Characteristics of the Mediterranean basin

a mountain wall on the north and an almost impassable desert on the south. The climate of the basin falls halfway between tropical conditions and the temperate conditions of central and northern Europe. The sea exercises a moderating influence, however, raising the temperature in the rainy season (winter) and lowering it in the dry season (summer). The rainfall is, on the whole, scanty, with the result that the most important trees are the vine and the



olive, which offer considerable resistance to drought. Their northern and southern limits, together with those of the orange, are shown on the accompanying map.

The Mediterranean was well suited for early commerce because of its long and contracted shape, indented northern shore, and numerous islands. Sailors seldom had to proceed far from the sight of land or at a long distance from good harbors. Though its storms are often fierce, they are usually brief, since the Strait of Gibraltar shuts out the great waves of the Atlantic. Freedom from high tides also aids navigation. Such advantages made the

Mediterranean from a remote period an avenue by which everything that the older Eastern world had to offer could be passed on to the younger Western world. The various European peoples themselves were also able to exchange their products and communicate their ideas and customs along this "highway of nations."

The Mediterranean basin divides into two parts. The boundary between them lies near the center, where Africa and Sicily almost touch each other across a narrow strait. The western part contains, besides Sicily, the large islands of Sardinia and Corsica. Between these islands and the Italian coast lies the wide expanse of the Tyrrhenian Sea. The eastern part includes the Adriatic, Ionian, and Ægean seas. It was the last of these which had most importance in Greek history.

Divisions of
the Mediter-
ranean basin

31. GREECE AND THE ÆGEAN

A glance at the map shows that the Ægean is almost land-locked. Only narrow passages lead northward to the Black Sea, while on the south the long and narrow island of Crete lies like a huge breakwater. Hundreds of smaller islands dot the surface of the Ægean, so many and so close together that they have always served as "stepping stones" between Greece and Asia Minor.

The Ægean
Sea

"The isles of Greece! the isles of Greece!
Where burning Sappho loved and sung,
Where grew the arts of war and peace,
Where Delos rose, and Phœbus sprung.
Eternal summer gilds them yet,
But all except their sun is set."

Greece proper — continental Greece — is a tiny country. Its greatest length is scarcely more than two hundred and fifty miles; its greatest breadth is only one hundred and eighty miles. Mountain ridges, offshoots of the Balkans, break it up into numberless small valleys and glens, which seldom widen into plains. The rivers

Greece

are not navigable. The few lakes, hemmed in by the hills, have no outlets except in underground channels. The coast line is most irregular — a constant succession of sharp headlands and curving bays. No place in Greece is more than fifty miles from a mountain range or more than forty miles from some long arm of the Mediterranean.

The coast of western Asia Minor resembles continental Greece in its deep indentations, variety of scenery, and mild climate. The fertile river valleys of this region Western Asia Minor early attracted Greek colonists. They built here many flourishing cities, especially along the central coast, which came to be known as Ionia (§ 33).

Greek history well illustrates the influence of geographical conditions on the life of a people. In the first place, mountain ranges cut up continental Greece into many small Influence of geographical conditions states, separated from one another by natural ramparts. The result was that Greeks loved most of all their own local independence and always refused to unite into one nation under a single government. In the second place, the near presence of the sea made sailors of the Greeks and led them to devote much energy to foreign commerce. They early felt, in consequence, the stimulating effects of intercourse with other peoples. Finally, the location of Greece at the threshold of Asia, with its best harbors and most numerous islands on the eastern coast, enabled the country to receive and profit by the culture of the Near East. Greece faced the civilized Orient.

32. FORERUNNERS OF THE GREEKS

When the Greeks first began to keep written records, perhaps as early as 750 B.C., they had lived for centuries in the Ægean region. They knew very little about their Ægean civilization prehistoric period and had to depend on myths and legends, such as those preserved in the two epic poems called the *Iliad* and the *Odyssey*. Modern excavations in Greek lands have revealed, however, the remains of an

extinct civilization which flourished at a remote period. Crete seems always to have been its center, and from Crete it spread, by commerce and colonization, to the adjacent islands, the coast of Asia Minor, and the shores of Greece. One may speak, therefore, of an Ægean civilization, since it came in time to prevail so widely in this part of the Mediterranean basin.¹

The man who did most to reveal this civilization was a wealthy German merchant named Heinrich Schliemann. An enthusiastic lover of Homer, he believed that the stories of the Trojan War related in the *Iliad* were not just fancies but real facts. In 1870 he started to test his beliefs by excavations at a hill called Hissarlik, on the northwestern coast of Asia Minor. Tradition had always fixed here the site of ancient Troy. Schliemann's discoveries and those of later explorers proved that at Hissarlik at least nine successive cities had come into existence, flourished, and passed away. The sixth city in order from the bottom was probably the one of which Homer sang. It had powerful walls defended by towers, well-fortified gates, and palaces of stone. The marks of fire throughout the ruins indicate that the city must have been destroyed by a great conflagration.

The remarkable disclosures at Troy encouraged Schliemann to excavate other Homeric sites. At Mycenæ, a prehistoric city of Argolis in Greece, he laid bare a number of rock-hewn graves, containing the skeletons of men, women, and children. The faces of the dead had been covered with thin masks of gold, and their bodies had been decked with gold diadems, bracelets, and pendants. The other funeral offerings included gold rings, silver vases, and a variety of bronze weapons. It is clear that these were the graves of wealthy and powerful rulers. At Tiryns, once the capital of Argolis, Schliemann uncovered the ruins of an extensive structure with gateways, open courts, and closed apartments. Char-

Schliemann's
excavations
at Troy

Schliemann's
excavations
at Mycenæ
and Tiryns

¹ See the map, page 55.

acteristic of this edifice were the separate quarters occupied by men and women, the series of storerooms for provisions, and such a modern convenience as a bathroom with pipes



PART OF "WARRIOR VASE" FROM MYCENÆ

National Museum, Athens

This fragment, one of Schliemann's discoveries at Mycenæ, shows a line of spearmen marching out, while at the left a woman waves farewell. The warriors wear helmets with crests and horns, corselets, and greaves, and they carry shields. Their stockings, tights, and kilts are also to be noticed.

and drains. The palace of Tiryns gives us a clear and detailed picture of the home of a Homeric prince.

The fame of all these discoveries has been somewhat dimmed by the excavations made since 1900 on the site of Cnossus, the ancient capital of the island of Crete. At Cnossus an Englishman, Sir Arthur Evans, has found the remains of an enormous palace, with numerous courts, passages, and rooms, in which it is difficult not to lose one's way. Here is the royal council chamber with the throne on which the king once sat. Here are the royal magazines, still filled with huge earthenware jars for the storage of provisions. A great number of bril-

Evans's ex-
cavations at
Cnossus

liant pictures — hunting scenes, landscapes, portraits of men and women — cover the palace walls. At one of the main



CRETAN MARBLE
STATUETTE

Fitzwilliam Museum
Cambridge, England

The sculpture represents a female worshiper, or possibly a goddess, with her hands held in an attitude of devotion upon her breast. She wears the characteristic Cretan dress, with short sleeves, low-cut bodice, and a bell-shaped skirt with pleated flounces. Her hair falls down the back and on the shoulders, and on her head is a three-tiered cap. The figure is made of two pieces joined together at the waist. It was found near Candia in Crete.

entrances the visitor sees a row of cup-bearers painted life-size. Another wall bears a representation of men and women, thickly crowded together as if witnessing some performance. This may have been the popular Cretan sport of bull-leaping, in which a youth faced the charging animal, caught hold of its horns, and, if he was adroit enough, somersaulted over to land on its back. The costumes of the women are astonishingly modern in appearance — or were so until a few years ago, when fashion abolished the wasp waist and the long skirt. The palace of Cnossus, where such remarkable discoveries have been made, was plundered and burnt, perhaps by foreign invaders of Crete.

These discoveries in the Ægean area enable us to place another venerable center of civilized life by the side of Babylonia and Egypt.

As early as 3000 B.C. the inhabitants of the Ægean were giving up the use of stone tools and weapons for those of metal. Copper and then bronze came into general use, as is shown by the excavations. The five centuries between 1600 and 1100 B.C. seem to have been the time when the civilization of the Ægean Age reached its highest development.

The Ægean peoples were no longer wandering hunters or herdsmen, but settled farmers. They lived in villages and cities, where the frowning fortress of

the chief or king looked down on the humble dwellings of common men. The monarch, as in the Near East (§ 19), was doubtless a despot, whose subjects and slaves toiled to build the great palaces and tombs. If life was hard and cheerless for them, it must have been pleasant enough for court ladies and gentlemen, who occupied luxurious apartments, wore fine clothing and jewelry, and enjoyed such exhibitions as bull-leaping and the contests of pugilists.

Features of
Ægean civi-
lization

Remarkable progress was made in some of the fine arts. Ægean architects raised imposing palaces of hewn and squared stone and arranged them for a life of comfort.

Wall paintings, plaster reliefs, and fine carvings in stone excite our admiration. Ægean artists made beautiful

Art

pottery of many shapes and cleverly decorated with plant and animal forms. They carved ivory, engraved gems, and inlaid metals. It was doubtless from their Ægean forerunners that the Greeks derived some of their artistic genius.



BULL'S HEAD IN RELIEF

A life-sized figure in painted stucco from the palace of Cnossus and one of the finest examples of ancient Cretan art.

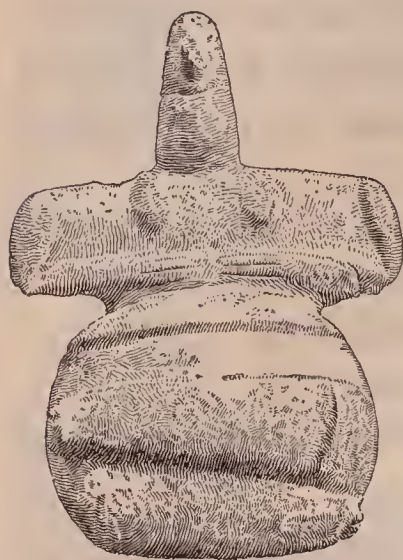
A form of recording thoughts had been secured. The excavations in Crete show that its inhabitants had passed from picture writing to the use of symbols for sounds. The palace of Cnossus contained several thousand clay tablets with inscriptions in a language as yet unread. About seventy characters seem to have been in common use. They probably denote syllables and indicate a decided advance over both Babylonian and Egyptian scripts.

Writing

There was much commercial intercourse throughout the Mediterranean during Ægean times. Products of Cretan art or imitations of them are found as far west as southern Italy, Sicily, and Sardinia, and as far east as inland Asia Minor,

Syria, and Babylonia. Crete also enjoyed close commercial relations with both Egypt and Cyprus. In those ancient days Crete was mistress of the seas, and the merchants of that island preceded the Phœnicians as carriers between the Near East and Europe (§ 22).

Commerce



THE CRETAN GREAT MOTHER

The chief deity of the Cretans was the Great Mother, personifying the female principle of life and the source of all fertility. Figures of the goddess were not often made; she was usually represented as a pillar or a holy tree.

Ægean civilization did not penetrate deeply into Europe. The interior of Greece still remained the home of barbarous peoples, who had not yet learned to build cities, to create beautiful objects of art, to keep written records, or to traffic on the seas. By 1100 B.C. their destructive inroads brought about the downfall of Ægean civilization.

Downfall of Ægean civilization

33. THE GREEKS

The invaders from the north were tall, light-complexioned, fair-haired, and blue-eyed, as are the inhabitants of northern Europe to-day. Physically, they offered a sharp contrast to the short-statured and dark-skinned Ægean peoples. Their speech was Greek, which belongs to the Indo-European family of languages (§ 8). They lived a nomadic life as hunters and herdsman. When the grasslands became insufficient to support their sheep and cattle, these northerners began to move gradually southward into the Danube Valley and thence through the many passes of the Balkans into Greece. The iron weapons which they possessed doubtless gave them a great advantage in conflicts with the bronze-using natives of this region. The invaders must have sometimes exterminated or enslaved the earlier inhabitants; more often, perhaps, they settled peacefully in the sunny south. Conquerors and conquered slowly intermingled, thus produc-

Greek invaders



HERMES AND DIONYSUS

Museum of Olympia

An original statue by the 4th century sculptor Praxiteles, and one of the two extant single statues that are known for certain to be the actual work of a great Greek artist. The greater part of this statue, including the fine head, was discovered in 1877 by German excavators at Olympia. Hermes is represented carrying the child Dionysus to the nymphs, whom Zeus had charged with his rearing. The symmetrical body of Hermes is faultlessly modeled; the poise of his head is full of dignity; his expression is refined and thoughtful. Manly strength and beauty have never been better embodied than in this work. The child-god, Dionysus, to whom Hermes in the complete statue held out a bunch of grapes, is not so successfully rendered.



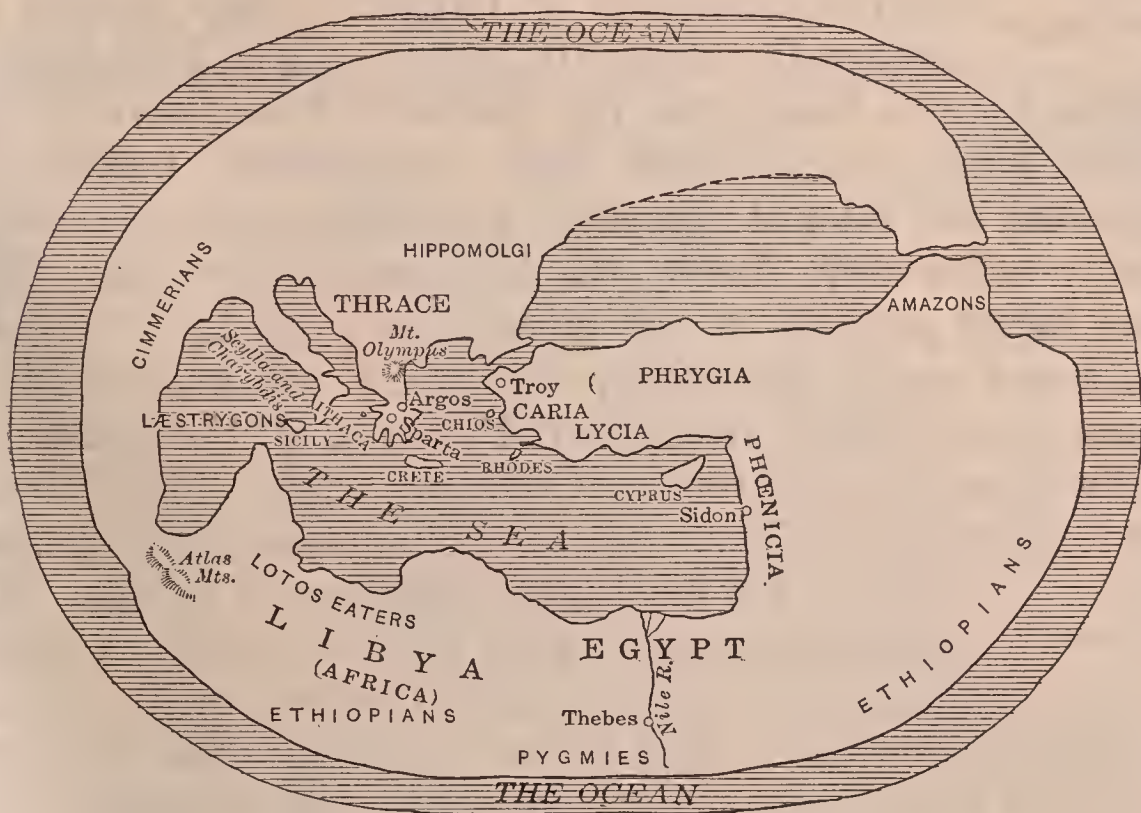
THE APHRODITE OF MELOS

Louvre, Paris

More commonly known as the "Venus of Milo." The statue was found in 1820, hidden away in a cave on the island of Melos. It consists of two principal pieces joined together across the folds of the drapery. No satisfactory restoration of the missing arms has been made. Most art critics date this work about 300 B.C. or even a century or two later. The strong serene figure of the goddess sets forth the Greek ideal of female loveliness.

ing the one Greek people which is found at the dawn of history.

The Greeks, as we shall now call them, did not stop at the southern limits of Greece. They also occupied Crete and the other Ægean Islands, together with the Greek western coast of Asia Minor. Their Asiatic settlements came to be known as Æolis, Ionia, and Doris,



THE WORLD ACCORDING TO HOMER

The *Iliad* and the *Odyssey* show a considerable acquaintance with continental Greece and the coasts of Asia Minor. Cyprus, Egypt, Sicily, and Italy are also known to some extent. The poet imagines the earth as a sort of flat shield, with Greece lying in the center. The Mediterranean — “The Sea,” as it is called by Homer — and the Black Sea divide the earth into two equal parts. “The Ocean,” a river broad and deep, surrounded the earth, and beneath the surface of the earth lay Hades, the home of the dead.

after the names of Greek tribes.¹ The entire basin of the Ægean was henceforth the center of Greek life.

Several hundred years elapsed between the end of the Ægean Age and the beginning of historic times in the Greek world, about 750 B.C. This period is usually known as the Homeric Age, because various aspects of it are reflected in the *Iliad* and the *Odyssey*.

¹ See the map, page 111.

These are long narrative poems (epics), probably composed in Ionia, and attributed to a blind bard named Homer. Some modern scholars, however, doubt the historical existence of Homer and believe that the *Iliad* and the *Odyssey* were really the edited songs of many ancient minstrels.

The *Iliad* is a poem dealing with the Trojan War. According to the story, Troy, or Ilium, was besieged for ten years by all the chieftains of Greece. They sought to avenge the seizure of Helen, wife of Menelaus of Sparta, by the handsome but faithless Paris, son of the Trojan king. Their leader was Agamemnon, brother of Menelaus, and ruler of Mycenæ. The *Iliad* relates the events of only a few days during the last year of the war. The poem might perhaps as well have been called the *Achilleid*, for its real hero is the mighty Achilles, whose wrath against Agamemnon brought unnumbered woes to all the Greeks.

The *Odyssey* has for its hero Odysseus, wisest of the princes who fought against Troy. After the fall of that city Odysseus set sail for his island kingdom of Ithaca. He wandered far and wide for many years, visiting strange countries and peoples, and meeting with very remarkable adventures. The *Odyssey*, as contrasted with the *Iliad*, is a story, not of war and battle, but of exploits on land and sea. It is a sort of geographical romance.

The *Iliad* and the *Odyssey* show how rude was the culture of the Homeric Age, as compared with the splendid Ægean civilization which it displaced. The Greeks at this time had not wholly abandoned the life of shepherds for that of farmers. Wealth still consisted chiefly of flocks and herds. Nearly every freeman, however, owned a little plot of land on which he cultivated grain and cared for his orchard and vineyard. Though iron was now used for weapons and farm implements, bronze continued to be the commoner and cheaper metal. Coined money was unknown. Commerce was little followed. People depended upon Phœnician merchants for articles of luxury which they could not produce themselves. A class of skilled

workmen had not arisen. There were no architects who could raise magnificent palaces and no artists who could paint or carve with the skill of their Ægean predecessors. Social life was very simple. Princes tended flocks and built houses; princesses carried water and washed clothes. Agamemnon, Odysseus, and other heroes were not ashamed to be their own butchers and cooks. The Homeric knights did not ride on horseback, but fought from chariots. They



sat at table, instead of reclining at meals, as did the later Greeks. Warfare was constant and cruel. The vanquished suffered death or slavery. Piracy, flourishing upon the unprotected seas, ranked as an honorable occupation. Murders were frequent. The murderer had to dread, not a public trial and punishment, but rather the private vengeance of the kinsmen of the victim. On the other hand, both the *Iliad* and the *Odyssey* contain many charming descriptions of family life. "There is nothing mightier or nobler," sings

the poet, "than when man and wife are of one heart and mind in a house, a grief to their foes, to their friends great joy, but their own hearts know it best." The Homeric Greeks, in short, had many of the virtues and vices of barbarous peoples.

34. GREEK RELIGION

The Homeric Greeks and their successors worshiped various deities, twelve of whom formed a select council which was supposed to meet on snow-crowned Olympus in northern Thessaly. Many Olympian deities seem to have been simply personifications of forces and aspects of nature. Zeus, "father of gods and men," as Homer calls him, was a heaven god, who gathered the clouds in storms and hurled the lightning bolt. The thunder was his sign; the rainbow and the eagle were his messengers. His brother, Poseidon, ruled the sea. His wife, Hera, presided over the life of women and especially over the sacred rites of marriage. His son, Apollo, a god of light, who warded off darkness and evil, became the ideal of manly beauty and patron of music, poetry, and the healing art. Athena, who sprang full-grown from the forehead of Zeus, embodied the idea of wisdom and all womanly virtues. In addition to these and other Olympian deities, there were many local gods and heroes, the guardians of every village, town, and city.

The Olympian deities are really magnified men and women, subject to all human passions and appetites, but possessed of more than human power and endowed with immortality. They enjoy the banquet, where they feast on nectar and ambrosia; they take part in the struggles of the battlefield; they marry and are given in marriage; and they often visit in disguise the humble dwellings of men. The deities, morally, were no better than their worshipers. They might be represented as deceitful, dissolute, and cruel, but they could also be regarded as upholders of truth and virtue. Even Homer could say, "Verily

Attributes
of the deities
(175-176)

Conceptions
of the deities

the blessed gods love not froward deeds, but they reverence justice and the righteous acts of men.”

It was natural for the Greek, with his familiar ideas of the gods, to think of them and consult them in almost everything he did. If they were duly satisfied with prayers and offerings, the worshiper felt sure of securing their assistance. Sacrifices of meat and wine were made for the nourishment of the gods; beautiful temples were provided for their dwelling places; and splendid festivals were held in their honor.

Early Greek ideas of the future life were dismal to an extreme. All men, it was thought, went down after death to the underworld of Hades and passed there a shadowy, joyless existence. The Greek Hades thus closely resembled the Hebrew Sheol and the Babylonian underworld of the dead (§ 24). It was not until several centuries after Homer that happier ideas of the future life were taught, or at least suggested, in the Eleusinian mysteries (§ 100).

35. RELIGIOUS INSTITUTIONS

The Greeks believed that the gods showed their purposes toward men by signs and portents: in thunder and lightning; in the flight of birds; and in the appearance of the entrails of animals offered for sacrifice. Communications from the gods were also received from certain inspired persons at places called oracles. Such sacred places were visited by all who wished to learn the divine will. The oldest of these oracles was that of Zeus at Dodona in Epirus. Here the priests professed to read the divine will in the rustling leaves of an oak tree sacred to Zeus. Dodona was a place of resort as late as the fourth century of our era.

The most important oracle of Apollo was situated at Delphi in Phocis, a spot which the Greeks regarded as the center of the world. Apollo was supposed to speak through

a prophetess, at first only once a year, on the god's birthday, but later on the seventh day of each month, which was sacred to him. The words which the prophetess uttered when "possessed" or inspired by Apollo were interpreted by the attendant priests, written out in verse, and delivered to inquirers.

Oracle of
Apollo at
Delphi

The fame of Apollo as the patron of inspiration and prophecy spread throughout Greece and penetrated to foreign lands.



CONSULTING THE ORACLE AT
DELPHI

From a vase painting. The prophetess (Pythia) sits on a tripod. She holds a bowl in one hand and in the other a sprig of laurel, a plant sacred to Apollo. Before her stands the suppliant.

Every year thousands of visitors made their way in chariots, on mules, and on foot to Apollo's oracle. Sick men prayed for health and childless men for offspring. Statesmen wished to learn the fate of their political schemes; ambassadors sent by kings and cities sought advice as to weighty matters of peace and war. Above all, colonists came to Delphi in order to obtain directions as to the best country in which to settle. Some of the noblest cities of the Greek world had their sites fixed by Apollo's guidance.

The priests who managed the oracle and its responses were usually able to give good advice to their inquirers because news of every sort streamed into Delphi. When the priests were doubtful what answer to make, the prophecy of the god was sometimes expressed in such an ambiguous form that, whatever the outcome, neither Apollo nor his servants could be charged with deceit. For instance, when Croesus, the Lydian king, was about to attack Cyrus the Great, he learned from the oracle that "if he warred with the Persians he would

Inquiries

Every year thousands
of visitors made their

way in chariots, on mules, and on foot to Apollo's oracle. Sick men prayed for health and childless men for offspring. Statesmen wished to learn the fate of their political schemes; ambassadors sent by kings and cities sought advice as to weighty matters of peace and war. Above all, colonists came to Delphi in order to obtain directions as to the best country in which to settle. Some of the noblest cities of the Greek world had their sites fixed by Apollo's guidance.

The priests who managed the oracle and its responses were usually able to give good advice

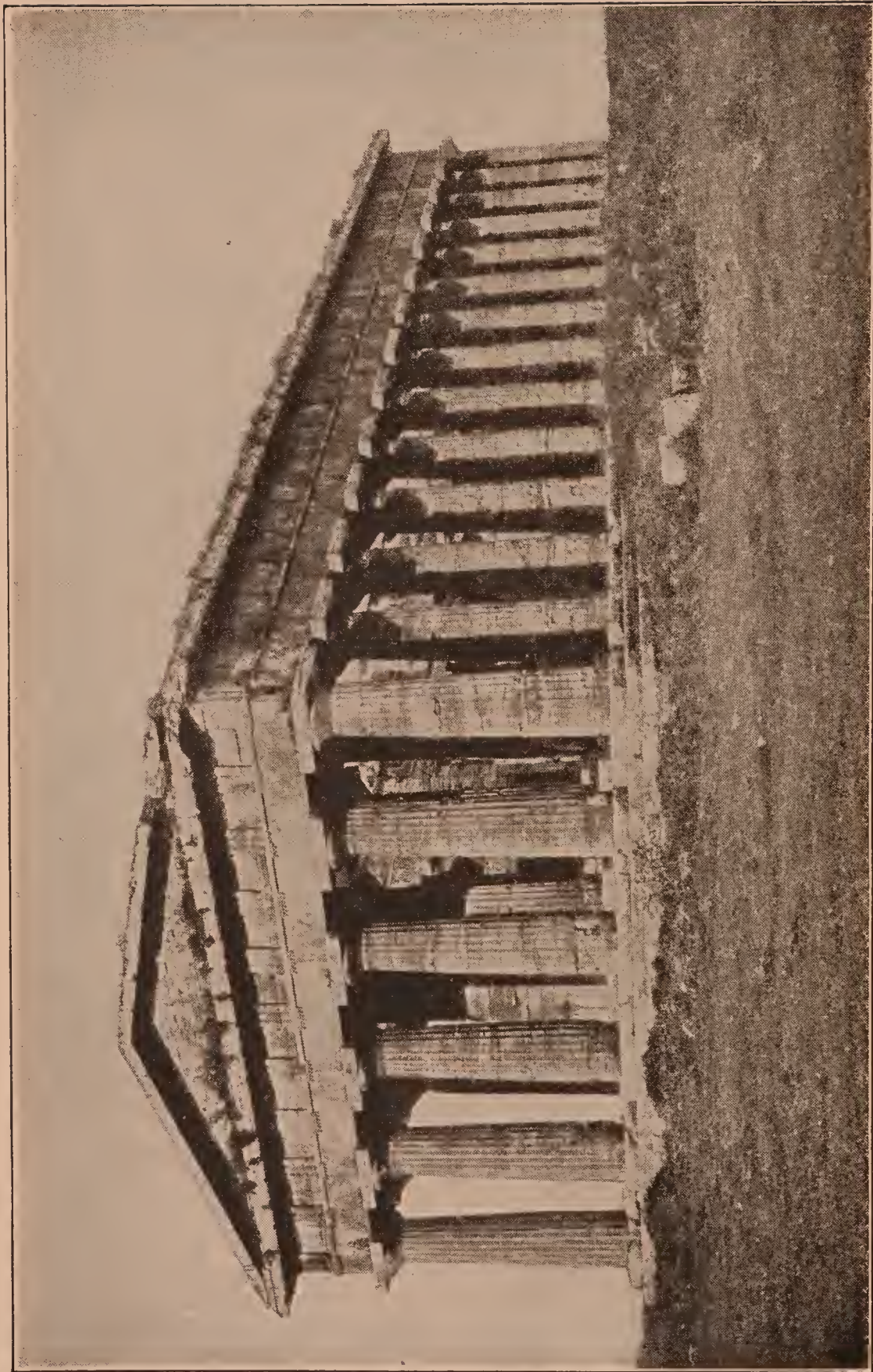
Responses



RECONSTRUCTION OF DELPHI (above) AND OLYMPIA

Delphi is situated, two thousand feet above the sea, on the southern slope of Mount Parnassus. Between the lower cliffs of the mountain lies a deep gorge with the Castalian spring in whose waters pilgrims to the oracle purified themselves. In ancient times Delphi possessed a splendid temple of Apollo, together with altars, statues, and other monuments.

The sacred precinct of Zeus at Olympia was inclosed by a wall. Within stood the great temple of Zeus, containing a gold and ivory statue of the god by the Athenian sculptor Phidias. Many shrines, treasure houses, altars, and statues of victorious athletes were grouped about the temple. An arched passage opened into the stadium, where forty thousand spectators could witness the foot races and other contests. Near it was the hippodrome for horse races and chariot races, and a gymnasium. All these magnificent buildings were allowed to fall into ruins after the abolition of the Olympic games.



TEMPLE OF POSEIDON AT PÆSTUM

Paestum, the Greek Poseidonia, was a flourishing Greek colony in southern Italy. The malarial atmosphere of the place led to its desertion in the 9th century A.D.; hence the three temples there were not used as quarries for later structures. The largest of these was probably erected in honor of Poseidon, the patron god of the city. It dates from about the beginning of the 5th century B.C. The structure is in a state of remarkable preservation. It is one of the most impressive of all extant Greek temples.

overthrow a mighty empire” — but the mighty empire proved to be his own (§ 17).

The Delphic oracle exerted a beneficial influence, especially in early times. It helped to spread among the Greeks ideas of justice and right. Through its responses it taught mercifulness to the conquered, respect for the life of slaves, the strict fulfillment of treaties, and the wickedness of perjury and murder. The oracle lasted for over a thousand years. It was still honored at the close of the fourth century A.D., when a Roman emperor, after the adoption of Christianity, silenced it forever. The many magnificent buildings, which made Delphi a museum of art, were allowed to sink into ruins.¹

Importance of the Delphic oracle

Athletic contests

The Greeks seem to have brought with them from their northern home a great love of athletics. Physical training took with them a much larger place than with any other people, whether ancient or modern. Their athletic contests were closely connected with religion, being held in connection with the funeral or memorial rites of heroes and as a part of the worship of the gods. They also served a practical end, for Greek armies were always levies of citizens whose physical development had to fit them for the toils of almost constant warfare. Each city held its own athletic contests, to which its citizens alone were admitted. There were also contests open to all Greeks,



THE DISCUS THROWER
(DISCOBOLUS)

Lancelotti Palace, Rome

Marble copy of the bronze original by Myron, a sculptor of the fifth century B.C. Found in 1781 on the Esquiline Hill, Rome. The statue represents a young man, perhaps an athlete at the Olympic games, who is bending forward to hurl the discus.

¹ See the plate facing page 114.

the oldest and most famous being those in honor of Zeus at Olympia in Elis.

The Olympic festival occurred every fourth year, in mid-summer. A sacred truce was proclaimed for a month at this time, so that the thousands of visitors from every part of the Greek world could arrive and depart in safety. No one not of Greek blood and no one convicted of crime might be a competitor. The games occupied five days, beginning with the contests in running. There was a short-distance dash through the length of the stadium (about two hundred and ten yards), a quarter-mile race, and also a longer race, probably for two or three miles. Then followed a contest consisting of five events: the long jump, hurling the discus, throwing the javelin, running, and wrestling. It is not known how victory in these five events taken together was decided. In the long jump weights like dumbbells were held in the hands, the swing of the weights being used to assist the spring. The discus, which weighed about twelve pounds, was sometimes hurled more than one hundred feet. The javelin was thrown either by the hand alone or with the help of a thong wound about the shaft and held in the fingers. In wrestling three falls were necessary for a victory. The contestants were free to get their grip as best they could. Boxing was a favorite competition. There were also numerous horse races, with the jockeys riding their steeds bareback, and the very popular chariot races, which even kings thought it an honor to win. Both athletes and spectators liked a dangerous sport; we are told of a chariot race in which forty chariots entered, and only one escaped collision and reached the goal. Women were apparently excluded from the games, yet they were allowed to enter horses for the races and to set up statues in honor of victory.

The Olympic games were religious in character, because the display of manly strength and skill was thought to be a spectacle most pleasing to the gods. The winning athlete received only a wreath of wild olive at Olympia, but at home

he enjoyed the gifts and reverence of his fellow-citizens. The thousands of visitors at the festival gave to it the character of a great fair, at which merchants set up their shops and money changers their tables. Poets recited their lines before admiring audiences, and artists exhibited their masterpieces to intending purchasers. Heralds read treaties recently formed between Greek cities, in order to have them widely known. Orators spoke on subjects of general interest. The games thus did much to preserve a sense of fellowship among Greek communities.

The first recorded celebration of the games occurred in 776 B.C. The four-year interval between them, called an Olympiad, became the Greek unit for determining dates. Events were reckoned as taking place in the first, second, third, or fourth year of a given Olympiad. The games continued to take place regularly for many centuries. They were at last abolished, along with the Delphic oracle, as opposed to Christianity. Our own time has seen their revival as contests open to amateur athletes from all the world and held every four years in the principal cities of both Europe and America. The new Olympic games began at Athens in 1896.

36. THE GREEK CITY-STATES

Most Greek cities sprang from village settlements made in prehistoric times. Sometimes a village conquered its less powerful neighbors and compelled them to unite with it. Sometimes a number of villages lying close together combined for the possession of a hill of refuge, called the citadel or acropolis. Fortresses and temples occupied the summit of this hill; at its foot lay the market place or public square; and about its rocky sides the inhabitants made their homes. Such a settlement might in time expand into a walled town, the seat of government for all the surrounding region.

The ancient city was closely built up with narrow streets and low, clustering houses. It lacked the miles of suburbs that belong to a modern metropolis. The largest and most beautiful buildings were always the temples, colonnades, and other public structures. Private houses were insignificant in appearance and were often of only one story. From a distance, however, their white-washed walls and red-tiled roofs, shining brightly under the sun, must have offered an attractive picture.

A Greek city included not only the area within its walls, but also the surrounding district, where many citizens lived.

Being independent and self-governing, it is properly called a city-state. It could declare war, conclude treaties, and make alliances with its neighbors, just as is done by any modern country. Such city-states were not very populous, according to modern standards. Athens, at the climax of her power, may have had two hundred thousand free inhabitants and half as many slaves. Thebes, Argos, and Corinth were the next largest places in continental Greece.

The citizens were very closely associated. They believed themselves to be descended from a common ancestor and they shared a common worship of the patron god or hero who had them under his protection. These ties of supposed kinship and common religion made citizenship a privilege which a person enjoyed only by birth and which he lost by removal to another city-state. Elsewhere he was only a foreigner lacking legal rights — a man without a country.

The independent city-states which from early times arose in the Near East later combined into kingdoms and empires under one government (§ 17). The like never happened in the Greek world. Mountain ranges and deep inlets of the sea, by cutting up Greece proper into small, easily defended districts, made it almost impossible for one city-state to conquer and hold in subjection neighboring communities for any length of time. Many

city-states, moreover, were on islands or were scattered along remote coasts of the Mediterranean and the Black Sea. The result was that the Greeks never came together in one nation. Their city-feeling, or civic patriotism, took the place of our love of country.

The *Iliad* and the *Odyssey*, which give us our first view of the Greek city-state, also contain the earliest account of its government. Each city-state had a king, "the shepherd of the people," as Homer calls him. Government of the city-state The king did not possess absolute authority, as in the Near East (§ 19); he was more or less controlled by a council of nobles. They helped him in judgment and sacrifice, followed him to war, and filled the principal offices. Both king and nobles were obliged to consult the common people on matters of great importance, such as making war or declaring peace. The citizens would then be summoned to meet in the market place, where they shouted assent to the proposals laid before them or showed disapproval by silence. This popular assembly had little importance in Homeric times, but later it became the center of Greek democracy.

Many city-states, after the opening of the historic era in Greece, changed their form of government. In some of them, for example, Thebes and Corinth, the nobles became strong enough to abolish the kingship altogether. Political development of the city-state Monarchy, the rule of one, thus gave way to aristocracy, the rule of the nobles. In Sparta and Argos the kings were not driven out, but their power was much lessened. Some city-states came under the control of usurpers whom the Greeks called "tyrants." A tyrant was a man who gained supreme power by force or guile and governed for his own benefit without regard to the laws. There were many tyrannies in the Greek world during the seventh and sixth centuries B.C. Still other states, of which Athens formed the most conspicuous instance, went through an entire cycle of changes from kingship to aristocracy, thence to tyranny, and finally to democracy, or popular rule.

37. SPARTA AND ATHENS

The city-states most prominent in Greek history were Sparta in Laconia and Athens in Attica. Sparta had been founded at a remote period by Greek invaders of southern Greece (the Peloponnesus). It conquered some of the neighboring communities and entered into alliance with others, so that by 500 B.C. its power extended over the greater part of the Peloponnesus. The Spartans were certainly good soldiers, but they were little more. They had no industries of importance, cared nothing for commerce, and lived upon the produce of their farms, which were worked by serfs. The Spartans never created anything worth while in literature, art, or philosophy. Their government was a monarchy in form, but since there were always two kings reigning at once, neither could become very powerful. The real management of affairs lay in the hands of five men, called ephors, who were elected every year by the citizens. The ephors accompanied the kings in war and directed their actions; guided the deliberations of the council of nobles and the popular assembly; superintended the education of children; and exercised a paternal control over everybody.

Spartan education had a single purpose — to produce good soldiers and obedient citizens. A sound body formed the first essential. A Spartan father was required to submit his son, soon after birth, to an inspection by the elders of his tribe. If they found the child puny or ill-shaped, they ordered it to be left on the mountain side, to perish from exposure. At the age of seven, a boy was taken from his parents' home and placed in a military school. Here he was trained in marching, sham fighting, and gymnastics. He learned to sing warlike songs and in conversation to express himself in the fewest possible words. Spartan brevity of speech became proverbial. Above all, he learned to endure hardship without complaint. He went barefoot and wore only a single garment, winter and summer. He slept

on a bed of rushes. Every year he and his comrades had to submit to a public flogging, and the hero was the lad who could bear the torture longest without giving a sign of pain. The youth became a warrior on reaching twenty years of age. He did not live at home, but passed his time in barracks, as a member of a military mess to which he contributed his proper share of food, wine, and money. At the age of thirty the Spartan became a full citizen and a member of the popular assembly. He was then compelled to marry in order to raise children for the State. Marriage did not free him from attendance at the public meals, the drill ground, and the gymnasium. A Spartan, in fact, enjoyed little home life until his sixtieth year, when he became an elder and retired from actual service. All the period of manhood was thus claimed by the strict, harsh discipline of a soldier's career. As a sarcastic Athenian once remarked, "A Spartan's life is so unpleasant that it is no wonder he throws it away lightly in battle."

The Spartans always believed that their laws were the work of a certain Lycurgus, who was supposed to have lived in the ninth century B.C. Nothing is really known about him, and some modern scholars even doubt his historical existence. Whether Lycurgus ever lived or not is unimportant, for it is certain that the peculiar institutions and customs of Sparta were the result of a long development.

The district of Attica in central Greece was at first filled with a number of independent city-states. The inhabitants of the Attic towns and villages later gave up their separate governments and became members of the one city-state of Athens. Henceforth a man was an Athenian citizen, no matter in what part of Attica he lived.

The kings of Athens in time lost their power to the nobles, whose rule bore harshly on the common people. Then arose in succession three lawgivers, who did much to advance democracy at Athens. Draco provided the Athenians with a written body of laws, to replace the

unwritten customs which the judges (who were all nobles) interpreted so as to favor their own class. Draco's code



GRAVESTONE
OF ARISTION

National Museum,
Athens

A relief belonging to the late sixth century B.C.; found at Brauron in Attica in 1838. The warrior wears a helmet and a leather cuirass, with metal plates to strengthen it and metal shoulder pieces. He has greaves on his legs and carries a staff or spear. The gravestone was that of an Athenian nobleman.

was very severe, the penalty for most offenses, even the smallest theft, being death. The Athenians used to declare that the code had been written "not in ink, but in blood."

Solon, who followed Draco, improved the condition of the Attic peasants by canceling the debts which they owed their landlords, by restoring to freedom all those who had been enslaved for debt, and by limiting the amount of land which a noble might henceforth own. He also encouraged industry and trade by attracting to Attica skilled workingmen from abroad. Finally, he admitted even the poorest citizens to the popular assembly, where they could vote for magistrates and take part in public affairs. Solon thus gave the common people a greater share in the government and fostered the democratic movement at Athens. His name has come down to us as a synonym for a wise legislator.

After Solon, Athens was ruled for half a century by tyrants, but these were finally driven out. A third lawgiver, named

Cleisthenes

Cleisthenes, now appeared on the scene. He carried further the democratic movement begun by Draco and Solon and gave to the Athenians the stable government under which they lived for nearly two centuries. Cleisthenes is said, also, to have established the practice known as ostracism. Every year, if necessary, the people might by their votes declare any prominent man dangerous to the State and banish him for ten years. The name of the person voted against was written on a piece of pottery (Greek *ostrakon*). Ostracism was in-



READING FROM HOMER

After the painting by Sir Lawrence Alma-Tadema



GREEK GIRLS PLAYING AT BALL

After the painting by Lord Leighton

tended as a precaution against tyrants, but before long it came to be used to remove unpopular politicians (§§ 40, 42).

The city-state of Athens thus stood in marked contrast to Sparta. Athens, by 500 B.C., had rid itself of kings and tyrants, had overthrown the power of the nobles, **Democratic Athens** and had created the first really *democratic* government in antiquity. We shall describe later the Athenian democracy (§ 43) and set forth, also, some of the contributions of the Athenian genius to the artistic and intellectual life of mankind.

38. COLONIAL EXPANSION OF GREECE

The Greeks, with the sea at their doors, naturally became sailors, traders, and colonizers. After the middle of the eighth century B.C. the city-states began to plant numerous settlements along the shores **Age of colonization** of the Mediterranean and the Black Sea. The great age of colonization covered about two hundred and fifty years.¹

— Trade was one motive for colonization. The Greeks, like the Phœnicians (§ 22), were able **Motives for colonization** to realize large profits by exchanging their manufactured goods for the food and raw materials of other countries. Land-hunger was another motive. The poor soil of Greece could not support many inhabitants, and, as population increased, emigration offered the only means of relieving the pressure of numbers. A third motive was political and social unrest. The city-states at this period contained many men of adventurous disposition, who were ready to seek in foreign lands a refuge from the oppression of nobles or tyrants. They hoped to find abroad more freedom than they had at home.



EARLY GREEK MERCHANT SHIP

British Museum, London

A vase painting of the ship of Odysseus. He is represented as bound to the mast, in order not to be seduced by the singing of the Sirens.

¹ See the map, page 74.

A Greek colony, ordinarily, formed an *independent* city-state, but the colonists, who called themselves "men away from home" always felt a strong attachment to the land from which they sprang. Mother-city and daughter-colony traded with each other and in time of danger helped each other. The sacred fire carried from the public hearth of the old community to the new settlement formed a symbol of the close ties binding them together.

The Greeks established many colonies along the coast of the northern Ægean and on both sides of the passages leading into the Black Sea. Their most important settlement here was Byzantium, upon the site where Constantinople now stands. The colonies which fringed the Black Sea were centers for the supply of fish, wood, wool, grain, meats, and slaves. The large profits to be gained by trade made the Greeks willing to live in what was then a wild and inhospitable region.

The Greeks could feel more at home in southern Italy, where the genial climate, clear air, and sparkling sea recalled their native land. They made so many settlements in this region that it came to be known as Great Greece (*Magna Græcia*). One of these was Cumæ, on the coast just north of the Bay of Naples. Emigrants from Cumæ, in turn, built the city of Naples (ancient *Neapolis*), which in Roman times formed a center of Greek culture and even to-day has a large Greek population. To secure the approaches from Greece to these remote colonies, two strongholds were established on the Strait of Messina: Reggio (*Regium*) on the Italian shore and Messina (*Messana*) on that of Sicily. The most important colony in Sicily was Syracuse, established by Corinth. The Greeks were unable to expand over the entire island, owing to the opposition of the Carthaginians (§ 22), who had numerous possessions there.

The Greeks were also prevented by the Carthaginians from gaining much of a foothold in Corsica and Sardinia and on the coast of Spain. The city of Marseilles (*Massilia*), at the

mouth of the Rhône, was the chief Greek settlement in this part of the Mediterranean. Two colonies in the southeastern corner of the Mediterranean were Cyrene and Naucratis, the latter in the Delta of the Nile. Other Mediterranean colonies Many Greek travelers now visited Egypt to see the wonders of that strange old country. Greek colonies were also established in Cyprus and along the southern coast of Asia Minor.

Greek colonial expansion formed one of the most significant movements in ancient history, because it spread Greek culture over so many lands. The colonists continued to be Greeks in language, customs, and religion. Results of colonization To distinguish themselves from foreigners (or "barbarians"), the Greeks began to call themselves Hellenes, after a mythical ancestor, Hellen. Hellas, their country, came to include all the territory possessed by Hellenic peoples. Henceforth they were no longer confined within the narrow limits of the Ægean. Wherever rose a Greek city, there was a scene of Greek history.

39. BONDS OF UNION AMONG THE GREEKS

The Greek colonies, as we have seen, were independent communities. The city-states of Greece itself were just as jealous of their independence. Nevertheless, Language as a unifying force ties existed, not of common government, but of common interests and ideals, which helped to unite the scattered sections of the Greek world. The strongest bond of union was the one Greek speech. The people everywhere used the same beautiful and expressive language. It is not a "dead" language, for it still lives in modified form on the lips of several million people in continental Greece and the adjacent islands.

Greek literature, likewise, made for unity. The *Iliad* and the *Odyssey* were sung and recited in every Greek village and city for centuries. Literature as a unifying force They formed the principal textbook in the schools; an Athenian philoso-

pher calls Homer the "educator" of Greece. It has been well said that these two epics were at once the Bible and the Shakespeare of the Greek people.

Religion formed another bond of union. Everywhere the



WOMAN SPINNING
From a vase painting.

Greeks worshiped the same gods and performed the same sacred rites. Religious influences sometimes were strong enough to produce loose federations of tribes or city-states known as amphictyonies.¹ The people living around a famous sanctuary would meet to observe their festivals in common and to guard the shrine of their divinity. One of these

local unions arose on the little island of Delos, the reputed birthplace of Apollo. A still more noteworthy example was the Delphic Amphictyony. It included twelve tribes and cities of central Greece and Thessaly. They established a council which took the temple of Apollo at Delphi under its protection and superintended the athletic games held there in honor of the god.

FOR EXPLANATION

Schliemann	Mount Olympus	Lycurgus
Hissarlik	Hades	Attica
Mycenæ	Delphi	Draco
Tiryns	oracle	Solon
Sir Arthur Evans	Olympia	ostracism
Cnossus	Delos	Byzantium
Dorians	amphictyony	Cumæ
Æolians	city-state	Magna Græcia
Ionians	helot	Hellas
Ionia	ephor	Hellenes

¹ See the map, page 111.

FOR DISCUSSION

1. "History is geography set in motion." What does this statement mean?
2. "Europe resembles the human hand, from the elaborate division of its parts and the opportunities it affords for contact." Explain this statement.
3. "In many respects Europe may be considered the most favored among the continents." Explain this statement.
4. Why was Europe better fitted than Asia to develop the highest civilization? Why not so well fitted to originate civilization?
5. What does the name *Mediterranean* mean? Why did the Romans call it "Our Sea"?
6. "The history of the Mediterranean from the days of Phœnicia, Crete, and Greece to our own time is a history of western civilized mankind." Comment on this statement.
7. "The Mediterranean was, for the ancient world, the great highway of commerce and the road to empire." Comment on this statement.
8. How does the Ægean Sea repeat on a small scale the features of the Mediterranean as a whole?
9. Show that Greece in its physical aspects is the "most European of European lands."
10. "The Greeks were within a few days' sail of nearly all that was best worth knowing about, whether in thought or feeling, in action or in aspiration." Comment on this statement.
11. Compare Greek ideas of the future life with those of the Babylonians and early Hebrews.
12. Why has the Delphic oracle been called the "common hearth of Hellas"?
13. What resemblances do you discover between the Olympic festival and an international exposition of to-day?
14. What differences can you establish between an ancient city-state such as Athens and (a) a modern territorial state such as England or France and (b) a modern city such as London or Paris?
15. What is the difference between slavery and serfdom? Did the Spartans have slaves or serfs?
16. Compare the motives which led to Greek colonization with those which led to the founding of colonies in the New World.
17. What differences existed between Phœnician and Greek colonization?
18. Why have Greek colonies been called "patches of Hellas"?
19. How were the Greeks culturally united? How were they politically disunited?
20. How did the Greeks reckon dates? What is the date of the first recorded Olympiad?

FOR FURTHER STUDY

1. Determine on the map (page 98) what regions of Europe are less than 500 feet above sea level; less than 3000 feet; over 3000 feet.
2. Insert in your notebook the figures for the areas of Europe, Brazil, Canada, and the United States (including Alaska).
3. Look up the legend of Minos, the Labyrinth, and the Minotaur and prepare an oral report upon it.
4. Compare the Olympic games in Los Angeles in 1932 with the original Greek games.
5. Define the terms *monarchy*, *aristocracy*, *tyranny*, and *democracy* as the Greeks used them.
6. Locate the Greek colonies of Byzantium, Cumæ, Messina, Syracuse, Massilia, Cyrene, and Naucratis (map, page 74).
7. Suppose that one of the Greek cities plans to found a colony in Sicily and wants advice from the Delphic oracle. Dramatize the arrival of the messengers and the response from the prophetess.
8. Write a story, "When I Left Home," describing the experiences of a Greek boy who emigrated with his parents to Byzantium.
9. Explain these current expressions: a "Delphic response"; a "laconic speech"; a "Spartan character"; and "Draconian severity."
10. Read one of the following poems based on Greek mythology and report upon it to the class: Jonson, *Hymn to Diana*; Lowell, *The Shepherd of King Admetus*; Tennyson, *Ulysses*; and Wordsworth, *Laodamia*.

SUPPLEMENTARY

Webster, *Readings in Early European History*, chapter iii, "Early Greek Society as Pictured in the Homeric Poems"; chapter iv, "Stories from Greek Mythology"; chapter v, "Some Greek Tyrants"; chapter vi, "Spartan Education and Life."

Webster and Webb, *Historical Outline Maps and Exercises: Early European History*, No. III, Physical Europe; No. IV, Greek Expansion in the Mediterranean.

CHAPTER VI

THE GREAT AGE OF THE GREEK CITY-STATES

Athens is the city in which the great traits of Greek civilization, those which have left their imprint upon humanity, became most prominent and most illustrious.

— MAURICE CROISSET

The freedom of the human mind never demonstrated itself in the shaping of human institutions more convincingly than in the Greek city-republics, and most wonderfully in Athens.

— HENRY OSBORN TAYLOR

40. GREECE AND PERSIA

THE history of Greece for many centuries had been uneventful — a history of the uninterrupted expansion of Greek peoples over foreign lands. Their civilization, The perils of Greece spread by colonization and commerce, promised to penetrate every region of the Mediterranean. This situation changed after the middle of the sixth century B.C. The creation of the Persian Empire (§ 17) reacted almost at once upon the Greek world. Cyrus the Great, who founded the power of Persia, carried his victorious arms throughout Asia Minor, thus becoming overlord of the Ionian and other Greek communities on the shores of the Ægean (§ 33). His son, Cambyses, conquered the island of Cyprus and after subduing Egypt proceeded to add Cyrene and other Greek colonies in North Africa to the Persian dominions (§ 38). The entire coast of the eastern Mediterranean came in this way under the control of a single, powerful, and aggressive state.

The accession of Darius I to the throne of Persia only increased the dangers that overshadowed the Greek world.

130 The Great Age of the Greek City-States

Darius desired to secure his possessions on the northwest by extending them as far as the Danube River, which would furnish an admirable frontier. Accordingly, he entered Europe with a large army and marched against the barbarous but warlike Scythians, then living on

Conquests of Darius I



THE PERSIAN INVASIONS OF GREECE

both sides of the lower Danube. After the return of Darius to Asia, his lieutenants conquered the Greek settlements on the northern shore of the Dardanelles and the Bosphorus, together with the wild tribes of Thrace and Macedonia. The Persian Empire now included a considerable part of the Balkan peninsula as far as Greece.¹

¹ See the map between pages 42-43.

Not long after the European expedition of Darius, the Ionian cities of Asia Minor revolted against Persia. The Ionians sought the help of Sparta, the chief military state of Greece. The Spartans refused to take part in the war, but the Athenians, who realized the threat to Greece from the Persian advance, aided the Ionians with both ships and soldiers. The allied forces captured and destroyed Sardis, the chief city of the Persians in Asia Minor. The rest of the Asiatic Greeks now joined the Ionians, and even Thrace threw off the Persian yoke. These successes were only temporary. The revolting cities, unable to hold out against the vast resources possessed by the Great King, again fell one by one into his hands.

The Greek historian, Herodotus (§ 61), on whom we rely for our knowledge of the Persian wars, declares that Darius was con-

sumed with rage when tidings came of the burning of Sardis by the Ionians and Athenians. “ ‘Who are these Athenians?’ he asked, and, being informed, called for his bow, and placing an arrow on the string, shot upward into the sky, saying, as he let fly the shaft — ‘Grant me, Zeus, to revenge myself on the Athenians!’ After this speech he bade his cupbearer to repeat three times every day, when his dinner was spread, these words to him — ‘Master, remember the Athenians.’ ”

Peace had no sooner been restored in Asia Minor than Darius made ready to reassert Persian supremacy in the Balkan peninsula and to punish Athens for her share in the Ionian Revolt. Only the first part of this program was

The Ionian
Revolt
499–493 B.C.



A SCYTHIAN

Bibliothèque Nationale, Paris

A painting on an Attic vase of about 400 B.C. The barbarian wears a tall cap with lappets which could be fastened under the chin. His undergarments are of chequer-pattern, with sleeves and trousers. Over these he wears a tunic, gathered in at the waist.

carried out. A large army, commanded by Mardonius, the son-in-law of the Persian monarch, soon reconquered Thrace and received the submission of Macedonia. Mardonius could not proceed farther, however, because the Persian fleet, on which his army depended for supplies, was wrecked in a storm off the promontory of Mount Athos.

First Persian expedition, 492 B.C.

The partial failure of the first Persian expedition only aroused Darius to renewed exertions. Two years later another



PERSIAN SOLDIERS

Louvre, Paris

Part of a frieze of enameled brick from the palace of Darius I at Susa. It is a masterpiece of Persian art and shows the influence of Babylonian design. The soldiers are the so-called "Immortals," who formed the royal bodyguard. Each one carries a spear, in addition to the bow over the left shoulder and the quiver on the back.

promised support, but delayed sending troops at the critical moment. Nevertheless, the Athenians decided to take the offensive. Their able general, Miltiades, believed that the

fleet, bearing perhaps twenty thousand

Second Persian expedition

soldiers, set out from Ionia to Greece. The

route, this time, led across the Ægean, in order that the Persians might strike directly at Athens. The main body of the enemy, under the command of Datis, soon landed on the plain of Marathon, twenty-six miles from Athens.¹

The situation of the Athenians seemed desperate.

Battle of Marathon, 490 B.C.

They had scarcely ten thousand

men with whom to face an army at least twice as large and hitherto invincible. The Spartans

¹ See the map, page 139.

Persians, however numerous, were no match for heavy-armed Greek soldiers. The issue of the battle of Marathon proved him right. The Athenians crossed the plain at the quickstep and in the face of a shower of arrows made a



GREEK SOLDIERS IN BATTLE

Part of a vase painting showing a battle scene (the fight for the body of Achilles) from the Trojan War. The arms and armor are those of a much later period. The artist has inserted the names of the warriors.

smashing charge which drove the enemy in confusion and heavy loss to their ships. The Persian fleet, with what remained of the army, then sailed back to Asia Minor.

Marathon has been often included among the decisive battles of history. It did not end the struggle, for the Persians made one more effort to conquer Greece. Their defeat at Marathon obliged them, however, to delay another attack for a full decade and thus gave the Greeks a breathing spell in which to prepare themselves for even more determined resistance. The repulse of a powerful armament by a small force of resolute soldiers was a wonderful encouragement to those who bade Greece refuse the Persian yoke and strike a blow for freedom. "The Athenians," says Herodotus, "were the first who dared to look upon the Median (Persian) garb, and to face men clad in that fashion. Until this time the very name of the Medes had been a terror to the Greeks to hear."

The Athenians realized that before long they would have to meet another and still more dangerous attack from Persia. How best to meet it gave rise to much difference of opinion. One of the popular leaders, Aristides

tides, believed in the Spartan military system and looked on a trained body of soldiers as the chief defense of Athens. Let the Athenians increase their army, he urged, and meet the Persians on land.

His political rival, Themistocles, stood for a very different policy. This man had shown from early youth a decided bent for public affairs. He did not spend his holidays in play or idleness, as did other children, but practiced speech-making and declamation, instead. His schoolmaster, seeing him thus occupied, would sometimes remark, "You, my boy, will be nothing *small*, but great one way or another, either for good or for bad." Themistocles fought bravely at Marathon, but so envied the victor of that battle as to declare that the "trophies of Miltiades" robbed him of sleep. Though he lacked wealth or influential friends, his consuming ambition and brilliant intellect soon brought him into prominence among the citizens. Themistocles now proposed that the people should build up their navy, rather than their army, and make Athens the strongest sea-power in Greece. The safety of Athens, he argued, lay in her ships. In order to decide the issue, resort was had to ostracism (§ 37). The vote went against Aristides, who was obliged to go into exile. Themistocles then persuaded the citizens to use the revenues from some silver mines in Attica for the upbuilding of a fleet. When the Persians came, the Athenians were able to oppose them with nearly two hundred triremes — the largest navy in Greece.

41. XERXES AND THE GREAT PERSIAN WAR

"Ten years after Marathon," says a Greek historian, "the 'barbarians' returned with the vast armament which was to enslave Hellas." Darius was now dead, but his son Xerxes had determined to complete his task. Vast quantities of provisions were collected; the Dardanelles strait was bridged with boats; and the rocky promontory of Mount Athos, where a previous fleet had suffered ship-

Preparations
of Persia

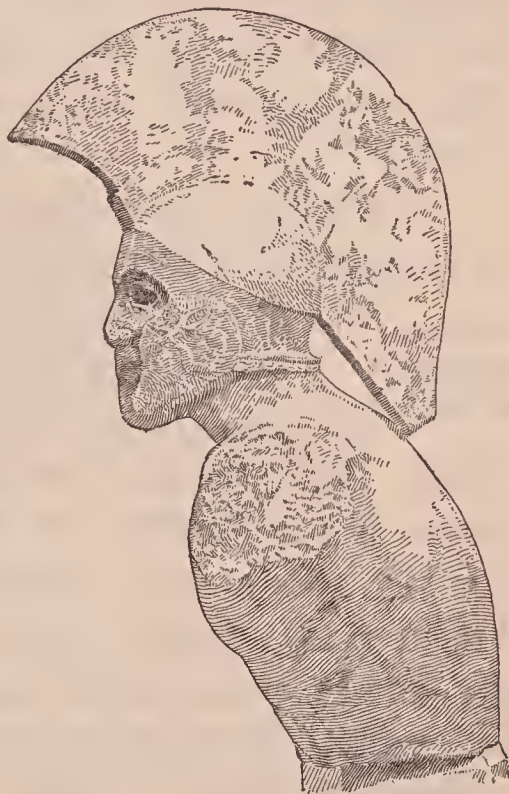
wreck, was pierced with a canal. An army, estimated to exceed one hundred thousand men, was brought together from all parts of the Great King's realm. He evidently intended to crush the Greeks by sheer weight of numbers.

Early in the year 480 B.C. the Persian host moved out of Sardis, crossed the Dardanelles, and advanced as far as the Pass of Thermopylæ, commanding the entrance into central Greece. This

position, one of great natural strength, was

Battle of
Thermopylæ,
480 B.C.

held by the Greeks under the Spartan king, Leonidas. Xerxes for two days hurled his best troops against the defenders of Thermopylæ, only to find that numbers did not avail in that narrow defile. There is no telling how long the Greeks might have resisted, had not the Persians found a road over the mountain in the rear of the pass. The Greeks still had time to retreat, but Leonidas and his three hundred Spartans and perhaps two thousand allies refused to desert their post. While Persian officers provided with whips lashed their unwilling troops to battle, the



“LEONIDAS”

National Museum, Athens

A marble bust found by British archæologists at Sparta in 1925. It dates from the fifth century B.C. and may well be a representation of the Spartan king who fell at Thermopylæ.

Greeks fought until their spears and swords were broken, and hands and teeth alone remained as weapons. Xerxes at length won the pass — but only over the bodies of its heroic defenders. A monument to their memory was afterward raised on the field of battle. It bore the simple inscription: “Stranger, go tell the Spartans that we lie here in obedience to their commands.”

The desperate resistance of the Greeks at Thermopylæ must have shown the Persians that the conquest of Greece

would be no easy task. A few days after the battle, word was brought to Xerxes that the Greeks were at that moment celebrating the Olympic games. “What prize does the victor receive?” he asked. “A wreath of olive,” was the answer. Then one of the Persian nobles could no longer restrain himself, even in the royal presence, and exclaimed, “Good Heavens! What manner of men are these against whom you have brought us to fight! Men who contend with one another, not for money, but for honor!”

The Persians now marched rapidly through central Greece to Athens, but found a deserted city. Upon the advice of Themistocles, the non-combatants had withdrawn to places of safety and the entire fighting force of Athens had gone on shipboard. The Greek fleet, which consisted chiefly of Athenian vessels under the command of Themistocles, then took up a position in the strait separating the island of Salamis from Attica and awaited the enemy. The Persians at Salamis had many more ships than the Greeks, but Themistocles believed that in the narrow strait their numbers would be a disadvantage to them. Such turned out to be the case. The Persians fought well, but their vessels, crowded together, could not navigate properly and even wrecked one another by collision. After an all-day contest what remained of their fleet withdrew to Asia Minor.

Significance
of Ther-
mopylæ

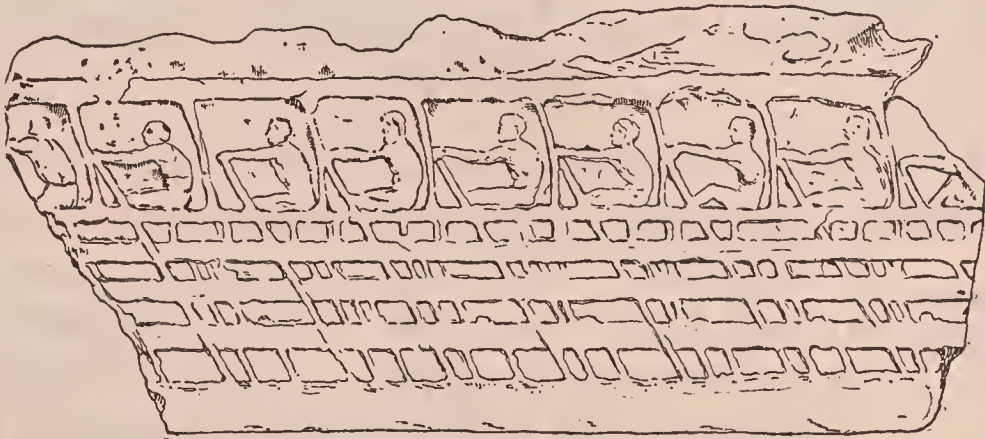
Battle of
Salamis,
480 B.C.

“A king sate on the rocky brow
Which looks o’er sea-born Salamis;
And ships, by thousands, lay below,
And men, in nations: — all were his!
He counted them at break of day;
And when the sun set where were they?”

The Great King himself had no heart for any more fighting. However, he left Mardonius, with a large body of picked troops, to subjugate the Greeks by land. Mardonius passed the winter quietly in Thessaly, preparing for the coming campaign. During this interval

A tempting
offer (103)

the crafty Persian made every effort to detach the Athenians from their associates. He promised to restore their city, which Xerxes had burned, and to make them the rulers of Greece. It was a tempting offer, but the men of Athens knew their duty. "As long as the sun keeps his present course," they proudly answered, "we will never join alliance with Xerxes. Nay, we shall oppose him unceasingly, trusting in the aid of those gods and heroes whom he has so



AN ATHENIAN TRIREME

Bas-relief found on the Acropolis of Athens. Dates from about 400 B.C. The part of the relief preserved shows the waist of the vessel, with the uppermost of the three banks of rowers. Only the oars of the two lower banks are seen. The trireme of the fifth and fourth centuries B.C. measured about one hundred and fifty feet in length and was equipped with about one hundred and seventy oars.

lightly esteemed, whose houses and whose images he has burnt with fire."

The Greeks now made a supreme effort. A Spartan army, supported by the Athenians and other allies, met the enemy near the little town of Plataea in Bœotia. The Greek soldiers, with their long spears, huge shields, and heavy swords, were completely successful. Mardonius was killed and only a few thousand of his troops escaped with their lives. At about the same time as this battle the remainder of the Persian fleet suffered a crushing defeat at Mycale, on the Ionian coast. These two engagements practically ended the contest.

Battles of
Plataea and
Mycale,
479 B.C.

The Persian wars were much more than a struggle for supremacy between two rival powers. They were a struggle

between East and West; between Oriental despotism and Occidental democracy. Had Persia won, the fresh, vigorous Western civilization then being developed by Athens and other Greek states would have been submerged, perhaps for centuries, under the influx of Eastern ideas and customs. The Greek victory saved Europe for better things. It was a victory for human freedom.

Victorious
Greece

42. ATHENS UNDER THEMISTOCLES, ARISTIDES, AND CIMON

After the battle of Platæa the Athenians, with their wives and children, returned to Attica and began the restoration of their city. Their first care was to raise a wall so high and strong that Athens in future would be impregnable to attack. Upon the suggestion of Themistocles it was decided to include within the fortifications a wide area where all the country people, in case of another invasion, could find a refuge. Themistocles also persuaded the Athenians to build a massive wall on the land side of Piræus, the port of Athens. That harbor town now became the center of Athenian industry and commerce.

Themistocles
and the forti-
fication of
Athens

After the battle of Mycale the Greek states in Asia Minor and on the islands once more rose in revolt against the Persians. Athens and Sparta this time lent their aid in a final effort to rid the Greek world of the "barbarians." The successes of the allied forces removed the immediate danger of another Persian attack. It was clearly necessary, however, for the Greek cities around the Ægean to remain in close alliance with the continental Greeks if they were to keep their independence. Under the guidance of Aristides, the Ionian Greeks and Athens formed a union known as the Delian League.

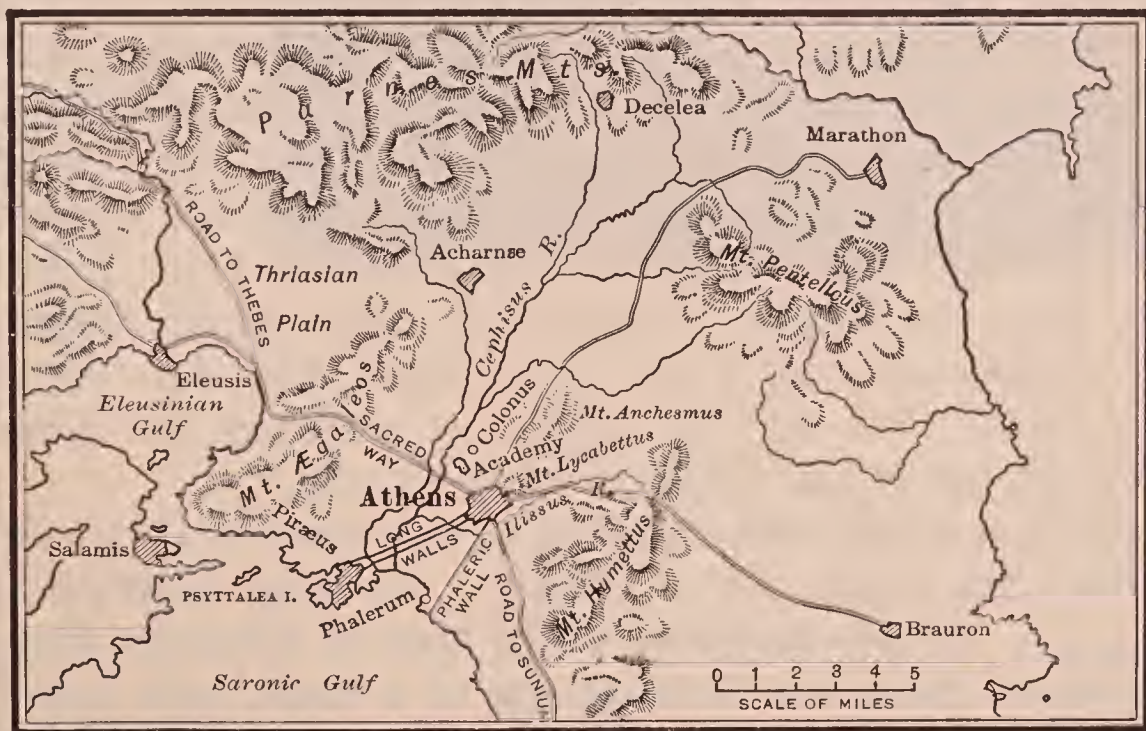
Aristides and
the Delian
League

The larger cities in the league agreed to provide ships and crews for a fleet, while the smaller cities were to make their contributions in money. Athens assumed the presidency

of the league, and Athenian officials collected the revenues, which were placed for protection in the temple of Apollo on the island of Delos. Athens now had a position of supremacy in the Ægean like that which Sparta enjoyed in the Peloponnesus (§ 37).

Constitution
of the Delian
League

The man who succeeded Themistocles and Aristides in leadership of the Athenians was Cimon, son of Miltiades,



THE VICINITY OF ATHENS

Both Athens and its port of Piræus (nearly five miles distant) were surrounded by massive fortifications. The Long Walls, connecting the two places, were constructed under Cimon and Pericles. The walls ran parallel to each other, but far enough apart to inclose a wide road along which troops and supplies could be brought from the port to the city. They were thrown down by the Spartans in 404 B.C., at the close of the Peloponnesian War, but were rebuilt eleven years later. A third wall ran to the eastern extremity of the Bay of Phalerum, the earlier port of Athens.

the hero of Marathon. While yet a youth his gallantry at the battle of Salamis gained him a great reputation, and when Aristides introduced him to public life the citizens welcomed him gladly. He soon became the head of the aristocratic or conservative party in the Athenian city. To Cimon the Delian League intrusted the continuation of the war with Persia. The choice was fortunate, for Cimon had inherited his father's military ability. No man did more than he to humble

Cimon and
the war
against Persia

the pride of Persia. As the outcome of Cimon's successful campaigns, the southern coast of Asia Minor was added to the Delian League, and the Greek cities at the mouth of the Black Sea were freed from the Persian yoke. These victories completed the liberation of the Asiatic Greeks.

Meanwhile, the character of the Delian League was being transformed. Many of the cities, instead of furnishing ships, Athenian naval empire had taken the easier course of making all their contributions in money. The change really played into the hands of Athens, for the tribute enabled the Athenians to build the ships themselves and add them to their own navy. They soon had a fleet powerful enough to coerce any city that failed to pay its assessments or tried to withdraw from the league. Eventually, the common treasury was transferred from Delos to Athens. The date of this event (454 B.C.) may be taken as marking the formal establishment of the Athenian naval empire.

Sparta and her Peloponnesian allies viewed with growing jealousy the rapid rise of Athens. As long, however, as Rivalry between Athens and Sparta Cimon remained at the head of Athenian affairs, there was little danger of a break with Sparta. He desired his city to keep on good terms with that powerful neighbor: Athens should be mistress of the seas, and Sparta should be mistress on the mainland. A contest between them, Cimon foresaw, would work lasting injury to all Greece. Cimon's pro-Spartan attitude finally brought him into disfavor at Athens, and he was ostracized. New men and new policies henceforth prevailed in the Athenian state.

43. ATHENS UNDER PERICLES

The ostracism of Cimon deprived the aristocrats of their most prominent representative. The democratic or liberal Pericles party now came into control of public affairs. Pericles, the leader of the democrats, was a man of studious habits. He never appeared on the streets except



PERICLES

British Museum, London

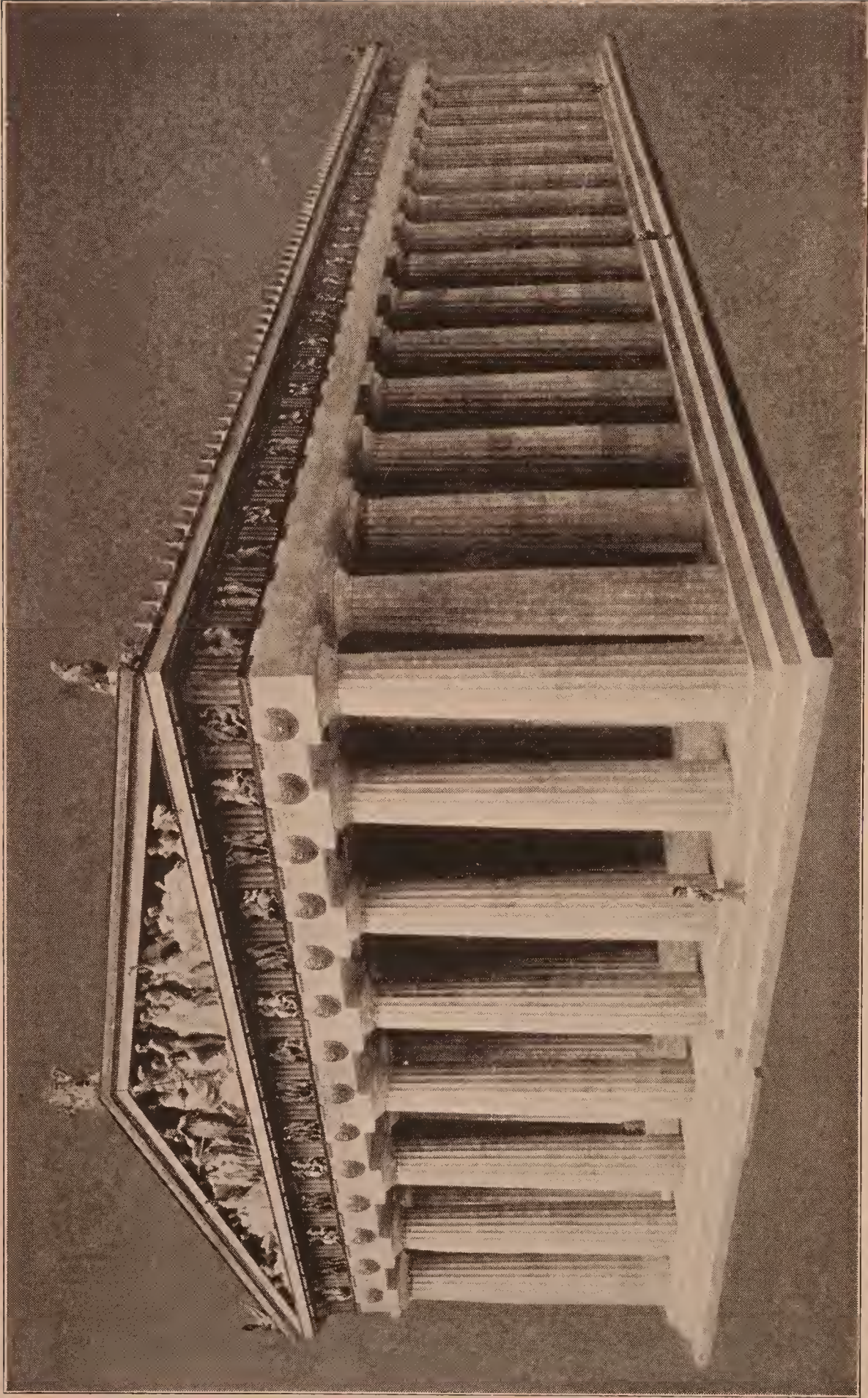
The bust is probably a good copy of a portrait statue set up during the lifetime of Pericles on the Athenian Acropolis. It is inscribed with his name in letters of the 3d or 2d century B.C. The helmet may indicate the office of General held by Pericles



DEMOSTHENES

Ashmolean Museum, Oxford

The head is part of a copy of the bronze original set up in 280 B.C. It is a real portrait, slightly idealized.



A RESTORATION OF THE PARTHENON

A model in the Metropolitan Museum of Art, New York; scale 1:20. The Parthenon was erected on the Acropolis of Athens under the superintendence of the architect Ictinus and the sculptor Phidias. It was probably opened for worship in 438 B.C. The material is Pentelic marble from the quarries near Athens. The decorations included 98 columns, 50 life-size statues for the pediments, a frieze 524 feet long, and 92 metopes. After serving as a pagan temple for many centuries the Parthenon was turned into a Christian church and later into a Moslem mosque. It remained almost intact until 1687. The Venetians in that year bombarded Athens and sent a shell into the center of the building, then used as a powder magazine. The result was an explosion which threw down much of the side walls and many columns. Some of the sculptures that survived the catastrophe were secured by the British ambassador, Lord Elgin, from whom in 1816 they passed to the British Museum, London. They are still known as the Elgin Marbles.

when walking between his house and the popular assembly or the market place, kept rigidly away from dinners and drinking bouts, and ruled his household with strict economy that he might escape the suspicion of enriching himself at the public expense. He did not speak often before the people, but came forward only on special occasions; and the rarity of his utterances gave them added weight. Though a perfectly fluent orator, we are told that he wrote out his speeches with the utmost care before delivering them. His manner on the platform was the reverse of dramatic; scarcely a gesture or a movement ruffled the folds of his mantle. "Persuasion sat on his lips, such was his charm."

Pericles was a thorough democrat, but he used none of the arts of the demagogue. He scorned to flatter the populace. His power over the people rested on his Leadership of Pericles majestic eloquence, on his calm dignity of demeanor, above all, on his unselfish devotion to the welfare of Athens. "He was able," said a contemporary historian, "to control the multitude in a free spirit; he led them rather than was led by them. Not seeking power by dishonest arts, he had no need to say pleasant things, but, on the strength of his own high character, he could venture to oppose and even to anger them. When he saw them unreasonably elated and arrogant, his words humbled and awed them; and, when they were depressed by groundless fears, he sought to arouse their confidence. Thus Athens, though still in name a democracy, was in fact ruled by her greatest citizen."

The period, about thirty years in length, between the ostracism of Cimon and the death of Pericles, forms the most brilliant epoch in Greek history. Under the guidance of Pericles the Athenian naval empire reached its widest extent. Age of Pericles, 461-429 B.C. Through his direction Athens became a complete democracy. Inspired by him the Athenians came to manifest that love of knowledge, poetry, art, and all beautiful things which, even more than their empire or their democracy, has made them

famous in the annals of mankind. The Age of Pericles affords, therefore, a convenient opportunity to set forth the leading features of Athenian civilization in the days of its greatest glory.

The Athenians ruled more than two hundred towns and cities in Asia Minor and on the islands of the Ægean Sea.¹

Athenian imperialism The subjects of Athens, in return for the protection that she gave them against Persia, owed many obligations. They paid an annual tribute and furnished soldiers in time of war. In all legal cases of importance the citizens had to go to Athens for trial by Athenian courts. The Delian communities, in some instances, were forced to endure the presence of Athenian garrisons and officers. They were also compelled to have governments after the Athenian model. To the Greeks at large all this seemed nothing less than high-handed tyranny. Athens, men felt, had built up an empire on the ruins of Greek liberty.

The Athenians governed imperially, but they belonged to a democratic state. Democracy, the rule of the sovereign **Athenian democracy** people, was unknown in the ancient Near East (§ 19). It formed a Greek contribution, especially an Athenian contribution, to civilization. The Athenians had now learned how unjust was the rule of a tyrant or of a privileged class of nobles. They tried, instead, to give every citizen, whether rich or poor, whether a noble or a commoner, an opportunity to hold office, to serve in the courts, and to take part in legislation. Hence the Athenian popular assembly and courts were open to all respectable citizens. The offices, also, were made very numerous — fourteen hundred in all — so that they might be distributed as widely as possible. Most of them were annual, and some could not be held twice by the same person. Election to office was usually by lot. This arrangement did away with favoritism and allowed the poor man a chance in politics, as well as the man of wealth or noble birth.

¹ See the map, page 145.

The center of Athenian democracy was the Assembly. All citizens who had reached twenty years of age were members. The number present at a meeting rarely exceeded more than five thousand, because most of the citizens lived outside the walls in the country districts of Attica. Forty regular meetings were held every year. These took place on the slopes of the hill called the Pnyx. A speaker before the Assembly faced a difficult audience. It was ready to yell its disapproval of his advice, to mock him if he mispronounced a word, or to drown his voice with shouts and whistles. The debates naturally became a training school for orators. No one could make his mark in the Assembly who was not a clear and interesting speaker. Voting was by show of hands, except in cases affecting individuals, when the ballot was used. Whatever the decision of the Assembly, it was final. This great popular gathering settled questions of war and peace, sent out military and naval expeditions, authorized public expenditures, and had general control over the affairs of Athens and her dependencies.

The Assembly was assisted in the conduct of public business by many officers and magistrates, among whom the Ten Generals held the leading place. It was their duty to guide the deliberations of the Assembly and to execute the orders of that body. The people showed their appreciation of Pericles by choosing him for one of the Ten Generals sixteen years in succession.

There was also a system of popular courts composed of citizens selected by lot from the candidates who presented themselves. A court was both judge and jury; it decided by majority vote; and from its decision lay no appeal. Before these courts public officers accused of wrongdoing were tried; disputes between different cities of the empire and other important cases were settled; and all ordinary legal business affecting the Athenians themselves was transacted.

Democracy, then, reached its height in ancient Athens.

The people ruled, and they ruled directly. Every citizen had some active part in politics. Such a system worked well in the management of a small city-state like Athens. It proved to be less successful in the government of an empire. The subject communities of the Delian League were unrepresented at Athens. They had no one to speak for them in the Assembly or before the popular courts. Their interests, therefore, were always put below those of the Athenians. We shall notice the same absence of a representative system in republican Rome (§ 79).

No representative system

Athens contained many skilled workmen, for the city formed an important manufacturing center. The average



THE OLIVE HARVEST

Painting on a Greek wine jar of the sixth century, B.C.

rate of wages was very low. In spite of cheap food and modest requirements for clothing and shelter, it must have been difficult for the artisan to earn a comfortable living. Outside of Athens, in the country districts of Attica, lived the peasants, whose farms produced the olives, grapes, and figs for which

Industrial Athens


Attica was famous. Honey was another important product.

Athens now formed the chief commercial city of the Greek world. "The fruits of the whole earth," said Pericles, "flow

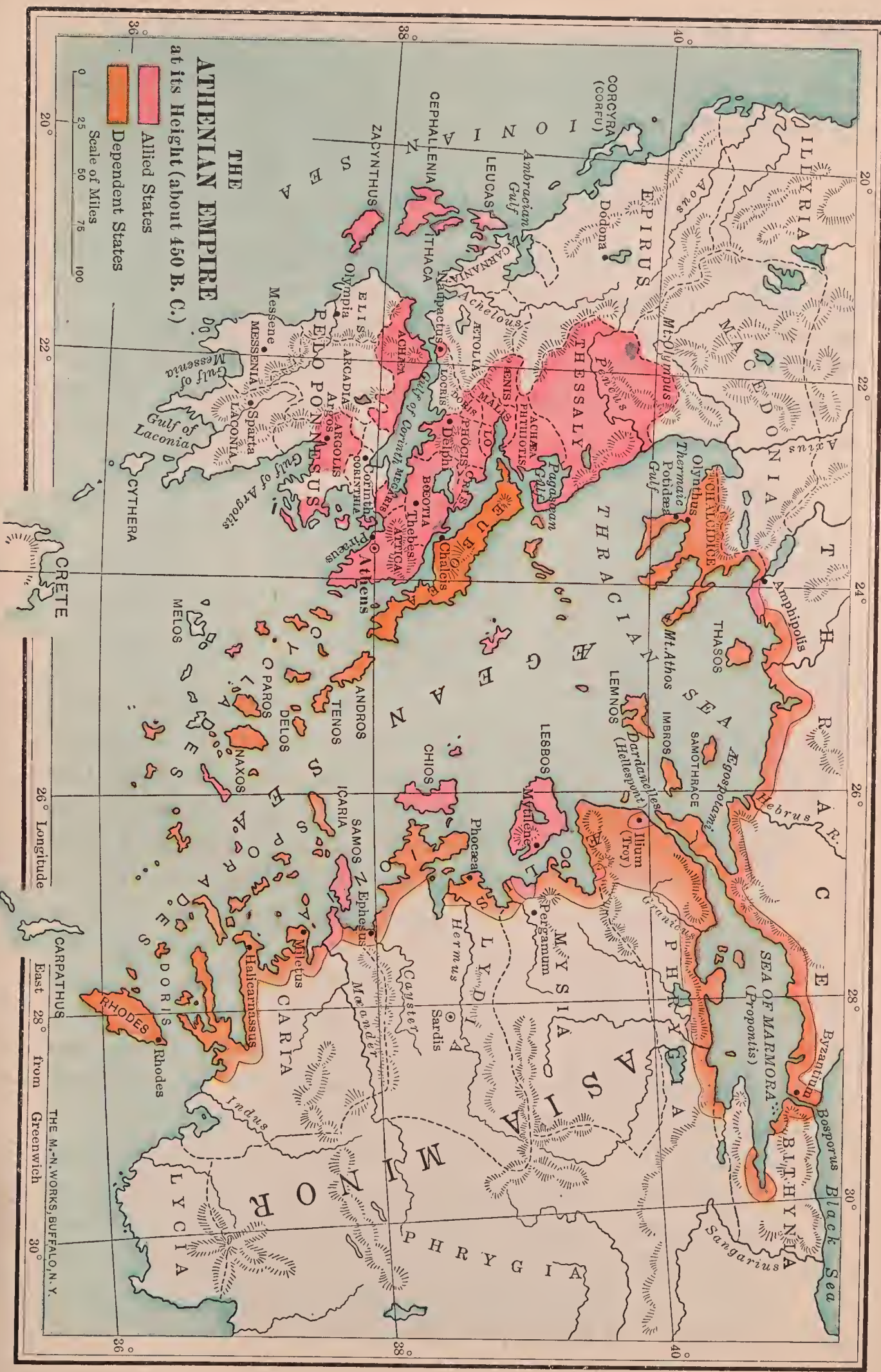
in upon us; so that we enjoy the goods of other countries as freely as of our own." Exports of wine and olive oil, pottery, metal wares, and objects of art were sent out from Piræus to every region of the Mediterranean. The imports from the Black Sea region, Thrace, and the Ægean included such commodities as salt, dried fish, wool, timber, hides, and, above all, great quantities of wheat. Athens was able to feed all her people only by bringing in food from abroad. To make sure that in time of war there should be no interruption of food supplies, the Athenians built the so-called Long Walls between the city and its

Commercial Athens

THE ATHENIAN EMPIRE at its Height (about 450 B. C.)

-  Allied States
-  Dependent States

Scale of Miles
0 25 50 75 100



26° Longitude

East 28° from Greenwich

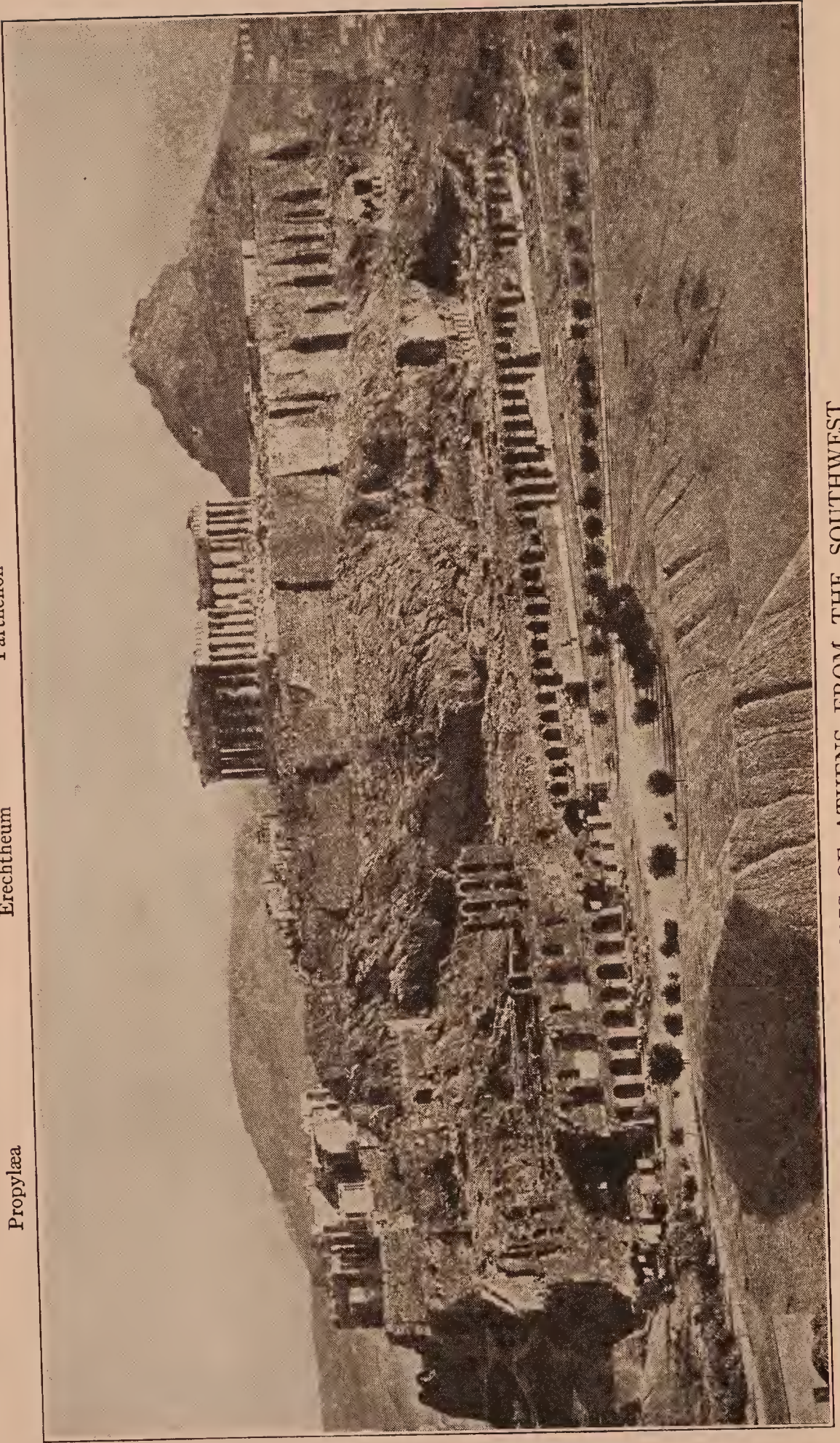
THE M.-N. WORKS, BUFFALO, N. Y.

Mt. Lycabettus

Parthenon

Erechtheum

Propylæa



ACROPOLIS OF ATHENS FROM THE SOUTHWEST

which Pericles applied to Athens in the fifth century B.C.: “Our city,” he said, “is equally admirable in peace and in war. We are lovers of the beautiful, yet simple in our tastes, and we cultivate the mind without loss of manliness. Wealth we employ, not for talk and ostentation, but when there is a real use for it. To acknowledge poverty with us is no disgrace; the true disgrace is in doing nothing to avoid it. An Athenian citizen does not neglect the State because he takes care of his own household; and even those of us who are engaged in business have a very fair idea of politics. We alone regard a man who shows no interest in public affairs, not as a harmless, but as a useless, character. . . . In short, Athens is the school of Hellas.”

The “school
of Hellas”
(97)

Athens represents for us the finest fruits of Greek culture, but it must not be forgotten that even this noble city exhibited some of the defects which characterized every community in ancient Greece. In the first place, Athenian civilization owed much to the existence of slavery. The number of slaves was so great and their labor so cheap that we may think of them as taking the place of modern machines. Slaves did most of the work on large estates owned by wealthy men, toiled in mines and quarries, and served as oarsmen on ships. The system of slavery enabled many an Athenian to lead a life of leisure, but it made manual labor seem ignoble and tended to prevent the rise of the poorer citizens to positions of responsibility and trust. In Greece, as in the Near East (§ 20), slavery cast a blight over industrial life.

Slavery

In the second place, not all the free men of Athens — to say nothing of the slaves — were citizens. The law restricted citizenship to those free men who were the sons of an Athenian father (himself a citizen) and an Athenian mother. The resident aliens could not vote, could not buy land in Attica, and could not legally marry Athenian wives. The foreign merchants and artisans living in Athens or Piræus were thus excluded from any share in the govern-

Class rule

ment. This jealous attitude toward foreigners contrasts with the liberal attitude of modern countries, such as our own, in naturalizing immigrants.

Serious as were these defects, they ought not to blind us to the splendid contributions which this single city has made to civilization. It is because Athens stood for so much that we can keenly realize how great was the loss to the world when she was overcome by Sparta and compelled to abandon her high position. In the words of the historian Thucydides, himself an Athenian of Pericles's time: "Let both places be destroyed, and the mere débris of the monuments and temples of Athens will reveal a glorious city; the ruins of Sparta will be only those of a large village."

Real great-
ness of
Athens

"Where on the Ægean shore a city stands
Built nobly, pure the air and light the soil;
Athens, the eye of Greece, mother of arts
And eloquence."

45. THE PELOPONNESIAN WAR

The brilliant Age of Pericles had not come to an end before the two chief powers in the Greek world became involved in a deadly war. It would seem that Athens and Sparta, the one supreme upon the sea, the other at the head of the Peloponnesus, might have avoided a contest which was sure to be long and costly. But Greek communities were always ready to fight one another. When Athens and Sparta found themselves rivals for the leadership of Greece, it was easy for the smouldering fires of distrust and jealousy to flame forth into open conflict. "And at that time," says an Athenian historian, "the youth of Sparta and the youth of Athens were numerous; they had never seen war, and were therefore very willing to take up arms."

Contest be-
tween Athens
and Sparta

The contest was brought on by Corinth, one of the leading members of the Peloponnesian League and, next to Athens,

the most important commercial power in Greece. She had already seen her once-profitable trade in the Ægean monopolized by Athens. That energetic city was now reaching out for Corinthian commerce in Italian and Sicilian waters. When the Athenians went so far as to interfere in a quarrel between Corinth and her colony of Corcyra (modern Corfu), even allying themselves with the latter city, the Corinthians felt justly resentful and appealed to Sparta for aid. The Spartans listened to their appeal and, with the apparent approval of the Delphic oracle which assured them "that they would conquer if they fought with all their might," declared war.

The war began in 431 B.C. Its first stage was indecisive. The Athenians avoided a conflict in the open field with the stronger Peloponnesian army, which ravaged Attica. They were crippled almost at the outset of the struggle by a terrible plague among the refugees from Attica, crowded behind the Long Walls. The pestilence slew at least one-fourth of the inhabitants of Athens, including Pericles himself. After ten years of fighting both sides grew weary of the war and made a treaty of peace to last for fifty years.

Not long after the conclusion of peace the Athenians were persuaded by a brilliant and ambitious politician, named Alcibiades, to undertake an expedition against Syracuse in Sicily. This city was a colony of Corinth, and hence was a natural ally of the Peloponnesian states. The Athenians, by conquering it, expected to establish their power in Sicily. The siege of Syracuse ended in a complete failure. The Athenians could not capture the city, and in a great naval battle they lost their fleet. They then tried to retreat by land, but soon had to surrender. Many of the prisoners were sold as slaves; many were thrown by their inhuman captors into the stone quarries near Syracuse, where they perished from exposure and starvation. The Athenians "were absolutely annihilated — both army and fleet — and of the many thou-

sands who went away only a handful ever saw their homes again.”

Athens never recovered from this terrible blow. The Spartans quickly renewed the contest, now with the highest hopes of success. The Athenians had to guard their city against the invader night and day; their slaves deserted to the enemy; and they themselves could do no farming except under the walls of the city. For supplies they had to depend entirely on their ships. Nevertheless, the Athenians kept up the struggle for nearly ten years. Finally, the Spartans captured the Athenian fleet near Ægospotami on the Dardanelles. This victory enabled them to blockade the port of Piræus and to besiege Athens. Bitter famine then compelled the Athenians to sue for peace. The Spartans imposed harsh terms. The Athenians were obliged to destroy their Long Walls and the fortifications of Piræus, to surrender all but twelve of their warships, and to acknowledge the supremacy of Sparta. The war thus ended in 404 B.C.

46. THE SPARTAN AND THEBAN SUPREMACIES

Sparta was now the undisputed leader of continental Greece and of the Ægean. As the representative of the liberty-loving Greeks she had humbled the pride and power of “tyrant” Athens. A great opportunity lay before her to reorganize the Greek world and to end the struggles for supremacy between rival cities. Sparta entered upon no such glorious career. She had always stood as the champion of aristocracy against democracy, and now in her hour of triumph she began to overturn every democratic government that still existed in Greece. The Greek cities soon found that they had exchanged the mild sway of Athens for the brutal despotism of Sparta.

Spartan despotism provoked resistance. It was the Bœotian city of Thebes which raised the standard of revolt. Some of the liberty-loving Thebans, headed by Pelopidas, a patri-

otic noble, formed a conspiracy to drive the Spartans out of the city. Disguised as huntsmen, Pelopidas and his followers entered Thebes at nightfall, killed the tyrants whom Sparta had set over the people, and forced the Spartan garrison to surrender. As a Greek historian relates, "the Spartans were punished by the very men, single-handed, whom they had wronged, though never before had they been vanquished by any single people. It is a proof that the gods observe men who do irreligious and unhallowed deeds."

The Thebans had now recovered their independence. A few years later they totally defeated a superior Peloponnesian force at the battle of Leuctra and brought the supremacy of Sparta to an end. This engagement, from a military standpoint, is one of the most interesting in ancient history. Epaminondas, the skillful Theban commander, massed his best troops in a solid column, fifty men deep, and hurled it with terrific force against the Spartan ranks. The enemy, drawn up twelve men deep in the customary formation, could not withstand the impact of the Theban column; their lines gave way, and the fight was soon won. This device of concentrating the attack upon a single point of the enemy's line was further developed in the Macedonian phalanx (§ 48).

The sudden rise of Thebes to the position of the first city in Greece was the work of two men. Their names are always linked together in the history of the time. Pelopidas was a fiery warrior whose bravery and daring won the hearts of his soldiers. At Leuctra he led into battle the famous Sacred Band, a "crack" regiment of three hundred young men, chosen from the noblest families and distinguished for strength and endurance. They stood in front of the other soldiers, prepared to fight and fall together. Pelopidas was the right hand of Thebes, but Epaminondas was her brain. A philosopher, a brilliant orator, a bold, shrewd diplomatist, he was also the first general of the age, as Leuctra showed. His great abilities,

The freeing
of Thebes

Battle of
Leuctra, 371
B.C.

Pelopidas
and
Epaminondas

combined with a pure and noble character, give him a high place among the heroes of ancient Greece.

The Greek states, which had accepted the leadership of Athens and Sparta, were unwilling to admit the claims of Thebes to a position of equal power and importance. The period of Theban supremacy was therefore filled with constant fighting. Nine years after the battle of Leuctra the Thebans met the Spartans and their allies at Mantinea in the Peloponnesus. Epaminondas repeated the tactics of Leuctra with all his former success, but the great leader himself was mortally wounded. He suffered much, we are told, but with his hand pressed to the wound, he kept looking hard at the fight. When the combat ended indecisively, he took his hand from the wound and breathed his last, and they buried him on the battlefield. The loss of Epaminondas was for the Thebans irreparable; it meant the collapse of their city as the chief power in Greece.

Battle of
Mantineia,
362 B.C.

47. DECLINE OF THE CITY-STATES

The patriotic Greeks, during the Persian wars, achieved a temporary union and fought valiantly, successfully, in a common cause. When all danger from Persia was removed, it became impossible to continue a working system of federation. The old hostility between rival communities arose again in full vigor. The Greek people, whose unity of blood, language, religion, and customs should have welded them into one nation, continued to be divided into independent and often hostile city-states.

The history of Greece, after the Persian wars, is, therefore, a record of almost ceaseless conflict. We have seen that Greece came to be split up into two great alliances, the one a naval league ruled by Athens, the other a confederacy of Peloponnesian cities under the leadership of Sparta. How the Delian League became the Athenian Empire; how Sparta began a long war

Conflicts
between the
Greeks

with Athens to secure the independence of the subject states and ended it by making them subject to herself; how the rough-handed sway of Sparta led to the revolt of her allies and dependencies and the sudden rise of Thebes to supremacy; how Thebes herself established her sway on the ruins of Spartan rule — this is a story of fruitless and exhausting struggles which sounded the knell of Greek liberty and the decline of the city-states.

Far away in the north, remote from the noisy conflicts of Greek political life, a new power was slowly rising to imperial greatness — no insignificant city-state, Greece and but an extensive *territorial* state like those of Macedonia modern times. Three years after the battle of Mantinea Philip II ascended the throne of Macedonia. He established Greek unity by bringing the Greek peoples within a widely ruling empire. Alexander the Great, the son of this king, carried Macedonian dominion and Greek culture throughout the Near East. The work of these two men will be considered in the following chapter.

FOR EXPLANATION

Scythians	Salamis	Acropolis
Ionian Revolt	Plataea	Corinth
Mardonius	Piræus	Alcibiades
Marathon	Delian League	Sicilian Expedition
Miltiades	Cimon	Ægospotami
Aristides	Pericles	Thebes
Themistocles	Athenian Assembly	Pelopidas
Sardis	Ten Generals	Epaminondas
Thermopylæ	jury courts	Leuctra
Leonidas	Long Walls	Mantinea

FOR DISCUSSION

1. What was the significance of the Scythian expedition of Darius I?
2. What do you understand by a “decisive” battle? Why has Marathon been considered such a battle?
3. Comment on the importance of sea-power in the Persian wars.
4. What did the Greeks mean by calling the Persians “barbarians”?

- Was Persia a truly barbarous country at the time it threatened the liberty of Greece?
5. With what other national struggles for freedom may the Persian wars be compared?
 6. Why did Delos become the center of the Delian League?
 7. Were the Athenians justified in using force to compel revolting cities to remain in the Delian League?
 8. Compare the relations of the Delian subject cities to Athens with those of British colonies, such as Canada and Australia, to Great Britain.
 9. Did the popular assembly of Athens have any resemblance to a New England town meeting?
 10. The Athenian democracy of the time of Pericles has been described as a *pure* democracy and not, like the American, as a *representative* democracy. In what lies the difference?
 11. How far can the expression "government of the people, by the people, for the people" be applied to the Athenian democracy?
 12. If the Athenian Empire could have rested on a representative basis, why would it have been more likely to endure?
 13. Justify Pericles's description of Athens as the "school of Hellas."
 14. Why has the Peloponnesian War been called an "irrepressible conflict"? Why has it been called the "suicide of Greece"?
 15. Why is a man like Alcibiades a dangerous leader for a democracy in a time of crisis?
 16. Why was the rule of Sparta more oppressive than that of Athens?
 17. Account for the failure of the Athenian, Spartan, and Theban attempts at political supremacy?
 18. Might some system of federation have prevented so many civil wars between the Greek city-states? What difficulties stood in the way of federation?

FOR FURTHER STUDY

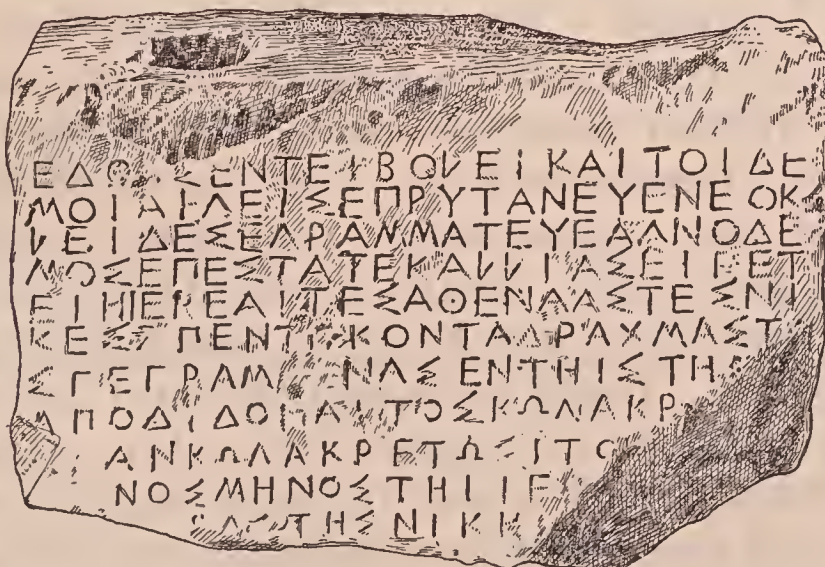
1. Name the events connected with the following dates: 490 B.C., 480 B.C., 431 B.C., 404 B.C., and 362 B.C.
2. Look up in an encyclopedia an account of the campaign of the Greek army in Asia Minor in 1921 and compare it with the Ionian Revolt.
3. Make a comparison (arranging your statements in separate columns) of the two antagonists, Persia and Greece, with special reference to (a) territory, (b) population, (c) government, (d) military power, (e) wealth, and (f) civilization.
4. Hold a debate, supposedly in the Athenian Assembly, between two students representing Aristides and Themistocles. The subject: How best to meet the Persians — on land or on the sea?
5. Trace the routes followed by the Persian fleets in the three expeditions

- against Greece (map, page 130). Trace also the route of Xerxes's army from Sardis to Athens.
6. Read Browning's poem, *Pheidippides*. What does it tell about the origin of the "Marathon race"?
 7. Distinguish between the allied and the dependent states of the Athenian Empire (map, page 145).
 8. Write an essay (400 words) on the life and services to Athens of Pericles.
 9. Prepare an oral report on the later history and present condition of the Parthenon.

SUPPLEMENTARY

Webster, *Readings in Early European History*, chapter vii, "Xerxes and the Persian Invasion of Greece"; chapter viii, "Episodes from the Peloponnesian War"; chapter ix, "Alcibiades the Athenian."

Webster and Webb, *Historical Outline Maps and Exercises: Early European History*, No. V, The Persian Wars; No. VI, The Athenian Empire and the Peloponnesian War.



AN ATHENIAN INSCRIPTION

A decree of the Council and Assembly, dating from about 450 B.C.

CHAPTER VII

MINGLING OF EAST AND WEST

The seed-ground of European civilization is neither Greece nor the Orient, but a world joined of the two.

— B. I. WHEELER

For any one who is interested in exploring the history of European civilization and finding out how the past is stored in the present, this period of Hellenism may be said in a certain way to count more than the age of the independent city-states; for it was through this period that the earlier age exerted its influence.

— J. B. BURY

48. PHILIP AND THE EXPANSION OF MACEDONIA

THE people of Macedonia seem to have been Greek in blood and language. No doubt they formed an offshoot of those northern invaders who had entered the Balkan peninsula before the dawn of history (§ 33). The Macedonian kings, from the era of the Persian wars, seized every opportunity of spreading Greek culture throughout their realm. By the middle of the fourth century B.C. the Macedonians were ready to take a leading place in the Greek world. It was the work of Philip II, who came to the throne in 359 B.C., to achieve this destiny for his people.

Philip of Macedonia, one of the most remarkable men of antiquity, was endowed with a vigorous body, a keen mind, and a resolute will. He was no stranger to Greece and its ways. Part of his boyhood had been passed as a hostage at Thebes in the days of Theban glory. His residence there gave him an insight into Greek politics and taught him the art of war as it had been perfected by Epaminondas. In the distracted condition of Greece, worn out by the rivalries of contending cities, Philip

saw the opportunity of his own country. He aimed to secure for Macedonia the position of supremacy which neither Athens, Sparta, nor Thebes had been able to hold perma-



GROWTH OF MACEDONIA

nently. To put Macedonia at the head of Greece formed the abiding purpose of his life.

Philip's most important achievement was the creation of the Macedonian army, which he led to the conquest of Greece and which his son was to lead to the conquest of the world. Taking a hint from the tactics of Epaminondas, Philip trained his infantry to fight by columns, but with sufficient intervals between the files to permit quick and easy movements. Each man bore an enormous lance,

about twenty-one feet in length. When this heavy phalanx was set in array, the weapons carried by the soldiers in the first five ranks presented a bristling thicket of lance-points, which no onset, however determined, could penetrate. The business of the phalanx was to keep the front of the foe engaged, while horsemen rode into the enemy's flanks. This reliance on masses of cavalry to win a victory was something new in warfare. Another novel feature consisted in the use of engines called catapults, able to throw darts and huge stones three hundred yards, and of battering rams with force enough to hurl down the walls of cities. All these different arms working together made the most formidable war machine then in the ancient world.

Philip commanded a fine army; he ruled with absolute sway a territory larger than any Greek state; and he himself possessed a genius for both war and diplomacy. With such advantages the Macedonian king entered on the subjugation of disunited Greece. His first great success was won in western Thrace. Here he founded the city of Philippi and seized some rich gold mines, the income from which enabled him to keep his soldiers always under arms, to fit out a fleet, and, by means of liberal bribes, to hire a crowd of agents in nearly every Greek city. Philip next made Macedonia a maritime state by subduing the Greek cities on the peninsula of Chalcidice, which projects like a three-fingered hand into the Ægean. He also appeared in Thessaly, occupied its principal fortresses, and brought the frontier of Macedonia as far south as the Pass of Thermopylæ.

49. DEMOSTHENES AND THE END OF GREEK FREEDOM

Philip for many years had been steadily extending his sway over Greece. In the face of his encroachments would Athens, Sparta, and Thebes, so long the leading cities, submit tamely to this Macedonian conqueror? There was one man, at least, who realized the

Demosthenes

danger from Philip and who stood forth as the champion of Greek freedom. That man was Demosthenes.

Demosthenes was the last, as well as the most famous, of the great Athenian orators. When he first began to speak, the citizens laughed at his long, involved sentences, over-rapid delivery, and awkward bearing. Friends encouraged him to persist, assuring him that, if the manner of his speeches was bad, their matter was worthy of Pericles. Numerous stories are told of the efforts made by Demosthenes to overcome his natural defects. He practiced gesturing before a mirror and, to correct a stammering pronunciation, recited verses with pebbles in his mouth. He would go down to the seashore during storms and strive to make his voice heard above the roar of wind and waves, in order the better to face the boisterous Assembly. Before long he came to be regarded as the prince of speakers even in the city of orators. His powerful addresses, it was said, could "lift the souls of hearers from their hinges." Demosthenes was a man cast in the old heroic mold. His patriotic imagination had been fired by the great deeds once accomplished by free Greeks. Athens he loved with passionate devotion. Let her remember her ancient glories, he urged, and, by withstanding Philip, become the leader of Greece in a second war for freedom. This was the theme of all his speeches against the Macedonian king, some of which are therefore known as *Philippics*.

Demosthenes
as an orator
and a patriot

The stirring appeals of the great orator at first had little effect. There were many friends of Philip in the Greek states, even in Athens itself. When, however, Philip entered central Greece and threatened the independence of its cities, the eloquence of Demosthenes met a readier response. Thebes and Athens at last gave up their rivalry and formed a defensive alliance against Philip. The decisive battle was fought at Chæronea in Bœotia. The well-drilled and seasoned troops of Macedonia, headed by a master of the art of war, overcame

Battle of
Chæronea,
338 B.C.

the citizen levies of Greece. The Greeks fought bravely to the last, and their defeat was not inglorious. One may still see near the modern town of Chæronea the marble lion set up as a memorial to those who fell in the battle.

The victory at Chæronea assured Macedonian supremacy over Greece. Philip, however, did not proceed to play the tyrant. Thebes, indeed, he compelled to admit a Macedonian garrison to the citadel, but Athens he treated mildly and even allowed that city to retain a few possessions outside of Attica. He now proceeded to organize a Panhellenic union, consisting of all the states on the mainland, except Sparta, and of those on the principal islands of the Ægean. The members were to be independent and self-governing, with a federal congress in which each one was to be represented according to its population. Philip's measures were evidently those of a statesman anxious to end Greek disunion and to substitute peaceful relations for the suicidal warfare between cities and groups of cities.

Philip's restless energy soon drove him forward to the next step in his ambitious program. He determined to carry out the plans, long cherished by the Greeks, for the conquest of Asia Minor and, perhaps, even of Persia. A congress of the Greek states, which met at Corinth under Philip's presidency, voted to supply ships and men for the undertaking and placed him in command of the allied forces. A Macedonian king was to be the captain-general of Greece.

Philip, however, never led an army into Asia Minor. Less than two years after the battle of Chæronea an assassin's dagger laid him low, while he was celebrating the marriage feast of his daughter. This was the end of the strong man who had made Macedonia the most powerful military state in the world. The scepter and the power now passed to his son Alexander. We shall now learn that Alexander was one of the foremost, perhaps the first, of the great military leaders of antiquity. We shall learn, too, that he was a great statesman.

Philip's policy
as conqueror

Congress of
Corinth,
337 B.C.

Death of
Philip,
336 B.C.

50. ALEXANDER THE GREAT

Alexander became king of Macedonia when only twenty years of age. He had his father's vigorous body, keen mind, and resolute will. His mother, a proud and ambitious woman, told him that the blood of Achilles ran in his veins and bade him emulate the deeds of that national hero. We know that he learned the *Iliad* by heart and always carried a copy of it on his campaigns. The youthful Alexander developed into a splendid athlete, skillful in all the sports of his rough-riding companions, and trained in every warlike exercise.

With Alexander the boy was father to the man, if we may trust the anecdotes about him told by the Greek biographer, Plutarch. His fearless character showed itself when, a lad of twelve, he tamed the fiery horse Bucephalus, which none dared ride.

"My son," said Philip, as the young Alexander came galloping up, with pride and joy in his face, "seek a kingdom suited to your powers; Macedonia is too small for you." Alexander's desire for fame and glory was revealed in the complaint made to his playmates when news came of Philip's victories: "My father will get ahead of us in everything; he will leave no great task for me to share with you."

The situation which Alexander faced on his accession might well have dismayed a less dauntless spirit. Philip had not lived long enough to unite firmly his wide dominions. His unexpected death was the signal for uprisings and



ALEXANDER THE GREAT

After a medallion found at Tarsus in Asia Minor.

disorder. The barbarous Thracians broke out in widespread rebellion, and the Greeks made ready to answer the call of

**Alexander
crushes re-
bellion** Demosthenes to arms. Alexander soon set his kingdom in order. After crushing the tribes of Thrace, he descended on Greece and besieged Thebes, which had risen against its Macedonian garrison. The city was soon captured; its inhabitants were slaughtered or sold into slavery; and the place itself was destroyed. The terrible fate of Thebes induced the other states to submit without further resistance.

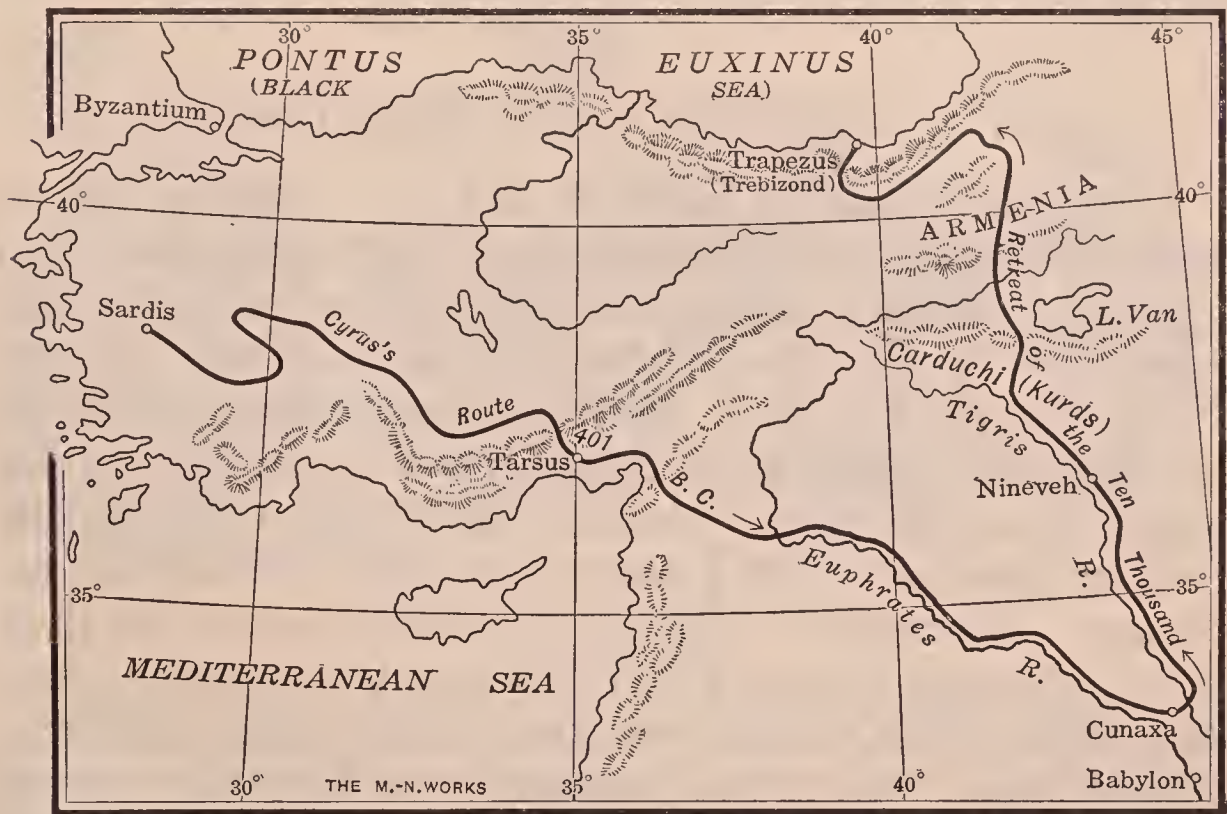
Having quelled the turbulent Greeks, Alexander could now proceed to the invasion of the Persian Empire. That empire had remained almost intact since the time of Darius I (§ 17). It formed a huge, loosely knit collection of many different peoples, whose sole bond of union was their common allegiance to the Great King. Its resources in men and money were enormous. Yet it was a hollow shell.

**Expedition of
Cyrus the
Younger, 401
B.C.** Some seventy years before Alexander set forth on his expedition the Greeks had witnessed a remarkable disclosure of the military weakness of Persia. One of those rare revolts which troubled the security of the Persian Empire broke out in Asia Minor. It was headed by Cyrus the Younger, a brother of the Persian monarch. Cyrus gathered a large body of native troops and also hired about thirteen thousand Greek soldiers. He led this mixed force into the heart of the Persian dominions, only to fall in battle at Cunaxa, near Babylon. The Greeks easily routed the enemy arrayed against them, but the death of Cyrus and the flight of his native soldiers made their victory fruitless.

The Greeks now faced a desperate situation. They found themselves stranded in Babylonia, hundreds of miles from the sea, and without a guide to show them the way home. Their generals were entrapped and murdered, but in a hurried night meeting the soldiers chose new leaders and began to retreat northward

**Retreat of
the "Ten
Thousand"**

along the banks of the Tigris River. The enemy dogged their footsteps, yet never ventured on a pitched battle. The Greeks finally left the plains and plunged into the mountains of Armenia. Here their advance was no easier, for the fierce hill tribes blocked the passes, rolled down stones upon the soldiers from the heights, and burnt the villages where they might have found rest and food. When winter came on, the Greeks had to march through miles



ROUTE OF THE "TEN THOUSAND"

of snowdrifts and suffered frightfully from the cold. Yet the little army kept up its courage and its discipline, pushed steadily forward, and at last gained a mountain ridge where there was sight of the Black Sea. A joyful shout, "The sea! the sea!" spread from rank to rank, for the soldiers felt that at last they were nearing home. A few days more brought them to the Greek city of Trapezus, after a year of wandering and a journey of a thousand miles.

The story of this invasion of Persia and the subsequent retreat was written by the Athenian Xenophon (§ 61) in his *Anabasis*. It is one of the most interesting books that have

come down to us from antiquity. We can judge from it how vivid was the impression which the adventures of the "Ten
 Significance of the expedition
 Thousand" made on the Greeks of Xenophon's time. A small army had marched to the center of the Persian dominions, had overcome a host many times its size, and had returned to Greece in safety. It was clear proof that the Persian power, however imposing on the outside, could offer no effective resistance to an attack by a strong force of disciplined Greek soldiers.

51. CONQUEST OF THE NEAR EAST

Alexander's invasion began in 334 B.C., when he led an army of about forty thousand men, both Macedonians and
 Battle of the Granicus, 334 B.C.
 Greeks, across the Dardanelles and into Asia Minor. He landed not far from the historic plain of Troy, visited this site made famous by his legendary ancestor, Achilles, and then started on his march along the coast. Near the little river Granicus the Persian governors had gathered an army to dispute his passage. Alexander at once led his cavalry across the river in an impetuous charge, which soon sent the enemy in headlong flight. The victory cost the Macedonians scarcely a hundred men; but it was complete. As Alexander passed southward, town after town opened its gates — first Sardis, next Ephesus, then all the other cities of Ionia. Asia Minor was a Macedonian possession within a year.

Meanwhile, Darius III, the Persian king, had assembled a large army and had advanced to the narrow plain of
 Battle of Issus, 333 B.C.
 Issus, between the Syrian mountains and the sea. Superiority in numbers counted for nothing in such cramped quarters. The battle became a massacre, and only the approach of night stayed the swords of the victorious Macedonians. A great quantity of booty, and even the mother, wife, and children of Darius, fell into Alexander's hands. He treated his royal captives kindly, but refused to make peace with the Persian king.

The next step was to subdue the Phœnician city of Tyre, the headquarters of Persia's naval power. The city lay on a rocky island, half a mile from the shore. Its fortifications rose one hundred feet above the waves. Although the place seemed impregnable, Alexander was able to capture it after he had built a mole, or causeway, between the shore and the island. Powerful siege engines then breached the walls, the Macedonians poured in, and Tyre fell by storm. Thousands of its inhabitants



THE ALEXANDER MOSAIC

Naples Museum

This splendid mosaic, composed of pieces of colored glass, was originally laid at Alexandria. It was found, somewhat damaged, in 1831 in the pavement of a Roman house at Pompeii, Italy. The picture represents the critical moment in the battle of Issus, when Alexander (on horseback at the left) launches the Macedonian cavalry at the Persian center, where Darius III stands in his chariot. The Great King wears the characteristic Persian headdress, with cheek pieces fastening under the chin. The royal charioteer lashes his three horses, in order that Darius may escape. A Persian noble, meanwhile, has dismounted and is offering his riderless horse to the king. Other Persian nobles are fighting desperately about their lord, and one of them has already been transfixed by Alexander's spear. Darius sees what has happened and throws up his hand in horror at the deed. The mosaic is probably a copy of a fourth-century Greek painting.

perished and thousands more were sold into slavery. The great emporium of the Near East became a heap of ruins.

From Tyre, Alexander led his ever-victorious army through Palestine into Egypt. The Persian officials there put up no resistance, and the Egyptians themselves welcomed Alexander as a deliverer. He entered Memphis in triumph and then sailed down the Nile to its

western mouth. Here he laid the foundations of Alexandria, to replace Tyre as a commercial metropolis. Another march brought Alexander to the borders of Libya. He now received the submission of Cyrene, the most important Greek colony in North Africa (§ 38).

Having thus secured the Mediterranean coast lands, Alexander returned to Asia, crossed the Euphrates and Tigris rivers, and, on a broad plain not far from the ruins of ancient Nineveh (§ 16), found himself confronted by the Persian host. All the force of the Near East was set forth in array — the Great King with a guard of Persian nobles holding the center, a strong body of Greek mercenaries, myriads of horsemen and foot-soldiers gathered from every quarter of the empire, and even huge elephants and scythe-armed chariots. The Persians spent the night before the battle under arms. When the Macedonians beheld all the plain aglow with camp-fires and heard the confused sound of voices like the distant roar of the ocean, they were amazed at the multitude of the enemy. One of their leaders, hastening to Alexander, begged him to attack at once, under the cover of darkness. It was rash advice, for then the iron Macedonian discipline would have counted for nothing. "I steal no victory," replied the gallant yet prudent prince. The conflict next morning was fiercely disputed. Darius held an excellent position and hoped to crush his foe by sheer weight of numbers. But nothing could stop the Macedonian onset; once more Darius fled away, and once more the Persians, deserted by their king, broke up in hopeless rout.

The battle of Arbela decided the fate of the Persian Empire. It remained only to gather the fruits of victory.

End of the
Persian
Empire

Babylon surrendered to him without a struggle. Susa, with its enormous treasure, fell into the conqueror's hands. Persepolis, the old Persian capital, was given up to fire and sword. Darius himself, as he retreated eastward, was murdered by his own men. The national war of Greece against Persia now came to an end.



EMPIRE OF ALEXANDER THE GREAT, 336-323 B. C.

- Under Alexander
 - Allied States
 - Independent States
- Route of Alexander



THE KINGDOMS OF ALEXANDER'S SUCCESSORS ABOUT 200 B. C.

- Kingdom of the Seleucids
 - Kingdom of the Ptolemies
 - Macedonian Kingdom
- Route of Nearchus

The Macedonians had overrun all the Persian territories except distant Iran and India. These regions were peopled by warlike tribes of a very different stamp from the now effeminate Persians. Alexander might well have been content to have left them undisturbed, but the man could never rest while there were still conquests to be made. Long marches and many hard battles were required to subdue the tribes about the Caspian and the inhabitants of the countries now known as Afghanistan and Turkestan.

Crossing the lofty barrier of the Hindu-Kush, Alexander led his soldiers into northwestern India. Here a single battle added the Persian province of the Punjab (§ 12) to the Macedonian possessions. Alexander then pressed forward to the conquest of the Ganges Valley, but in the full tide of victory his weary soldiers refused to go any farther. They had had their fill of war and martial glory; they would conquer no more lands for their ambitious king. Alexander gave with reluctance the order for the homeward march.

Alexander was of too adventurous a disposition to return by the way he had come. He built a navy on the Indus and had it accompany the army down the river. Having reached the mouth of the Indus, Alexander then dispatched the fleet under his admiral, Nearchus, to explore the sea route to the head of the Persian Gulf and the mouths of the Tigris and Euphrates rivers. He himself brought back what remained of his army by a long and toilsome march through the deserts of southern Iran (modern Baluchistan).¹

Alexander's meteoric career was now almost over. In the spring of the year 323 B.C. he went to Babylon, which he had made the capital of his vast empire. Here he was struck down by a fever, which soon proved to be fatal. As he lay dying, the Macedonian army, man by man, was allowed to pass through his chamber to bid farewell to its beloved leader. After a few days of

Conquest
of Iran

Conquest of
northern
India

Alexander's
return

Death of
Alexander,
323 B.C.

¹ See the map, page 167.

wasting illness the conqueror of so much of the ancient world passed away, being not quite thirty-three years of age.

52. THE WORK OF ALEXANDER THE GREAT

The immediate result of Alexander's conquests was the disappearance of the barriers which had so long shut in the Oriental world. The Near East, until his day, The Greeks was an almost unknown land. It now lay open in the Orient to the spread of Greek civilization. In the wake of the Macedonian armies followed Greek philosophers and scientists, Greek architects and artists, Greek colonists, merchants, and artisans. Everywhere into that huge, inert, unprogressive Oriental world came the active and enterprising men of Greece. They brought their arts and culture and became the teachers of those whom they had called "barbarians."

The ultimate result of Alexander's conquests was the fusion of East and West. He realized that his new empire must contain a place for Oriental, as well as for Greek Fusion of East and West and Macedonian, subjects. It was Alexander's aim, therefore, to build up a new state where the distinction between the European and the Asiatic should gradually pass away. He welcomed Persian nobles to his court and placed them in positions of trust and honor. He organized the government of his provinces on a system which resembled that of Darius I (§ 17). He trained thousands of Persian soldiers to replace the worn-out veterans in his armies. He encouraged by liberal dowries mixed marriages between Macedonians and Orientals and himself wedded the daughter of the last Persian king. To hold his dominions together and provide a meeting place for both classes of his subjects, he founded no less than seventy cities in Egypt, western Asia, central Asia, and even India. Such measures as these show that Alexander had a mind of wide, even cosmopolitan, sympathies.

With Alexander the Great the history of Greece begins to merge into the history of the ancient world. We now

follow, not the development of a single people, but the gradual spread of Greek customs and ideas and, in turn, their *modification* by contact with those of the Near East. Purely Greek, or Hellenic, culture became in this way Hellenistic culture.

After
Alexander

53. HELLENISTIC KINGDOMS AND CITIES

The half century following Alexander's death is a confused and troubled period in ancient history. The king had left no legitimate son — no one with an undisputed title to the succession. On



A GREEK CAMEO

Museum, Vienna

A large gem cut in sardonyx; third century B.C. It represents Alexander and his mother Olympias, or, according to another interpretation, Ptolemy Philadelphus, king of Egypt, and his wife Arsinoë.

his deathbed Alexander had himself declared that the realm should go “to

the strongest.” It was certain, under these circumstances, that his possessions would become the prey of the leading Macedonian generals. The unwieldy empire at length broke in pieces. Out of the fragments arose three great states, namely, Macedonia, Egypt, and Syria. The kingdom of Macedonia was ruled by the dynasty of the Antigonids, who were descended from Antigonus, one of Alexander's generals. The kingdom

of Egypt was ruled by the Ptolemies, descended from another general, Ptolemy. Seleucus, still another general, founded the kingdom of Syria and the dynasty of the Seleucids. These three kingdoms remained independent until the era of Roman conquest in the Near East (§ 78).

Several small states also arose from the break-up of Alexander's empire. Each had its royal dynasty, its capital city, and its own national life. The conquests of Alexander, instead of establishing a world power under one ruler, thus led to the destruction of

Minor inde-
pendent
states

The three
great king-
doms

the unity of government which Persia had given to the Near East.

The growth of new cities, as in Europe and America to-day, was a noteworthy feature of the age. Some were merely garrison towns in the heart of remote provinces or outposts along the frontiers, but many more were busy marts of trade and industry and the real seats of Greek influence in the Near East.

These new foundations were quite unlike the old Greek cities. They were not free and independent, but made a part of the kingdom in which they were situated and paid tribute or taxes to its ruler.

The inhabitants included Macedonians and Greeks, who formed the governing class, together with native artisans and merchants. The cities had broad streets, sometimes well paved, a good water supply, and public halls, courts of justice, libraries, theaters, and gymnasiums. These edifices, like those of Egypt and Babylonia, were of imposing architecture. Such splendid cities formed the backbone of Hellenistic culture in the Near East.

The foremost Hellenistic city was Alexandria. It lay on a strip of flat, sandy land separating Lake Mareotis from the Mediterranean. On the one side was the lake-harbor, connected with the Nile; on the other side were two sea-harbors, sheltered from the open



PLAN OF ALEXANDRIA AT THE TIME OF CHRIST

The modern city lies partly on the dike, or mole, nearly a mile long, which the Ptolemies built to connect the mainland with the island of Pharos. The accumulation of silt during the centuries has enlarged the mole into an isthmus, half a mile wide, so that Pharos is no longer an island.

Alexandria

sea by the long and narrow island of Pharos. The city possessed a magnificent site for commerce. It occupied the most central position that could be found in the ancient world with respect to the three continents, Africa, Asia, and Europe. The inhabitants included not only Egyptians, Greeks, and Macedonians, but also Jews, Syrians, Babylonians, and other Orientals. The population increased rapidly, and by the time of Christ, Alexandria ranked next in size to imperial Rome.

The chief city in the kingdom of Syria was splendid and luxurious Antioch. It lay in the valley of the Orontes River,

Antioch,
Pergamum,
and Rhodes

so close to both the Euphrates and the Mediterranean that it soon became a commercial center. Asia Minor, during this period, contained many fine cities, one of the most important being Pergamum, the capital of a small but independent kingdom of the same name. Still another great Hellenistic city was Rhodes, on one of the larger islands of the Ægean Sea. It was famous for its art treasures. No less than three thousand statues are said to have adorned the streets and public buildings. It was also a favorite place of education for orators and writers. During Roman days many eminent men, Cicero and Julius Cæsar among them, studied at Rhodes.

During the period following Alexander, the Greek city-states began to realize that the freedom they prized so much

The Ætolian
and Achæan
leagues

could only be secured by a close union. They now formed the Ætolian League in central Greece and the Achæan League in the Peloponnesus. The latter was the more important. Its business lay in the hands of an assembly or congress, where each city, whether large or small, had one vote. The assembly, meeting twice a year, chose a general, or president, levied taxes, raised armies, and conducted all foreign affairs. The cities, in local matters, continued to enjoy their old independence. This organization shows that the Achæan League was more than a mere alliance of city-states. It formed the first genuine *federation* that the world had ever seen, and its

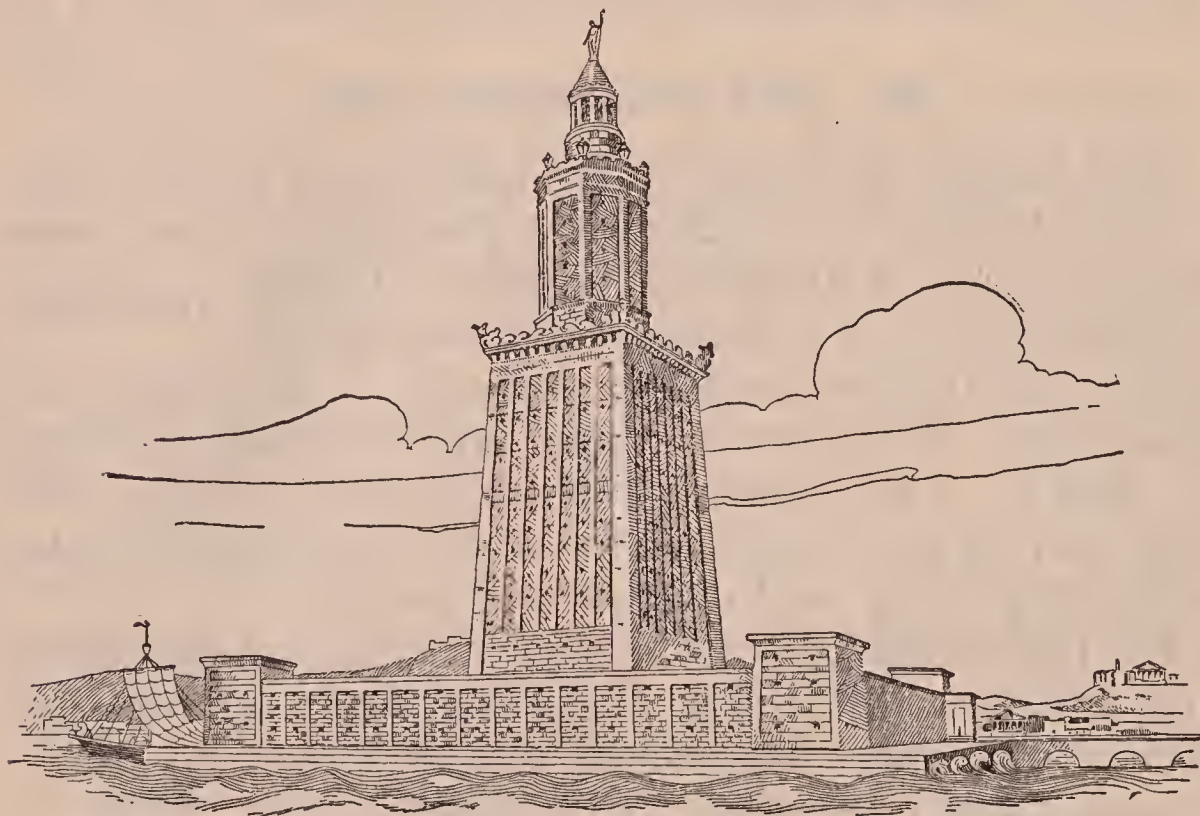
example was repeatedly cited by the American statesmen who helped to frame our Constitution. The league met at first a well-merited success. It freed the Peloponnesian cities from their tyrants and vigorously asserted the cause of Greek independence against Macedonia. Finally, however, the league declined in importance and in the second century of its existence it was dissolved by Rome.

54. THE HELLENISTIC AGE

Attic Greek, the Greek spoken and written by the Athenians, had become the regular literary language of Greece long before the time of Alexander the Great. During the Hellenistic Age it became the universal language of polite intercourse, of government, of diplomacy, and of business. Every educated man, whether Greek or Oriental, used it. The common people, Egyptians, Syrians, Persians, and the rest, continued the use of their native tongues, as they kept their local religions and customs.

The Hellenistic Age was distinguished as an age of learning. This was especially true at Alexandria, where the Museum, founded by the first Macedonian king of Egypt, became a real university. It contained lecture halls, galleries of art, an astronomical observatory, and even zoölogical and botanical gardens. The Museum formed a resort for men of learning, who had the quiet and leisure so necessary for scholarly research. The beautiful gardens, with their shady walks, statues, and fountains, were the haunt of thousands of students whom the fame of Alexandria attracted from all parts of the civilized world. In addition to the Museum there was a splendid Library, which at one time contained over five hundred thousand manuscripts — almost everything that had been written in antiquity. The chief librarian ransacked private collections and purchased all the books he could find. Every book that entered Egypt was brought to the Library, where slaves transcribed the manuscript and gave a copy to the owner in place of

the original. The more important works were carefully edited by Alexandrian scholars, thus supplying standard editions of the classics for other ancient libraries. One of their most useful tasks was the translation into Greek of the treasures of Oriental literature. We owe to them the Greek version of the Old Testament, made in the third century B.C. for the benefit of Alexandrian Jews who had for-



LIGHTHOUSE OF ALEXANDRIA (RESTORED)

The island of Pharos in the harbor of Alexandria contained a lighthouse (also called Pharos) built about 280 B.C. by the architect and engineer Sostratus. It rose in three diminishing stages, the first being square, the second octagonal, and the third round, to a reputed height of nearly four hundred feet. On the apex stood a statue. The lighthouse collapsed in 1326 as the result of repeated earthquakes.

gotten their mother-tongue. It is known as the Septuagint, from the tradition that seventy scholars labored on it. The existence of this translation enabled non-Jews to become familiar with Hebrew writings, a matter of much importance later, when Christianity entered the ancient world.

The Hellenistic Age was marked by a general increase in wealth and luxurious living. The old Greeks and Macedonians, as a rule, had been content to live plainly. Now kings, nobles, and men of wealth began to build splendid

palaces and to fill them with the products of ancient art — marbles from Asia Minor, vases from Athens, Italian bronzes, and Babylonian tapestries. They kept up great households with endless lords in waiting, ladies of honor, pages, guards, and servants. Soft couches and clothes of delicate fabric replaced the simple coverlets and coarse cloaks of an earlier time. They possessed rich carpets and hangings, splendid armor and jewelry, and gold and silver vessels for the table. The standard of living was thus raised by the introduction of luxuries to which the old Greeks had been strangers.

These new luxuries flowed in from all parts of the ancient world. Many came from the Far East in consequence of the rediscovery of the sea route to India by Alexander's admiral, Nearchus.¹ The voyage of Nearchus was one of the most important results of Alexander's eastern conquests. It established the fact, which had been long forgotten, that one could reach India by a water route much shorter and safer than the caravan roads through central Asia (§ 22). This knowledge was not again to be lost. Somewhat later a Greek sailor, named Harpalus, found that by using the monsoons, the periodic winds which blow over the Indian Ocean, he could sail direct from Arabia to India without laboriously following the coast. The Greeks, in consequence, gave his name to the monsoons.

A large share of the eastern commerce centered at Alexandria, because of its excellent situation. One hundred and twenty vessels left that city every year for the long voyage to India. They sailed up the Nile, thence through a canal into the Red Sea, and so on into the Indian Ocean. Caravan routes from the interior of Africa, Arabia, and Syria also met at Alexandria. The markets of this city contained the spices and perfumes of Arabia, gold dust, jewels, and fine fabrics from India, silk from China, ivory from Africa — all the rare and precious products for which there was now a demand.

¹ See the map, page 167.

55. THE GRÆCO-ORIENTAL WORLD

Intellectual relations between East and West

Greece and the Near East exchanged ideas as well as commodities. What the Greeks had accomplished in art, literature, philosophy, and science became familiar to the Egyptians, Babylonians, and other Oriental peoples. They, in turn, introduced the Greeks to their achievements in the realm of thought.

Cosmopolitanism

The Greeks who emigrated in such numbers to Egypt and western Asia lost citizenship at Athens, Sparta, or Thebes and became subjects of the Ptolemies or of the Seleucids. They surrendered local attachments and prejudices, which had so long divided them, to become "cosmopolitans," or citizens of the world. They likewise lost old feelings of antagonism toward non-Greeks. Henceforth the distinction between Greek and "Barbarian" gradually faded away, and mankind became ever more unified in sympathies and aspirations. This Græco-Oriental world of city-states, federations, and kingdoms about the eastern Mediterranean was now to come into contact with the great power which had arisen in the western Mediterranean — Rome.

FOR EXPLANATION

Macedonia	the Ten Thousand	Ptolemies
phalanx	Ephesus	Seleucidæ
catapult	Granicus	Alexandria
Thrace	Issus	Antioch
Philippi	Cyrene	Pergamum
Thessaly	Arbela	Rhodes
Demosthenes	Persepolis	Achæan League
Chæronea	Indus	Alexandrian Museum
Cyrus the Younger	Hellenistic	Nearchus

FOR DISCUSSION

1. Show how the phalanx and cavalry coöperated in the Macedonian army.
2. Why did the Greeks make so feeble a resistance to the encroachments of Philip?

3. In what sense was Chæroneia a decisive battle?
4. How is it true that the expedition of the Ten Thousand forms "an epilogue to the invasion of Xerxes and a prologue to the conquests of Alexander"?
5. Compare Alexander's invasion of Persia with the invasion of Greece by Xerxes.
6. How did the Macedonian Empire compare in size with that of Persia? with that of Assyria?
7. What qualities of leadership were possessed by Alexander?
8. Distinguish between the immediate and the ultimate results of Alexander's conquests.
9. Comment on the following statement: "No single personality, excepting the carpenter's son of Nazareth, has done so much to make the world we live in what it is as Alexander of Macedon."
10. Show that the founding of Hellenistic cities formed a renewal of Greek colonial expansion.
11. How did the Greek cities in the Near East differ politically from those in Greece?
12. What were some of the chief differences between the Achæan League and the Delian League?
13. What is meant by calling the Achæan League the "last word of Greek politics"?
14. Show how the city of Alexandria is one of the meeting points between Orient and Occident.
15. How did the opening of the Suez Canal in 1869 affect the commercial importance of Alexandria?
16. Contrast the luxury of Hellenistic times with the simplicity of life in old Sparta.

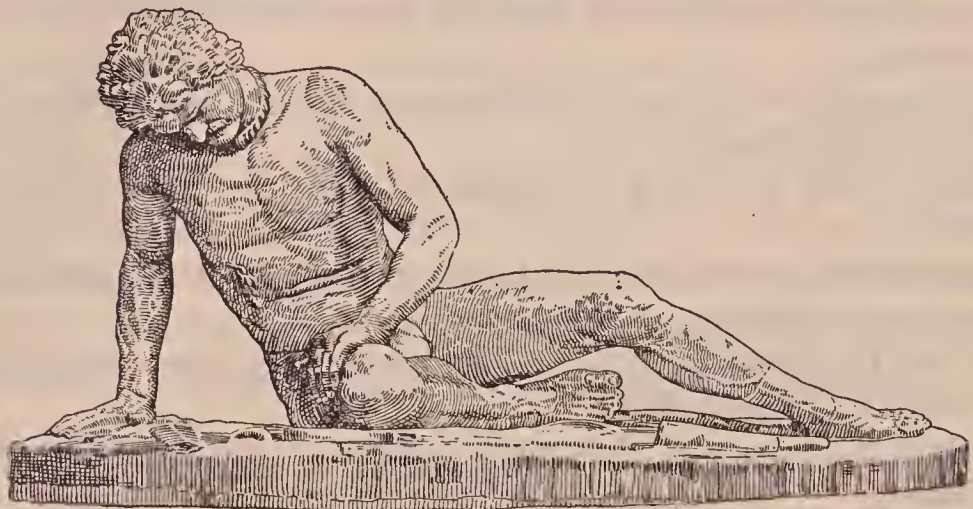
FOR FURTHER STUDY

1. Give the proper dates for (a) accession of Alexander, (b) battle of Issus, (c) battle of Arbela, and (d) death of Alexander.
2. Study carefully the illustration of the Alexander Mosaic (page 165). How much can you see and describe in it?
3. Make a list of the modern countries included within the empire of Alexander.
4. Read Dryden's poem, *Alexander's Feast*. Why did Dryden write this poem?
5. Prepare an oral report on the city of Alexandria from ancient times to the present day.
6. Look up in a dictionary of classical antiquities accounts of the Colossus of Rhodes, the Mausoleum at Halicarnassus, and the Temple of Artemis at Ephesus.

SUPPLEMENTARY

Webster, *Readings in Early European History*, chapter x, "The Expedition of the Ten Thousand"; chapter xii, "Demosthenes and the Struggle against Philip"; chapter xiii, "Exploits of Alexander the Great."

Webster and Webb, *Historical Outline Maps and Exercises: Early European History*, No. VII, The Growth of Macedonia and the Empire of Alexander the Great.



THE DYING GAUL

Capitoline Museum, Rome

A marble copy of one of a group of bronze statues set up in a temple at Pergamum by Attalus I in the third century B.C. The statue represents a Gallic trumpeter, who has been mortally wounded in battle. Overcome by the faintness of death he sinks upon his shield and broken trumpet, his head dropping heavily forward. Though realistic, the statue shows nothing violent or repulsive. It is a tragedy in stone.

CHAPTER VIII

GREEK LIFE AND THOUGHT

For that branch of mankind which is responsible for Western civilization, the seeds of almost all that we count best in human progress were sown in Greece.

— GILBERT MURRAY

To break through custom by the sheer force of reflection and so to make rational progress possible, was the intellectual feat of one people, the ancient Greeks; and it is at least highly doubtful if, without their leadership, a progressive civilization would have existed to-day.

— R. R. MARETT

56. CHILDREN AND THEIR TRAINING

GREEK boys and girls, until the age of seven, remained under the general oversight of their mothers. Most households were able to afford a slave woman or a foreigner to shoulder the chief responsibility for the children. At about the opening of the eighth year the boy passed under the care of a slave (*pædagogus*), who attended him everywhere — to and from school, on the playground, and in the house. It was the duty of this “pedagogue” to teach the boy good manners and to prevent him from falling into bad companionships. His sister, meanwhile, remained in seclusion at home. She learned the usual duties of household management, but she enjoyed no such advantages in the way of careful schooling as her brother would henceforth receive. Childhood

There was no system of free or common schools in ancient Greece. Public opinion insisted, however, that all male citizens should be educated. Athens and other Greek cities contained many private schools, open to children of all classes on the payment of moderate fees. No matter how poor his parents, a Greek boy could gain at least Private schools

the elements of knowledge. The Greeks were the first people to realize the importance of popular education.

Greek education consisted of three main branches, known as gymnastics, music, and grammar. By gymnastics the

Gymnastics Greeks meant the physical training in the palaestra, an open stretch of ground on the outskirts of the city. Here a private teacher gave instruction in the



GIRLS PLAYING KNUCKLEBONES

National Museum, Naples

A cinnabar painting on marble found at Pompeii: a rare example of its kind.

various athletic sports which were so popular at the national games (§ 35). All the participants usually practiced naked. They first smeared their bodies with oil and after the contests cleansed themselves with a scraper. The palaestra usually lay near a stream, and so the boys added swimming and diving to their other accomplishments. This daily exercise taken in the open air developed fine athletes.

Music, the second important branch of education, was intended to improve the moral nature of young men and to fit them for pleasant social intercourse. They

Music learned to play a seven-stringed instrument, the lyre, and at the same time to sing to their own accompaniment. The instruction did not aim to produce performers of great ability. It was enough if it enabled a man to take his part in the music and songs at social gatherings, as well as to play for his own amusement.¹

¹ See the illustration, page 181.

Grammar, the third branch of education, included instruction in writing and the reading of the national literature. The Greeks never thought of making foreign languages a subject of study. They were content with the thorough mastery of their own tongue. The boy began by tracing his letters with a stylus on wax-coated

Grammar



AN ATHENIAN SCHOOL

New Museum, Berlin

A painting by Duris on a drinking-cup, or cylix. The picture is divided by two handles. In the upper half, beginning at the left: a youth playing the double flute as a lesson to the boy before him; a teacher holding a tablet and stylus and correcting a composition; a slave (*pædagogus*), who accompanied the children to and from school. In the lower half: a master teaching his pupil to play the lyre; a teacher holding a half-opened roll, listening to a recitation by the student before him; a bearded *pædagogus*. The inner picture, badly damaged, represents a youth in a bath.

wooden tablets which rested on his knees. When he had learned to write and to read, the schoolmaster took up with him the works of the epic poets, especially Homer, besides *Æsop's Fables* and other popular compositions. The student learned by heart much of the poetry and at so early an age

that he always remembered it. Not a few Athenians, it is said, could recite the entire *Iliad* and *Odyssey*.

The Greeks cared little for "book-learning" or even for manual training. They thought of education as a means to self-cultivation and worthy citizenship. Their educational system was therefore intended to develop all sides of man's nature, physical, mental, and moral — to produce the sound mind in the sound body. We must remember that the system of slavery freed many citizens from the need of working with their hands or of engaging in trade and industry. To spend all of one's time and energy in money-making was felt to be unworthy of a free-born Greek. A life devoted entirely to business, said the philosophers, injures the body, enfeebles the mind, and leaves no leisure to engage in public affairs. The typical Greek, especially at Athens, valued knowledge for its own sake, appreciated intelligent and witty conversation, and found much pleasure in the drama, music, poetry, and the fine arts. Thus there developed the Greek ideal of the culture befitting a freeman, of a truly "liberal" education. This ideal became a part of our European tradition and has persisted among us to the present day.

57. WOMEN AND THEIR CONDITION

A young man in ancient Athens did not, as a rule, marry immediately on coming of age. He might remain a bachelor for several years, sometimes until he was thirty or over. The sports and exercises of the gymnasium, the frequent obligation of military service, or the desire to travel and study abroad were often sufficient to delay entrance upon the married state.

Perhaps an even stronger reason for this unwillingness to marry was the absence of the romantic element in much of Greek life. In some city-states, and particularly at Athens, youths and maidens of the upper classes had few opportunities for becoming ac-

A "liberal"
education

Deferring of
marriage

Seclusion of
Athenian
girls

quainted with one another. An Athenian girl was closely guarded by her parents. If, on rare occasions, she went outside the house to witness some religious festival, to visit a temple, or to attend a funeral, she was always accompanied by an older woman as a chaperon. It sometimes happened that an Athenian never saw his future wife until the wedding day.

The young man's father had most to do with the selection of a wife. He tried to secure for his son the daughter of some friend who possessed rank and property equal to his own. If he found a suitable match, the par-
Engagements
 ents of the two parties entered into a contract which, among



GREEK MARRIAGE PROCESSION

The bridegroom leads the bride by her left hand. She is heavily draped and wears also the bridal crown and veil. In the center are Apollo and Artemis, the deities presiding over marriage. Two figures on the right are engaged in conversation.

other things, usually stated how large a dowry the bride's father was to settle on his daughter. An engagement was very little a matter of romance and very much a matter of business.

A wedding was a religious ceremony. On the appointed day the principals and their guests, dressed in holiday attire, met at the house of the bride's father. After a
Weddings
 solemn sacrifice to the gods of marriage came the banquet, at which, in addition to the animal just roasted on the altar, the guests partook of a cake made of sesame seeds mixed with honey — the prototype of the fruit cake used at modern weddings. The meal ended with ceremonious wishes for the health and happiness of the couple. When night came on, the husband brought his wife to her new abode, escorted by a procession of torchbearers, musicians, and

friends, who sang the happy wedding song. The next day the husband held a second marriage feast in his house, and the newly married pair formally received their relatives and acquaintances.

An Athenian wife, during her earlier years, always remained more or less a prisoner. She could not go out except by permission. She took no part in the feasts and entertainments which her husband gave. She lived a life of confinement in that quarter of the house assigned to the women for their special abode. An Athenian wife, moreover, had no legal rights. If her husband illtreated her, she found it difficult to secure a separation. In case of a divorce, the father kept possession of the children. The inferior position of women at Athens affords a marked contrast to the general refinement of life and manners.

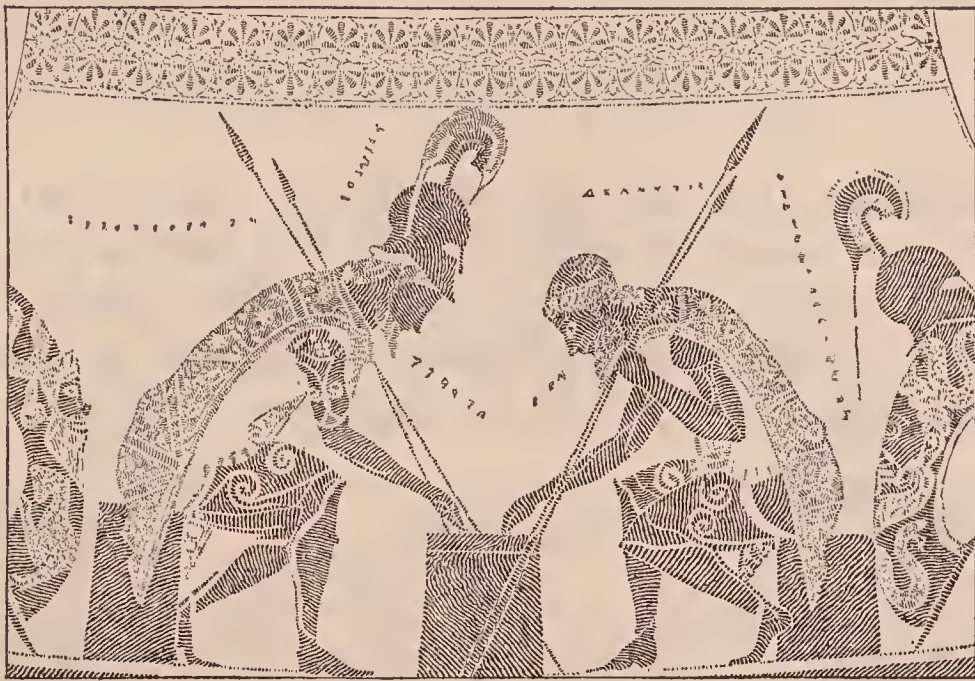
Inferior position of Athenian women (127)

58. CLOTHING, HOUSE, AND FURNITURE

Athenian male attire consisted of the tunic and the mantle. The tunic was an undergarment of wool or linen, without sleeves. When the wearer was busy in an occupation that required freedom of movement, the tunic was drawn up tightly about the body and confined by a girdle. Over this garment was thrown a large woollen mantle, so wrapped about the figure as to leave free only the right shoulder and head. In the house a man wore only his tunic; out of doors and on the street he usually wore the mantle over it. However, it does not seem to have been bad form to present one's self in public garbed only in the mantle. Some Greek statues indicate that this was by no means an unusual practice. The dress of women was much the same as that of men, but with greater variety in shape, draping, color, and ornamentation. Veils sometimes formed a part of their costume, especially for young girls and brides who appeared in public.

The use of head-coverings, among both men and women,

was much less common than with us to-day. Broad-brimmed hats were worn on a journey or out in the country, as a protection against the summer sun. In rainy weather the mantle could be pulled up so as to cover both head and face. People often wore sandals indoors and leather shoes outdoors, but coverings for the feet were not regarded as essential to a decent appearance in public.



A GAME OF DICE

Vatican Museum, Rome

A painting on a Greek vase. Achilles (left) and Ajax (right) are shown casting dice.

A Greek house lay close to the street line. The exterior was plain and simple to an extreme. The owner was satisfied if his mansion shut out the noise and dust of the highway. He built it, therefore, about one or more open courts, which took the place of windows supplying light and air. Except for the doorway, the front of the house presented a bare, blank surface, only relieved by narrow slits or lattices in the wall of the upper story. The street side of the house wall received a coating of whitewash or of fine marble stucco. The roof of the house was covered with clay tiles. This style of domestic architecture is still common in Mediterranean lands.

The house

A Greek house was ill supplied with furniture. Couches or beds for sleeping and for reclining at meals, chairs, tables, and a great variety of lamps provided for most of the daily needs. What furniture there was had an elegance of form which modern cabinetmakers seek in vain to rival. The sure instinct for beauty possessed by Greek peoples made the furnishings of the house a daily lesson in good taste.

Furniture

59. DAILY LIFE AT ATHENS

The ancient Athenian was no sluggard. He got up at sunrise, or even before, washed his face and hands, put on his scanty garments, and was soon ready for the street. Before leaving the house he broke his fast with a meal as simple as the European "rolls and coffee"

Business of
the forenoon



YOUTHS PLAYING A BALL GAME

This relief from the base of an Athenian statue shows two youths striving to get possession of a ball by means of a hooked-shaped stick, as in the modern game of hockey.

— in this case merely a few mouthfuls of bread dipped in wine. After breakfast he might call on his friends or perhaps ride into the country and visit his estates. About ten o'clock (which the Athenians called "full market"), he would be pretty sure to find his way to the Agora, or market place of Athens. The shops at this time were crowded with

purchasers, and every sociable citizen was to be found in them or in the neighboring colonnades.

The public resorts were deserted at noon, when the Athenian returned home to enjoy a light meal and a rest during the heat. As the day grew cooler, men again went out and visited a gymnasium, such as the Lyceum or the Academy, in the city suburbs.

Occupations
of the after-
noon

Here were grounds for running, wrestling, discus-throwing, and other sports, as well as rooms for bathing and anointing. While the younger men busied themselves in such active



A BANQUET

From a vase painting by Duris.

exercises, those of maturer years might be content with less vigorous games or with conversation on political or philosophical themes.

The principal meal of the day came about sunset. The master of the house, if he had no guests, shared the repast with his wife and children. The ordinary fare was very much what it is now in Greece — bread, olives, figs, cheese, with a little meat as an occasional luxury. As a substitute for sugar, the Athenian used honey; olive oil took the place of butter; and snow served instead of ice for cooling water or wine. A wealthy man might add to these simple articles of diet a few dainties, such as fruits, nuts, and cakes. At the end of the meal the diners refreshed themselves with wine mixed with water. The Greeks seem to have been usually as temperate in their drink as they

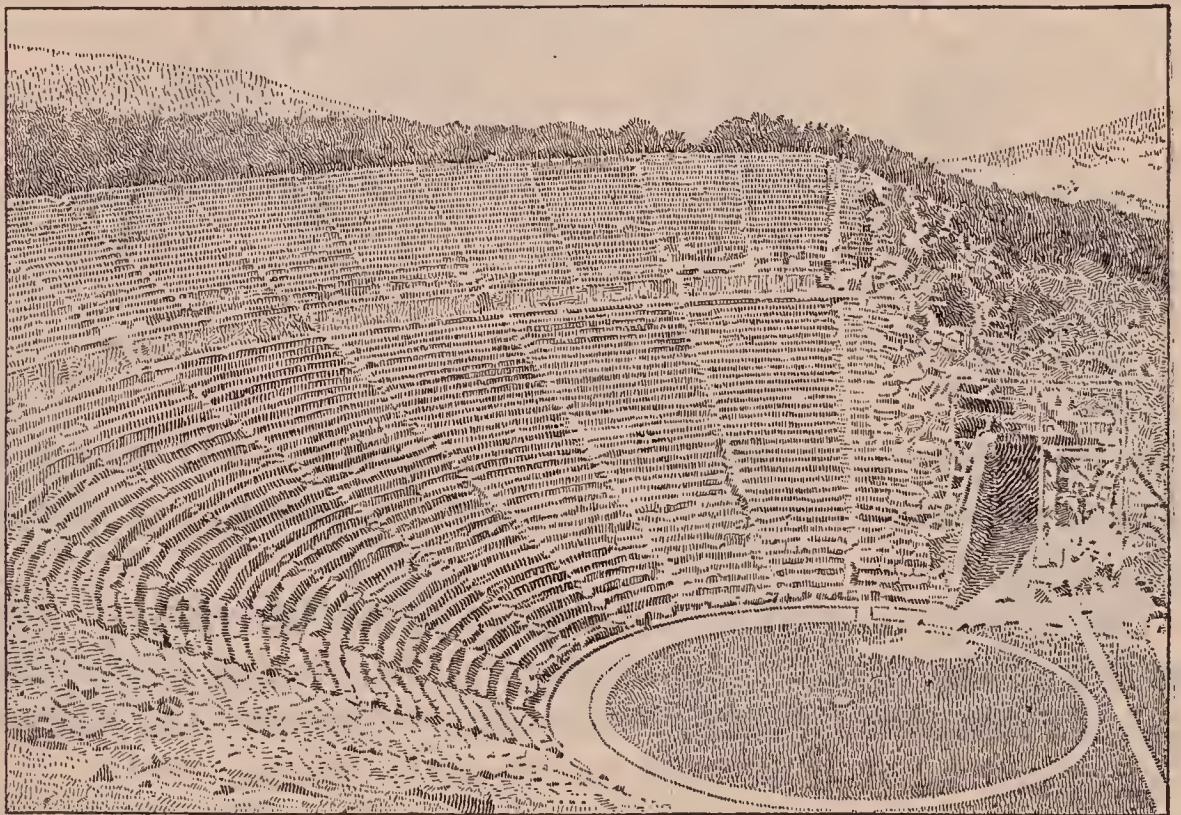
The evening
meal

were frugal in their food. The remainder of the evening would be devoted to conversation and music and possibly a little reading. As a rule the Athenian gentleman went early to bed. The lighting arrangements of an ancient house were not such as to encourage late hours; besides, as we have said, the practice was to rise very early of a morning.

60. ATHENIAN AMUSEMENTS

The Athenians celebrated many religious festivals. One of the most important was the Great Panathenæa, held every fourth year in the month of July. Athletic contests and poetical recitations, sacrifices, feasts, and processions honored the goddess Athena, who presided

Religious
festivals



THE THEATER AT EPIDAUROS

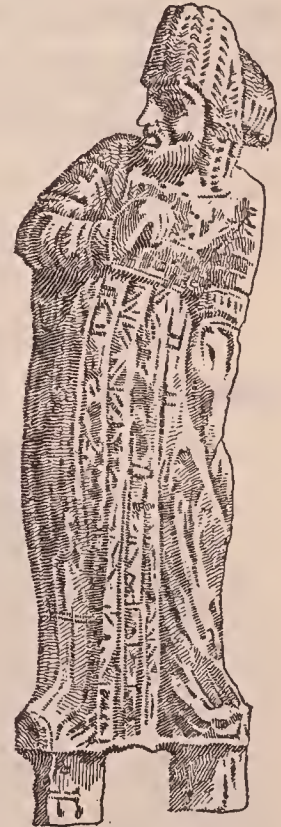
The theater at Epidauros in Argolis was built about the middle of the fourth century B.C.. The auditorium, holding about 15,000 spectators, is well preserved, as is also the circle of the orchestra bordered by a line of white stones.

over the Athenian city. It was a holiday time when slaves enjoyed many indulgences, when women came out from their seclusion, and when the deities received their share of joyful worship. The festivals of the god Dionysus, which took

place in midwinter and spring, were celebrated with dramatic performances. The tragedies and comedies composed for these entertainments have a place among the masterpieces of Greek literature (§ 61).

Attic tragedy, the first division of the drama to attain artistic character, passed through several stages before it reached a completed form. First, the hymns sung at the festivals of Dionysus were adapted to a trained chorus. The next step was to select one of the members of the chorus as an actor to take part in a dialogue with the chorus leader. Then a second and finally a third actor were introduced. These changes made the dialogue of most importance. The speeches of the actors could now tell a complete story, to which the songs and dances of the chorus added interest and animation. When at length great poets began to compose the odes sung by the chorus and the words of the dialogue recited by the actors, the materials of the tragic drama were complete.

Greek plays were performed out of doors in the bright sunlight. There was no elaborate scenery; the spectator had to rely chiefly on his own imagination for the setting of the piece. The actors, who were all men, usually numbered not more than three; they were therefore obliged to assume different rôles in the same performance. They indulged in few lively movements or gestures and from a distance must have looked like majestic statues. All wore elaborate costumes, and tragic actors, in addition, were made to appear larger than human with masks, padding, and thick-soled boots, or buskins. The chorus, which numbered fifteen men for tragedy and twenty-four for comedy, was stationed in the dancing ring, or orchestra.



TRAGIC ACTOR

British Museum,
London

An ivory statuette
found in a Roman
villa; second cen-
tury A.D.

Development
of the drama

Features of a
Greek play

The performances occupied the three days of the Dionysiac festivals, beginning early in the morning and lasting till night. All this time was necessary because they formed contests for a prize which the people awarded to the poet and chorus whose presentation was judged of highest excellence. The theater held an important place in the life of Athens and indeed of all Greek cities. It formed a partial substitute for our pulpit and press, since it dealt either with religious and moral themes or with leading personages and questions of the day.

61. GREEK LITERATURE

The literature of Greece begins with epic poetry. An epic may be defined as a long narrative in verse, dealing with some large and noble theme. The



SAPPHO

Greek gem in the British Museum, London.

earliest epic poetry of the Greeks was inseparable from music. Wandering minstrels sang at feasts in the palaces of kings and accompanied their lays with the music of the clear-toned lyre. The singer afterward gave up the lyre and depended for effect solely

on the poetic power of his narrative. Such minstrel songs were finally combined into long poems written in hexameters, that is, in lines containing six metrical feet. The most famous epics are the *Iliad* and the *Odyssey*, works which the Greeks attributed to Homer (§ 33).

The Greeks, in time, began to develop a new form of poetic expression — the lyric. They found in short poems,

accompanied by the flute or the lyre, a medium for the utterance of personal feelings which was not furnished by the long and cumbrous epic. The love poems of Sappho, who lived on the island of Lesbos, were celebrated in antiquity. Only two of her productions have reached us intact. The greatest lyric poet was Pindar. We still possess forty-four of his odes, which were written in honor of victorious athletes at the Olympic and other national games (§ 35). Pindar's verses were so popular that he became, as it were, the "poet laureate" of Greece.

The three great masters of the tragic drama lived and wrote in Athens during the splendid half-century between the Persian and the Peloponnesian wars. They are said to have written altogether nearly three hundred plays. Only thirty-two have come down to us. *Æschylus*, the first of the tragic poets, had fought at Marathon and Salamis. One of his works, the *Persians*, is a magnificent song of triumph for the victory of Greece. It is the only Greek tragedy in existence which takes its theme, not from mythology, but from history. *Sophocles*, while yet a young man, gained the prize in a dramatic contest with *Æschylus*. His plays mark the perfection of Greek tragedy. The Athenians, after his death, honored his memory with yearly sacrifices. *Euripides* was the third of the Athenian dramatists and the most generally popular. His fame reached far beyond his native city. We are told that the Sicilians were so fond of *Euripides* that they granted freedom to every one of the Athenian prisoners captured at Syracuse who could recite the poet's lines.

Athenian comedy during the fifth century B.C. is represented by the plays of *Aristophanes*. He was both a great poet and a great satirist. In some of his comedies he attacks the demagogues who were prominent in Athenian politics, while in others he ridicules the philosophers, makes fun of the ordinary citizen's delight in serving on the popular courts and trying cases, and criticizes those responsible for the unfortunate expedition to

Sicily (§ 45). The plays of Aristophanes were performed before large and admiring audiences and hence must have had much influence on public opinion.

The "father of history," Herodotus, flourished about the middle of the fifth century B.C. Though a native of Asia

History Minor, Herodotus spent some of the best years of his life at Athens, mingling in its brilliant society and coming under the influences, literary and artistic, of that city. He traveled widely in the Greek world and in the Near East, as a preparation for his great task of writing an account of the rise of the Oriental nations and the struggle between Greece and Persia. Herodotus was not a critical historian, diligently sifting truth from fable. Where he can he gives us facts. Where facts are lacking, he tells interesting stories in a most winning style. Another famous author was Thucydides, an Athenian who lived during the epoch of the Peloponnesian War and became the historian of that contest. He omits as useless the stories which Herodotus would have narrated, but, in return, he presents us with a fair and accurate account of things just as they happened. This is the first business of the historian, and so Thucydides must be considered the first scientific writer of history. Another Athenian historian, Xenophon, is best known from his *Anabasis*, which describes the famous expedition of the "Ten Thousand" Greeks against Persia (§ 50).

Biography Greek biography is represented by the work of Plutarch, who wrote during the first century of our era. Greece at that time was only a province of the Roman Empire; the days of her greatness had long since passed away. Plutarch thus had rather a melancholy task in compiling his *Parallel Lives*. In this book he relates, first, the life of an eminent Greek, then of a famous Roman who in some way resembled him; and ends the account with a short comparison of the two men. Plutarch had a wonderful gift of sympathy for his heroes and a keen eye for what was dramatic in their careers. It is not surprising, therefore, that he has always been a favorite author.

It is clear from the foregoing survey that the Greeks were *pioneers* in many forms of literature. They first composed artistic epic poems. They invented lyric and dramatic poetry. They were the first to write real histories and biographies. They also rose to eminence in oratory. Their original work exerted great influence on the Romans, whose writings were always based on Greek models.

Originality of
Greek
literature

62. PHILOSOPHIC THOUGHT

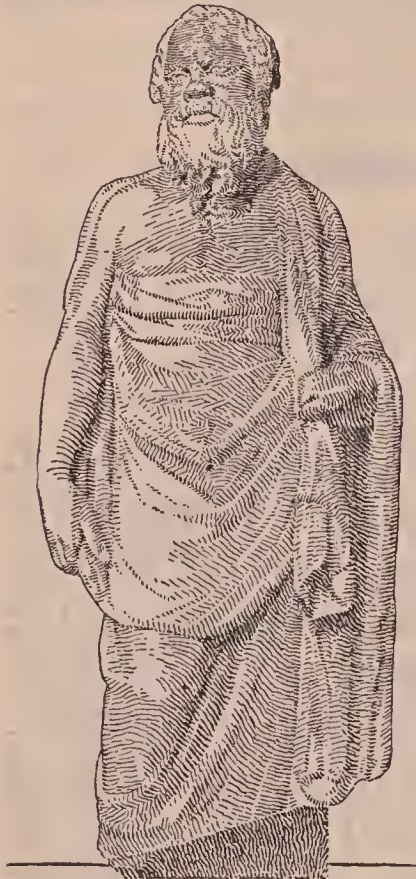
The Greeks really founded philosophy, which means an intelligent effort to discover the reason and cause of things. The earliest speculations of this sort go back to the sixth century B.C., when a few bold thinkers in Ionia and other parts of the Greek world began to search out the mysteries of nature. These men called themselves "philosophers" — lovers of wisdom. They were not content to follow the poets who declared that gods brought about the changes of night and day, the succession of the seasons, thunderstorms, eclipses, and other physical phenomena. They tried to find a *natural* origin for everything. One of them taught that the earth was formed from water or moisture. Another substituted air for water. Another thought fire was the universal first substance. These ideas, we know, were quite wrong, but by trying to understand the world, instead of simply repeating myths about it, the "philosophers" began an intellectual movement that has continued to our own time.

The "phi-
losophers"

A new class of thinkers, known as sophists, appeared about the middle of the fifth century B.C. They gave up the study of the material universe as futile, and proposed rather to study man himself. "Man," they declared, "is the measure of all things," meaning by "man" his reason or intellect. The sophists traveled throughout Greece, gathering the young men about them and lecturing for pay on subjects of practical interest. Rhetoric and

The sophists

oratory, so essential for success in a public career, were also taught by the sophists. Sometimes they only pretended to be wise and were not. Indeed, the name of "sophist" came to mean one who instructs his pupils how to deceive people by arguments which they do not themselves believe. Many sophists, however, were really brilliant thinkers, who helped to spread more reasonable ideas about politics, morals, and religion.



SOCRATES

British Museum, London

A marble statuette from Egypt; reduced copy of a fourth-century original.

No one did more in this direction than Socrates the Athenian, who taught during the period of the Peloponnesian War

(§ 45). Socrates resembled the sophists in the possession of an inquiring mind which questioned every common belief and superstition. He went beyond them in his emphasis on matters of everyday morality. Thus, he asked where is the difference between justice and injustice, between virtue and vice; what is the beautiful, what the ugly; what is noble, what base; who is the good citizen and who the bad? Socrates, then, was a student of conduct, whose chief aim was to make people better. A poor man, he would neither work at his trade of sculptor nor (as did the sophists) accept money for his

instruction. He walked the streets, barefoot and half-clad, happy if he could find some gray-haired elder whose ignorance he might expose in argument, or some younger man whose sham knowledge melted like mist before his shrewd questioning. For Socrates never preached, he only discussed; he taught not by formal lectures, but through conversation. Though he wrote nothing, his teaching and personality made a deep impression on his contemporaries. The Delphic oracle declared that no one in the world was wiser than Socrates.



THE DEATH OF SOCRATES

After the painting by J. L. David



RAPHAEL'S "SCHOOL OF ATHENS"

One of the frescoes executed by Raphael in the Vatican Palace, Rome, by commission of Pope Julius II. It represents Plato, Aristotle, and other pagan philosophers facing the fathers of the Christian Church. There are fifty-two figures in this wonderful composition.

Nevertheless, his criticism of popular beliefs raised up many enemies for him, even in Athens where people more than elsewhere enjoyed free speech. Late in life he was tried and condemned to death on charges of impiety and of corrupting the youth of Athens with his doctrines. When the hour of departure arrived, he bade his disciples farewell and calmly drained the cup of hemlock, a poison that caused a painless death.

One of the members of the Socratic circle was Plato, a wealthy noble who abandoned a public career for the attractions of philosophy. After the death of Socrates, Plato traveled widely in the Greek world and even visited Egypt, where he interviewed the learned priests. On his return to Athens he began teaching in the garden and gymnasium called the Academy. His writings, known collectively as *Dialogues*, are cast in the form of question and answer that Socrates had used. In most of them Plato makes Socrates the chief speaker. One of these productions, the *Republic*, describes an ideal commonwealth; another work, the *Laws*, sets forth an ideal legal code. Three very beautiful dialogues present a touching picture of the last days of Socrates. Plato's works are both profound in thought and admirable in style. The Athenians used to say that if Zeus had spoken Greek, he would have spoken it as did Plato.

Aristotle, another eminent thinker, was not an Athenian by birth, but he passed many years in Athens, first as a pupil of Plato, who called him the "mind" of the Academy, and then as the head of his own school in the garden and gymnasium of the Lyceum. Aristotle seems to have taken all knowledge for his province. He investigated the ideas underlying the arts of rhetoric and poetry; he gathered the constitutions of many Greek states and drew from them some general principles of politics; he studied collections of strange plants and animals to learn their structure and habits; and he examined the acts and beliefs of men in order to write books on ethics. Perhaps

his supreme achievement was the creation of logic, the science of reasoning. Everywhere he sought for facts; everything he tried to bring to the test of personal observation. "Plato and truth are both dear to me," he said, "but it is a sacred duty to prefer truth." Aristotle, then, was as much a scientist as a philosopher. When we remember that very little of a scientific character had been written before his time, we can realize his influence on the thought of the

world. His books were reverently studied for centuries and are still used in our universities.



ARISTOTLE

From Herculaneum; probably work of the fourth century B.C.

The system of philosophy called Epicureanism was founded by a Greek named Epicurus.

He taught in Athens during the earlier part of the third century B.C. Epicurus believed that pleasure is the sole good, pain the sole evil. He meant by pleasure not so much the passing enjoyments of the hour as the permanent happiness of a lifetime. In order to be happy, men should not trouble themselves with useless luxuries,

but should lead the "simple life." They must be virtuous, for virtue will bring more real satisfaction than vice. Some of the followers of Epicurus seemed to find in his philosophic system justification for free indulgence in every appetite and passion. Even to-day, when we call a man an "Epicurean," we think of him as a selfish pleasure seeker.

The noblest of all pagan philosophies was Stoicism, founded by Zeno, a contemporary of Epicurus. Virtue, said the Stoic, consists in living "according to nature," that is, according to the Universal Reason or Divine Providence that rules the world. The followers of this philosophy tried, therefore, to ignore the feelings and exalt the reason as a guide to conduct. They practiced self-

Stoicism
(170)

denial, despised the pomps and vanities of the world, and tried to rise above such emotions as grief, fear, hope, and joy. They held that nothing external to a man — riches or fame or power — really counts. The slave or peasant who bears with fortitude all the ills of life may be more virtuous, and therefore happier, than a king. These inspiring doctrines gained many adherents among the Romans and through them Stoicism became a real moral force in ancient society (§ 100).

63. SCIENTIFIC THOUGHT

Philosophy and science were not at first distinguished by the Greeks. The sixth-century “philosophers” (§ 62) might also be called scientists, since they studied Rise of Greek science nature and tried to explain her operations in a natural manner. Even some of the later philosophers contributed to scientific knowledge. Democritus, a contemporary of Socrates, thought of all material things as being made up of ever-moving atoms, so small that their size cannot be diminished (hence their Greek name, which means “indivisible”). He thus anticipated some of our modern ideas of matter and energy. Plato and his followers did useful work in mathematics and astronomy, while Aristotle’s careful descriptions of animals entitle him to rank as the founder of zoölogy. His pupil, Theophrastus, who succeeded him in the headship of the school in the Lyceum, created the science of botany. Both Aristotle and Theophrastus in their researches utilized the collections of animals and plants made by the trained observers who accompanied Alexander the Great to Asia.

The most rapid advance in scientific knowledge took place during the Hellenistic Age, and especially at Alexandria (§ 54). After the foundation of the Library and Flourishing of Greek science Museum, nearly every scientist was a professor there or had at one time studied in its schools. The Hellenistic students must have been greatly helped by the scientific lore of Egypt and Babylonia (§ 27), now disclosed to

them by the priests and other learned men of those old countries. Græco-Oriental science, in turn, passed over to the Romans and later became known to the Arabs and to the Christian peoples of western Europe.

The Greeks never accomplished much in arithmetic, because their way of writing numbers and counting was even clumsier than the Roman method with which we
Mathematics are still familiar. Geometry, however, had a marked development. Euclid, who lived at Alexandria about 300 B.C., composed a geometrical textbook known as the *Elements*. Its theorems are still the basis of modern works on the subject. When asked by the king of Egypt whether one could not learn geometry more easily than by studying this book, Euclid replied, "There is no royal road to geometry." Another mathematician founded trigonometry. Archimedes of Syracuse, who had once studied at Alexandria, was the most eminent mathematician of antiquity. He worked out many theorems, especially in regard to the sphere, the cone, the cylinder, and other figures. One of his achievements was the calculation of the value of π (pi), the ratio of the circumference of a circle to its diameter.

Archimedes likewise made many discoveries in physical science, including specific gravity and the law of floating
Physics bodies. A water screw of his device is still in use. He also studied the principles of the lever and the pulley. "Give me a fulcrum on which to rest," he said, "and I will move the earth." What Archimedes and his successors learned about engineering and mechanical devices was taken over by the Romans, who put this theoretical knowledge to practical use in building.

The Greek achievement in astronomy was impressive. Aristarchus of Samos, a scientist of the third century B.C.,
Astronomy discovered that the sun is many times larger than the moon and that the latter shines by the sun's reflected light. He also roughly estimated the distance between these two heavenly bodies. Another astronomer counted more than a thousand stars and grouped them into

constellations, determined the length of the solar year within a few minutes of the correct time, and devised the modern method of fixing the location of places by means of their latitude and longitude. Greek astronomy was put into final shape by Ptolemy of Alexandria, who lived in the second century of our era. His *Almagest* ("The Greatest Work"), a name given to it by the Arabs, formed the standard treatise on astronomy during the Middle Ages.

Ptolemy, as well as most of his predecessors in astronomy, believed that the earth is the center of the universe. According to Ptolemy the apparent motions of the planets (including both sun and moon) and of the stars are caused by the real revolutions of successive heavens, or spheres of space, inclosing the central earth at different distances. This erroneous "Ptolemaic System" was not overthrown until the grand discovery of Copernicus in the sixteenth century of our era (§ 197).

The work of Hippocrates of Cos (born about 460 B.C.) in freeing the art of healing from superstition and ignorance has gained for him the title "father of medicine." His high ideals as to medical practice were embodied in the so-called "Hippocratic Oath," which is still recited by graduates of our medical schools. Medicine and anatomy received much attention at Alexandria, where there were dissecting rooms, charts, and models for the study of the human body. Surgical operations, sometimes of a major type, were performed, and anæsthesia, or unconsciousness, was produced by the use of various drugs. Greek scientists discovered that the brain is the center of the nervous system, that nerves exist to transmit the sensations and impulses, and that the blood is borne in streams to every part of the body. Classical knowledge of medicine and anatomy was gathered up and systematized in the writings of Galen of Pergamum (born about 130 A.D.). He remained the supreme authority in these fields for more than a thousand years thereafter.

The colonizing activity of the Greeks introduced them

to the lands and peoples about the Mediterranean, and the conquests of Alexander the Great much enlarged their knowledge of the Near East. They also gained some acquaintance with other parts of the world. Reference has been made already (§ 22) to the exploring voyage of the Carthaginian Hanno along the northwestern coast of Africa. His logbook is still extant in a Greek translation. About 325 B.C. Pytheas of Massilia sailed along the shores of Spain and Gaul and spent some time in Britain. He was probably the first Greek to visit that island. Pytheas has to tell, also, of another island called Thule, the most northerly part of the earth, beyond which the sea becomes thickened and like jelly. The latter statement probably refers to the drift ice found off the coast of Norway. When we consider how little had been previously known of northwestern Europe, we must admit that Pytheas belongs among the world's great explorers.¹

All this new knowledge was soon gathered together by Eratosthenes, a learned librarian of Alexandria, who lived in the third century B.C. He may be regarded as the founder of scientific geography. Some students before his time had already concluded that the earth is spherical and not flat, and guesses had even been made as to its circumference. Eratosthenes, by observing the shadows cast by the sun at two places in Egypt about seven hundred miles apart, was able to estimate the circumference at 28,000 miles, a figure nearly one-seventh too large, but remarkably accurate, considering his lack of precise instruments. Eratosthenes also reached the conclusion that the distance from the Strait of Gibraltar to the east of India was about one-third of the earth's surface.

Still another Alexandrian scientist, the astronomer Ptolemy, was also an eminent geographer. His famous map of the world summed up the geographical knowledge of the ancients. Ptolemy's inaccuracies are obvious: his Europe extends too far west; his Africa is too

¹ See the map, page 201.

THE WORLD ACCORDING TO PTOLEMY



wide; and his Asia is vastly exaggerated at its eastern extremity. By overestimating the distance eastward from Spain to China, he consequently diminished the real distance *westward* from Spain to China by nearly four thousand miles. Centuries later, when Columbus set out on his memorable voyage, he relied on Ptolemy's calculation and never imagined what great masses of land and water lay between the coast of Europe and that of Asia. It is fortunate that the error arose, else Columbus might never have undertaken to sail across the Atlantic. Ptolemy also believed that Africa was joined to a great continent in the Indian Ocean. This mistaken notion about the unknown southland later led to exploring voyages in search of it, and particularly to Captain Cook's discoveries in the Pacific during the eighteenth century (§ 232). Ptolemy's work, in spite of his inaccuracies, will always remain one of the monuments of classical science. After his time no important additions were made to geographical learning until late in the Middle Ages.

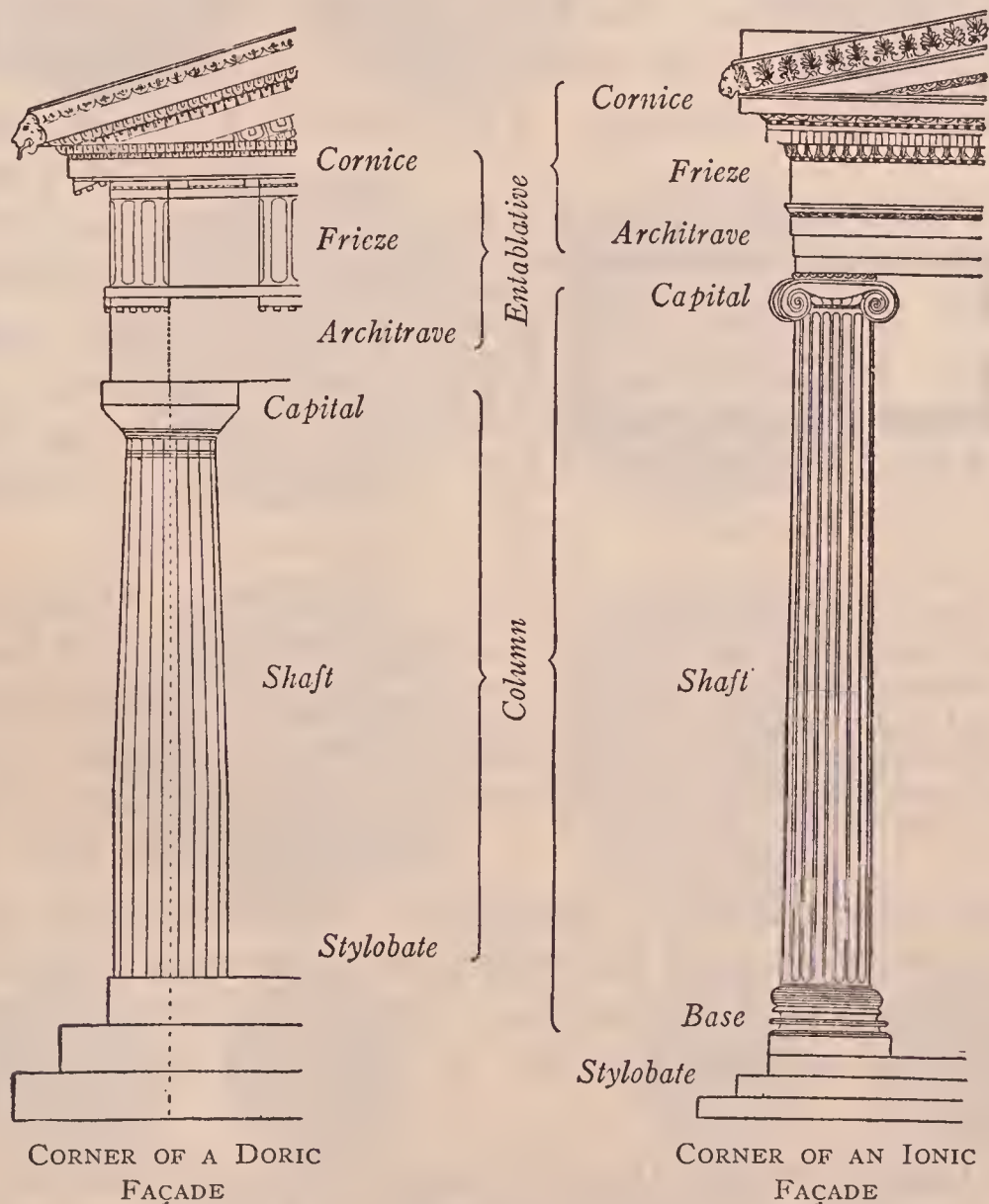
The Greeks in scientific study seem to have gone about as far as it was possible to go without the aid of elaborate apparatus. They had no real telescopes or microscopes, no mariner's compass or chronometer, no very delicate balances, and nothing comparable to our laboratories for physics, chemistry, and other sciences. Modern scientists are perhaps not better thinkers than were those of antiquity, but they have far better instruments for research and can make careful experiments where the ancients had to rely only on shrewd guesses. It should be noticed, also, that the Greeks did little toward linking up their pure science with its applications to the practical arts. The ancient world does not show much advance over the Oriental world in methods of manufacturing and the use of machinery and labor-saving devices. The Greeks, in spite of their intellectual eminence, were not an *inventive* people. For the great inventions which have done and are still doing so much to transform our lives we must wait until modern times.

Ancient and
modern
science
compared

64. ART

The existing monuments of Greek architecture — chiefly ruined temples — afford some idea of its leading characteristics. The building materials were limestone and white marble. The blocks of stone were not bound together by cement, but by metal clamps which held

Architecture



CORNER OF A DORIC FAÇADE

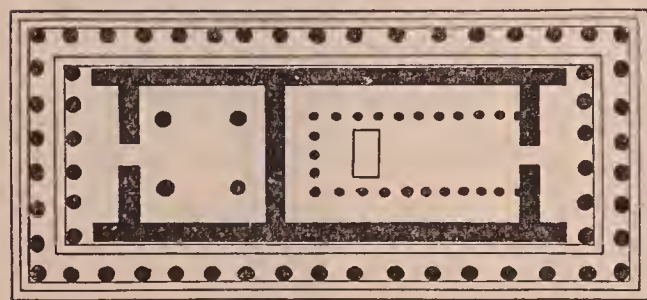
CORNER OF AN IONIC FAÇADE

ORDERS OF GREEK ARCHITECTURE

them in a firm grip. It was usual to color the ornamental parts of a temple and the open spaces that served as a background for sculpture. The Greeks did not rely upon the arch as a means of covering large areas with a vaulted ceiling. Their temples and other public buildings had only

flat ceilings, resting on long rows of columns. The column probably developed from the tree trunk or wooden post used in timber construction. The capital at the top of the column originated in the square wooden slab which supported the heavy beam of the roof.

The two Greek orders of architecture, Doric and Ionic, are distinguished mainly by differences in the treatment of the column. The Doric column has no base of its own. The sturdy shaft is grooved lengthwise with some twenty flutings. The capital is a circular band of



PLAN OF THE PARTHENON, ATHENS

The Parthenon included only two chambers. The rear room stored sacred vessels and furniture used in worship, together with State treasure and offerings placed there for safekeeping. The second and larger room (cella), which measured exactly one hundred feet in length, contained a gold and ivory statue of Athena by the sculptor Phidias.

stone capped by a square block, all without decoration. The mainland of Greece was the especial home of the Doric order. This was also the characteristic style of southern Italy and Sicily.

The Ionic column rests upon a base. The tall and slender shaft is fluted, but the flutings, instead of intersecting, as on the Doric

column, are separated by flat fillets. The beautifully carved capital swells outward into spiral rolls, the ends of which are curled under to form volutes. The Ionic order flourished particularly in Asia Minor. It was well known, too, at Athens.

The temple formed the chief structure in a Greek city. It was a rectangular building, provided with doors, but without windows, and surrounded by a single or double row of columns. The architrave, a plain band of massive stones, reached from one column to another. Then came the frieze, adorned with sculptured reliefs, then the horizontal cornice, and at the ends of the building the triangular pediments formed by the sloping roof. The pedi-

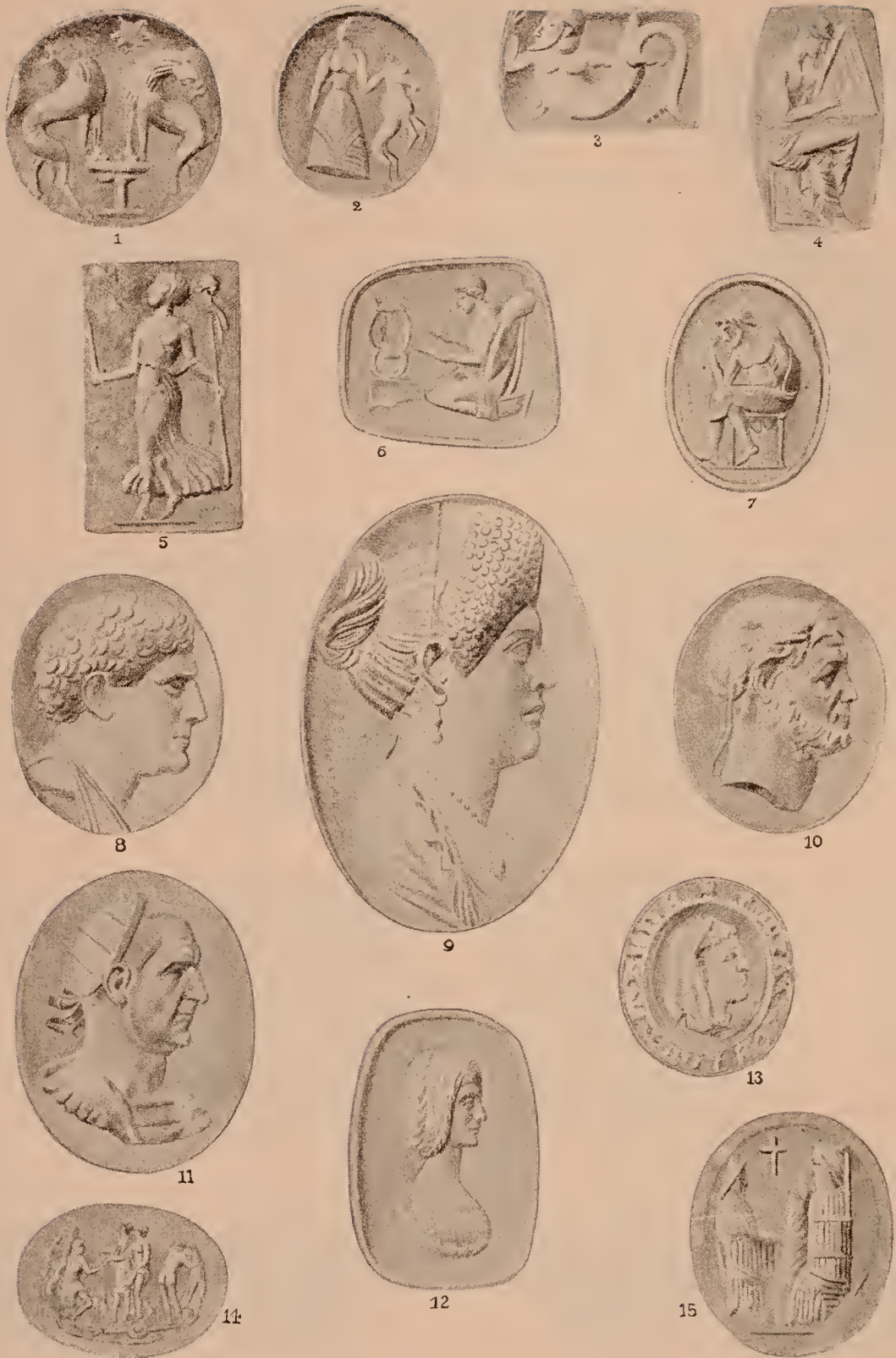
Nature of the
Greek temple

The Ionic
column



ORIENTAL, GREEK, AND ROMAN COINS

1. Lydian coin of about 700 B.C.; the material is electrum, a compound of gold and silver. 2. Gold *daric*, a Persian coin worth about \$5. 3. Hebrew silver *shekel*. 4. Athenian silver *tetradrachm*, showing Athena, her olive branch, and sacred owl. 5. Roman bronze *as* (2 cents) of about 217 B.C.; the symbols are the head of Janus and the prow of a ship. 6. Bronze *sestertius* (5 cents), struck in Nero's reign; the emperor, who carries a spear, is followed by a second horseman bearing a banner. 7. Silver *denarius* (20 cents), of about 99 B.C.; it shows a bust of Roma and three citizens voting. 8. Gold *solidus* (\$5) of Honorius, about 400 A.D.; the emperor wears a diadem and carries a scepter.



ANCIENT AND MEDIEVAL GEMS

1. Steatite, from Crete; two lions with forefeet on a pedestal; above a sun. 2. Sardonyx from Elis; a goddess holding up a goat by the horns. 3. Rock crystal; a bearded Triton. 4. Carnelian; a youth playing a trigonon. 5. Chalcedony from Athens; a Bacchante. 6. Sard; a woman reading a manuscript roll; before her a lyre. 7. Carnelian; Theseus. 8. Chalcedony; portrait head; Hellenistic Age. 9. Aquamarine; portrait of Julia, daughter of the emperor Titus. 10. Chalcedony; portrait head; Hellenistic Age. 11. Carnelian; bust portrait of the Roman emperor Decius. 12. Beryl; portrait of Julia Domna, wife of the emperor Septimius Severus. 13. Sapphire; head of the Madonna. 14. Carnelian; the judgment of Paris; Renaissance work. 15. Rock crystal; Madonna with Jesus and St. Joseph; probably Norman-Sicilian work.

ments were sometimes decorated with statues. Since the temple did not serve as a meeting place for worshipers, but only as a sanctuary for the deity, its interior usually had little ornamentation.

Greek temples were seldom very large, for mere hugeness was not an object to the builders. They were not even lavishly decorated. Their beauty lies, most of all, in their harmonious proportions and perfect symmetry. In the best examples of the Greek temple there are, for instance, no straight lines. The columns

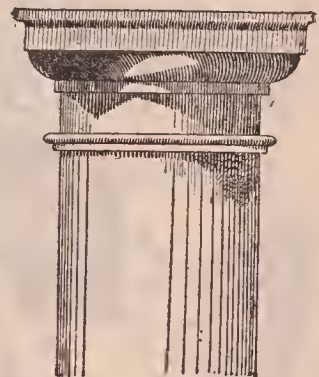
Uniqueness
of the Greek
temple



a. Corinthian



b. Composite



c. Tuscan

CAPITALS

The highly decorative Corinthian capital, modeled on acanthus leaves, came into fashion in Alexandrian and Roman times. The Composite capital and the plain Tuscan capital (derived from the Doric) were quite generally employed by the Romans.

are not set at equal intervals, but closer together near the corners of the building. The shafts of the columns, instead of tapering upward at a uniform rate, swell slightly toward the center. The marble basement and steps are not perfectly horizontal but have a slight convexity. The artistic eyes of the Greeks delighted in such subtle curves. The total result was a structure neither too light nor too heavy, a structure combining strength and grace. Architecturally, a Greek temple is unique.¹

There are very few remains of Greek sculpture. The statues of gold and ivory have long since vanished. The bronze statues, formerly numbered by thousands, have nearly all gone into the melting pot.

Sculpture

Those of marble were turned into mortar or used as build-

¹ See the plates facing pages 115 and 141.

ing materials. The statues which we still possess are mainly copies, made in Roman times from Greek originals. It is as if the paintings by "the old masters" of Europe, four centuries ago, were now known only in the reproductions by modern artists of inferior powers.

Greek sculpture existed in the two forms of bas-reliefs and statuary in the round.¹ Reliefs were chiefly used for temple



FRANÇOIS VASE

Archæological Museum, Florence

A black-figured, terracotta vase of about 600 B.C.; found in Italy. It is nearly three feet in height. The figures and scenes on the vase illustrate Greek mythology.

pediments and friezes, and also for the many grave monuments. Statues consisted of the images of the gods set up in their shrines, the sculptures dedicated as offerings to divinities, and the figures of statesmen, generals, and victorious athletes raised in public places and sanctuaries.

The most famous of the fifth-century sculptors was Phidias and Praxiteles. Phidias, whom Pericles made a counselor in all matters relating to the embellishment of Athens (§ 44). His statues have all disappeared, but some of the Parthenon bas-reliefs which have survived are probably by his hand or, at any rate, were carved under his direction. Praxiteles, another great Athenian sculptor, lived during the fourth century. Ancient treatises on art catalogue about fifty of his productions, nearly all dealing with mythological subjects. The world is fortunate in still possessing an original work by Praxiteles — a statue of the god Hermes

¹ See the plates facing pages 108 and 109.

holding the boy Dionysus. This was found, not many years ago, by the excavators at Olympia (§ 35).

Greek painters enjoyed a high reputation in antiquity. Unfortunately, their easel pictures, which were done in water-color, have not survived. We possess some Painting and minor arts remarkable miniatures, produced by grinding colors in heated liquid wax and applying them to wooden or ivory objects. We also possess many painted vases, usually the production of ordinary craftsmen, but remarkable for artistic excellence. The same is true of their metal work, gems, and coins.¹ The Greek feeling for beauty impressed itself upon everything which the hands of a Greek workman made.

Our debt to the Greeks is above all an intellectual one, due to their preëminence in such fields as literature and philosophy, science, and art. In Greece, it has been The Greek genius said, men first learned to be truly *human*; to develop the body, to train the mind, to purify and refine the spirit. The Greeks were marked off from their predecessors in the Orient by a great love of speculation and discussion, by an eager curiosity which led them to search out the cause of things, by a wonderful feeling for the beautiful, and by a desire to live their lives in accordance with reason. No other people has surpassed or even equaled them in these respects.

FOR EXPLANATION

palestra	Euripides	Euclid
lyre	Aristophanes	Archimedes
tunic	Thucydides	Ptolemaic System
Lyceum	Xenophon	Hippocrates
Academy	Plutarch	Pytheas
Great Panathenæa	sophists	Eratosthenes
Dionysus	Plato	Doric order
Pindar	Aristotle	Ionic order
Æschylus	Epicureanism	Phidias
Sophocles	Stoicism	Praxiteles

¹ See the plates facing pages 204 and 205.

FOR DISCUSSION

1. What did the Greeks understand by a "liberal" education?
2. How did the position of women at Athens differ from their position in Homeric Greece?
3. What religious festivals at Athens honored Athena and Dionysus, respectively?
4. Mention some differences between the ancient and the modern drama.
5. Distinguish between epic, lyric, and dramatic poetry. When and how did each poetical form arise among the Greeks?
6. Contrast Herodotus and Thucydides as historians.
7. What is the "Socratic method" of teaching?
8. "Socrates may be shortly described as a man who went about asking 'why?'" Explain this statement.
9. Can you find examples of any of the Greek architectural orders in buildings familiar to you?
10. Discuss the appropriateness of the terms: *severe* Doric, *graceful* Ionic, and *ornate* Corinthian.
11. How do you account for the almost total loss of original Greek statues?
12. Name several famous works of Greek sculpture which exist to-day only in Roman copies.
13. What is your favorite Greek statue? Why do you like it?
14. "Our laws, our literature, our religion, our arts, have their roots in Greece." Does this statement claim too much for the Greeks?

FOR FURTHER STUDY

1. Arrange a debate on the relative value of Stoicism and Epicureanism as philosophies of life.
2. Trace the growth of geographical knowledge from Homer's time to that of Ptolemy (maps, pages 109 and 201).
3. Explain the following architectural terms: *base*, *shaft*, *capital*, *architrave*, *frieze*, *cornice*, and *pediment* (illustration, page 203).
4. Write an essay (500 words) describing an imaginary walk on the Athenian Acropolis in the time of Pericles.
5. Read in Milton's *Paradise Regained* (bk. iv, ll. 238-282) the description of ancient Athens.
6. Account for the origin of our words *pedagogue*, *gymnastics*, *music*, *grammar*, *lyric*, *tragedy*, *comedy*, *theater*, *orchestra*, *chorus*, *sophist*, *academy*, *lyceum*, *logic*, *epicurean*, and *stoic*.

SUPPLEMENTARY

Webster, *Readings in Early European History*, chapter xi, "The Trial and Death of Socrates."

Part IV

CLASSICAL CIVILIZATION: ROME

(CHAPTERS IX-XII)

Rome, as we learn in Chapter IX, first appears obscurely as a city-state of Latium in Italy. Hundreds of years passed before this little Latin republic had grown strong enough to annex her immediate neighbors and then to conquer the Italian peninsula. Rome's conquests were so important because she at once began to make the Italian peoples like herself in blood, speech, customs, and manners. She began in Italy the process of Romanization which she was later to extend to other countries of western Europe.

Chapter X continues the account of Rome's triumphal progress, which never ceased until she had overthrown her great rival, Carthage, and had brought all the Mediterranean lands under her sway. This expansion familiarized the Romans with Greek culture, especially with Greek culture as affected by contact with the Orient after Alexander's conquests, so that henceforth a Græco-Roman, or classical, civilization prevailed throughout the basin of the Mediterranean. Meanwhile, the old republican institutions broke down, as the result of foreign warfare and internal conflict. At the close of the last century B.C. Julius Cæsar and Octavian (Augustus) made over the government and set up what is called the Roman Empire.

Chapter XI summarizes the history of the Roman Empire from its foundation until its practical division into two empires at the end of the fourth century of our era. For four hundred years and more "Rome was the whole world, and all the world was Rome."

The Greeks and Romans reached so high a cultural level that they could not fail to influence profoundly the less advanced and even barbarous peoples of Europe, who have grown into the leading nations of to-day. There was a transmission of classical civilization from its Mediterranean center to western Europe. The Romans had most to do with this westward movement, because their conquests brought Italy, Spain, and France, as well as part of Germany and Britain, into one mighty empire. Great builders, great governors, and great lawgivers, the Romans set their abiding mark on much of the ancient world. As is shown in Chapter XII, herein lies "the grandeur that was Rome."

CHAPTER IX

THE RISE OF ROME

Action, achievement, and, as ends to these, order, system, law, not attention to ideas or ideals, mark the Roman nature.

— E. BENJAMIN ANDREWS

The Romans were, in fact, the most practical people in history; and this enabled them to supply what was wanting to the civilization of the Mediterranean basin in the work of the Greeks.

— W. WARDE FOWLER

65. ITALY AND SICILY

THE peninsula of Italy is long and narrow. It reaches nearly seven hundred miles from the Alps to the sea, but measures only about one hundred miles across, The Apennines except in the Po Valley. The shape of Italy is determined by the course of the Apennines. Branching off from the Alpine chain at the Gulf of Genoa, they cross the peninsula in an easterly direction almost to the Adriatic. They then turn sharply to the southeast and parallel the coast for a considerable distance. The plains of central Italy, in consequence, are all on the western slope of the mountains. In southern Italy the Apennines swerve to the southwest and penetrate the "toe" of the peninsula.

Italy may be divided into a northern, a central, and a southern section. These divisions, however, are determined by the direction of the mountains and not, as in Divisions of Greece, chiefly by inlets of the sea. Northern Italy Italy contains the important region known in ancient times as Cisalpine Gaul. The name, which means "Gaul on this (the Italian) side of the Alps," was used by the Romans to distinguish the region from "Gaul beyond the Alps,"



ITALY BEFORE THE RISE OF ROME

- Etruscans
- Italians
- Carthaginians

Names underlined denote Greek Colonies.



8 10 12 14 16 18
 46
 44
 42
 40
 38
 36
 8 10 12 14 16 18
 46
 44
 42
 40
 38
 36

ALPS
 Mt. Brenner
 St. Gothard
 Simplon
 Mt. Blanc
 Mt. Cenis
 TICINENSIS (Padus)
 ADIGE R. (Athesis)
 Po (Padus)
 VENETI
 RUBICON R.
 METAVRUS R.
 ANCONA
 ADRIATIC SEA
 ILLYRIANS
 LIGURIA
 GULF OF GENOA
 APENNINES
 ARNO R. (Arno)
 ETRURIA
 ETRUSCANS
 CHIUSIO (Clusium)
 CORNEO (Tarquinii)
 VEII
 TIBUR R.
 UMBRIANS
 SABINES
 PIENSIS
 EQUANS
 FRENTANI
 IAPIGIANS
 LATIUM
 CAMPANIA
 MOUNT VESUVIUS
 NAPLES
 CUMAE
 BAY OF NAPLES
 CAPRI
 PAESTUM
 METAPONTUM
 HERACLEA
 LUCANIANS
 SYBARIS
 THURI
 TARENTUM (TARANTUM)
 GULF OF TARENTUM
 SARDINIA
 IBERIANS
 CARTHAGINIANS
 TYRRHENIAN SEA
 STRAIT OF MESSINA
 LIPARI IS.
 MESSINA (Messana)
 PALERMO (Panormus)
 SEGESTA
 MOUNT ETNA
 TAORMINA
 CATANIA (Catana)
 SYRACUSE
 AGRIGENTUM
 REGGIO (REGIUM)
 LOCRI
 CROTON
 AFRICA
 CARTHAGE

or Transalpine Gaul. It is a perfectly level plain two hundred miles in length, watered by the Po (*Padus*), which the Romans called the "king of rivers," because of its length and many tributary streams. Central Italy, lying south of the Apennines, includes seven districts, of which the three on the western coast — Etruria, Latium, and Campania — were most conspicuous in ancient history. Southern Italy, because of its warm climate and deeply indented coast, early attracted many Greek colonists. Their colonies here came to be known as Magna Græcia, or Great Greece (§ 38).

The triangular-shaped island of Sicily is separated from Italy by the Strait of Messina, a channel which, at the narrowest part, is only two miles wide. Sicily at one time must have been joined to the main-land. Its mountains, which rise at their highest point in the majestic volcano of *Ætna*, nearly eleven thousand feet above sea level, are a continuation of those of Italy. Lying in the center of the Mediterranean and in the direct route of merchants and colonists from every direction, Sicily has always been a meeting place of nations. Greeks, Carthaginians, and Romans contended in antiquity for the possession of this beautiful island.

Geographical conditions exerted the same profound influence on Italian history as on that of Greece (§ 31). In the first place, the peninsula of Italy is not cut up by a tangle of mountains into many small districts. It was therefore easier for the Italians than for the Greeks to establish one large and united state. In the second place, Italy has comparatively few good harbors, but possesses upland pastures and rich lowland plains. The Italian peoples consequently developed cattle raising and agriculture much earlier than commerce. Finally, the location of Italy, with its best harbors and most numerous islands on the western side, for a long time brought the peninsula into closer relations with the western islands and the coasts of Gaul, Spain, and North Africa than with the countries bordering on the eastern shores of the Mediter-

anean. If Greece faced the civilized peoples of the East, Italy fronted the barbarous tribes of the West.

66. ITALIAN PEOPLES

The earliest civilization in Italy was introduced there by the Etruscans. They came by sea, probably from Asia Minor, and as early as 900 B.C. founded a strong state in the region called after them Etruria (modern Tuscany). Their dominions in time extended along the coast from the Bay of Naples to the Gulf of Genoa and



A NOBLE ETRUSCAN LADY

A wall painting from an Etruscan tomb at Tarquinii.

inland to the Po Valley as far as the Alps. Their colonies occupied the shores of Sardinia and Corsica and their fleets swept the Tyrrhenian Sea. These Etruscans are a mysterious people. No one has been able to read their language. It is quite unlike any Indo-European tongue, though written in an alphabet borrowed from Greek settlers in Italy. Many other cultural influences reached the Etruscans from abroad. Babylonia gave to them the principle of the round arch and the practice of divination. Etruscan graves contain Egyptian seals marked with hieroglyphs and vases bearing Greek designs. The Etruscans were skillful workers in bronze, iron, and gold. They built cities with massive walls, arched gates, paved streets, and underground drains. A great part of Etruscan civilization was ultimately absorbed in that of Rome.

The Etruscans were followed by the Greeks. Greek colonies began to be planted in southern Italy after the middle of the eighth century B.C. (§ 38). The map shows that these were all on or near the sea, from the Gulf of Taranto to

Campania. North of the "heel" of Italy extends an almost harborless coast, where nothing tempted the Greeks to settle. North of Campania, again, they found the good harbors already occupied by the Etruscans. The Greeks, in consequence, never penetrated deeply into Italy. Room was left for the native Italians, under the leadership of Rome, to build up their own power in the peninsula.

The Italians were an Indo-European people who spoke a language closely related to both Greek and the Celtic tongues of western Europe. They entered the Italian peninsula through the numerous Alpine passes, probably not long after the Greeks had found a way into the Balkan peninsula (§ 33). We must assume that the invaders, having overcome all armed opposition, mingled more or less with the earlier inhabitants of Italy. There is every reason to believe that the historic Italians, like the historic Greeks, were a mixed people.

The Italians who settled in the central, eastern, and southern parts of the peninsula were highlanders. The western Italians, or Latins, were lowlanders. They lived in Latium, originally only the "flat land" extending south of the Tiber River between the mountains and the sea. The Latin plain is about thirty by forty miles in size. Its soil, though not very productive, can nevertheless support a considerable population devoted to herding and farming. The Latins, as they increased in number, gave up tribal life and established little city-states, like those of Greece. The need of defense against their Etruscan neighbors across the Tiber and the Italian tribes in the adjacent mountains bound them together. They united at a very early period in the Latin League, under the headship of Alba Longa. The members held a yearly festival on the sacred Alban Mount,¹ where they celebrated athletic games and offered sacrifice to their chief god, Jupiter. One of the cities in this league was Rome.

¹See the map, page 218.

67. THE ROMANS

We do not know when Rome was founded. The Romans themselves believed that it was in 753 B.C., from which year they reckoned dates. Modern excavations have shown, however, that the site of the city was occupied several centuries earlier. "Eternal Rome" began as a settlement of the Latins on the Palatine Hill, the central eminence in a group of low hills just south of the Tiber and about fourteen miles from its ancient mouth. Another settlement, which seems to have been an outpost of the Sabines, arose on the Quirinal Hill opposite the Palatine community. The rival towns finally united into one state. The low marshy land between the Palatine and the Quirinal then became the Forum, or common market place, and the steep rock, called the Capitoline, formed the common citadel.

The union of the Palatine and Quirinal communities greatly increased the area and population of the Roman city.

In course of time settlements were made on the five neighboring hills, and these, too, cast in their lot with Rome. A fortification, the so-called "Servian Wall," was built to bring them all within the boundaries of the enlarged community. Rome thus became the City of the Seven Hills.

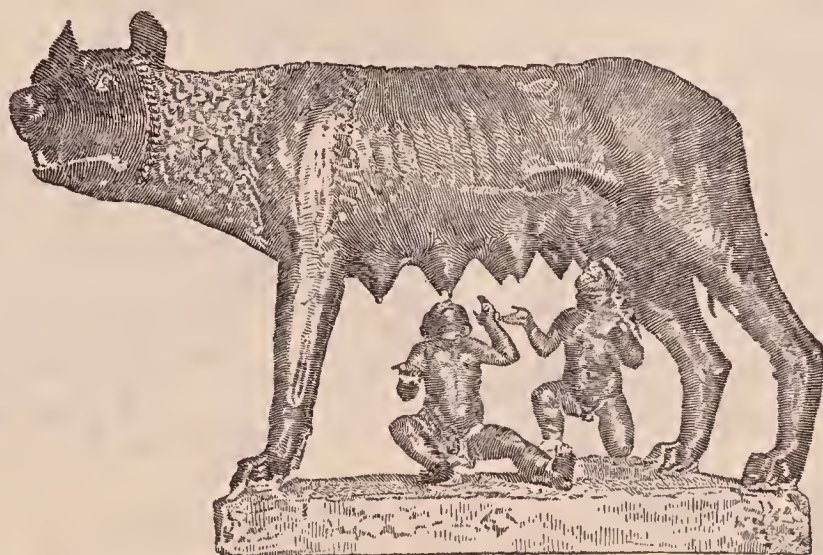
Rome, from the start, owed much to a fortunate location. The city was easy to defend. It lay far enough inland to be secure against sea-raiders, and its numerous hills formed a natural fortress. The city was also well placed for commerce on the only navigable stream in Italy, so that it could become the market center of Latium and at the same time control the north-and-south trade route between Etruria and Campania. Finally, Rome was almost in the center of Italy, a position from which its warlike inhabitants could most easily advance to the conquest of the entire peninsula. As an ancient historian remarked, the site of Rome was "peculiarly adapted to secure the growth of a city."

We cannot trace in detail the development of early Rome. It is certain, however, that in the course of about two centuries Rome had come to control the south bank of the Tiber from the highlands to the sea and had succeeded Alba Longa as head of the Latin League. She had become the leading city of Latium.

Early Rome

68. ROME UNDER THE KINGS

The early Romans did not keep written records to preserve an account of the beginning and growth of their city.



THE CAPITOLINE SHE-WOLF

Conservatory Museum, Rome

The bronze, life-size figure of a wolf is very ancient, probably dating from the early fifth century B.C. It seems to have been of Etruscan workmanship. The figures of the twins are modern additions.

Like the early Greeks, they relied on legends. These were afterward worked up by their historians into a complete narrative of events for two centuries and a half, when Rome was ruled by seven kings. The Romans accepted this narrative as true.

Legends of
the seven
kings

According to the legends, Rome began as a colony of Alba Longa, the capital of Latium. The founder of this city was Ascanius, son of the Trojan prince Æneas, who had escaped from Troy on its capture by the Greeks and after long wanderings had reached the coast of

Romulus and
Remus

Italy. Many generations afterward, when Numitor sat on the throne of Alba Longa, his younger brother, Amulius, plotted against him and drove him into exile. He had Numitor's son put to death and forced the daughter, Rhea Silvia, to take the vows of a Vestal Virgin. Rhea, beloved by Mars, the god of war, gave birth to twin boys of more than human size and beauty. The wicked Amulius ordered the children to be set adrift in a basket on the Tiber. Heaven,



THE VICINITY OF ROME

however, guarded these offspring of a god; the river cast them ashore near the Palatine Hill, and a she-wolf came and nursed them. There they were discovered by a shepherd, who reared them in his own household. When the twins, Romulus and Remus, reached manhood, they killed Amulius and restored their grandfather to his kingdom. They then set forth to build a new city on the Palatine, where they had been rescued. Romulus marked out the

boundary of the city. Remus, who in derision leaped over the half-finished wall, was slain by Romulus in anger. He thus became the sole founder of Rome and its first king.

Romulus was followed by a Sabine, Numa Pompilius, who taught the Romans the arts of peace and the worship of the gods. Another king destroyed Alba Longa and brought the inhabitants to Rome. The last of Rome's seven kings was an Etruscan named Tarquin the Proud. His tyranny finally provoked an uprising, and Rome became a republic (about 509 B.C.).

These famous tales have become a part of the world's literature and still possess value to the historian. They show us what the Romans themselves believed about the foundation and growth of their city. Sometimes they refer to what seem to be facts, such as the first settlement on the Palatine, the union with the Sabines on the Quirinal, the conquest of Alba Longa, and Etruscan rule at Rome. The legends also contain so many references to customs and beliefs that they are a great help in understanding the social life and religion of the early Romans.

69. ROMAN SOCIETY

Agriculture was the chief occupation of the early Roman people. "When our forefathers," said an ancient writer, "would praise a worthy man, they praised him as a good farmer and a good landlord; and they believed that praise could go no further." Roman farmers raised large crops of grain — the staple product of ancient Italy. Cattle-breeding, also, must have been an important pursuit, since in early times prices were estimated in oxen and

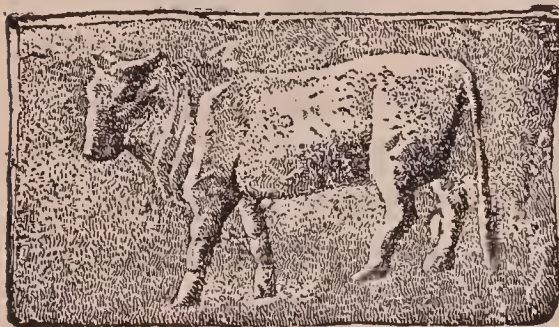


AN ITALIAN PLOWMAN

A bronze group from Arezzo, Italy. The peasant holds a pole. A front view of the yoke appears above.

sheep. No great inequalities of wealth existed. Few citizens were very rich; few were very poor. The members of each household made their own clothing from flax or wool, and fashioned out of wood or clay what utensils were needed for their simple life. The long use of a bronze currency indicates that gold and silver must have been very rare among the Romans, and luxury almost unknown.

These early Romans were a hardy breed, abstemious in food and drink, iron-willed, vigorous, and strong. Virgil, one of their poets, says of them: "We carry our children to the streams and harden them in the bitter, icy water; as boys they spend wakeful nights over the chase and tire out the whirlwind; but in manhood, un-



EARLY ROMAN BAR MONEY

A bar of bronze having the value of an ox, whose figure is stamped upon it. Dates from the fourth century B.C.

wearied by toil and trained to poverty, they subdue the soil with their mattocks or shake towns in war." Deep down in the Roman's heart was the proud conviction that Rome should rule over all her neighbors. For this he freely shed his blood; for this he bore hardship, however severe, without complaint. Before every-

thing else, he was a dutiful citizen and a true patriot. Such were the sturdy men who on their farms in Latium formed the backbone of the Roman state. Their character has set its mark on history for all time.

The family formed the unit of Roman society. Its most notable feature was the unlimited authority of the father. In his house he reigned an absolute king. His wife had no legal rights: he could sell her into slavery or divorce her at will. Nevertheless, no ancient people honored women more highly than the Romans. A Roman wife was the mistress of the home, as her husband was its master. Though her education was not carried far, we often find the Roman matron taking a lively interest

Social
conditions

The Roman
family

in public affairs, and aiding her husband both in politics and business. It was the women, as well as the men, who helped to make Rome great among the nations. Over his sons and his unmarried daughters the Roman father ruled supreme as over his wife. He brought up his children to be sober, silent, modest in their bearing, and, above all, obedient. Their misdeeds he might punish with penalties as severe as banishment, slavery, or death. As head of the family, he could claim all their earnings; everything they had was his. The father's great authority ceased only with his death. Then his sons, in turn, became lords over their families.

A noble or distinguished Roman usually bore three names, called, respectively, the *prænomen*, the *nomen*, and the *cognomen*. Thus in "Marcus Tullius Cicero" the first Roman name corresponds to our personal, or Christian names name; the second indicates the *gens*, or clan (group of families), to which he belonged; and the third marks his family. There were only eighteen *prænomens* in common use, so that the personal names of Romans present a good deal of uniformity.

70. ROMAN RELIGION

The Romans paid special veneration to the souls of the dead. The ancestors were always regarded as members of the household to which they belonged when Worship of alive. The living and the dead were thus bound ancestors together by the closest ties. Ancestor worship greatly strengthened the father's authority, for it made him the chief priest of the household. It also made marriage a sacred duty, so that a man might have children to accord him and his forefathers all honors after death.

The ancient Roman house had only one large room, the *atrium*, where all members of the family lived together. It was entered by a single door, which, as the pro- The house-tection against the outside world and keeper- hold deities away of evil, was sacred to Janus. On the hearth, opposite the doorway, the housewife prepared the meals. The fire

that ever blazed upon it gave warmth and nourishment to the inmates. Here dwelt Vesta, the spirit of the kindling flame. The cupboard where the food was kept for future use came under the charge of the Penates, who blessed the family store. The house as a whole had its protecting spirits, called Lares.

The early Roman State was only an enlarged family, and hence the religion of the State was modeled upon that of the family. Some of the divinities, such as Janus and Vesta, were taken over with little change from the family worship. The entrance to the Forum formed a shrine of Janus. The door, or gateway, stood open in time of war, but shut when Rome was at peace. At the south end of the Forum stood the round temple of Vesta, containing the sacred hearth of the city. Here Vesta was served by six virgins of free birth, who dwelt in a kind of convent close by. It was their duty to keep the fire always blazing on the altar. If by accident the fire went out, it must be relighted from a "pure flame," either by striking a spark with flint or by rubbing together two dry sticks. Such methods of kindling fire were those familiar to the prehistoric Romans.

The Romans worshiped various gods connected with their lives as farmers, shepherds, and warriors. The chief divinity was Jupiter, who ruled the heavens and sent rain and sunshine to nourish the crops. The war god Mars reflected the military character of the Romans. His sacred animal was the fierce, cruel wolf; his symbols were spears and shields; and his altar was the Campus Martius (Field of Mars) outside the city walls, where the army assembled in battle array. March, the first month of the old Roman year, was named in his honor.

The Romans showed great hospitality in matters of religion. Some of their deities were borrowed directly from Greece, such as Apollo and Heracles or Hercules. A fashion also arose of identifying old Roman deities with those of Greece which in any way resembled them. Thus Juno, the wife of Jupiter, was identified with



A ROMAN AND HIS WIFE

Vatican Museum, Rome

Portrait sculpture from a tombstone



THE VESTAL VIRGINS

After the painting by Hector Le Roux

Hera, wife of Zeus; Minerva, a goddess of wisdom, with Athena; and Neptune, a river god, with Poseidon. Many Greek myths were likewise taken over by the Romans and were given an Italian setting.

The gods, if piously worshiped, stood ready to do their part. They sent the blessings of health, riches, long life, and good fortune in business and battle. The farmer, after he sacrificed at spring sowing, felt sure that heaven would grant him an abundant harvest. The State, if it entered on a war after the necessary ceremonies, was believed to be certain of success. Religion thus became a real contract between the god and his worshipers. This hard, legal idea was characteristic of the practical and thrifty Romans, who made their deities much like themselves.

Formal
character of
worship

The Romans took many precautions, before beginning any enterprise, to find out what was the will of the gods and how divine favor might first be gained. They did not have oracles, but they paid much attention to omens of all sorts. A sudden flash of lightning, an eclipse of the sun, a blazing comet, or an earthquake shock was an omen which indicated the disapproval of the gods. The Romans learned from their Etruscan neighbors how to predict the future by examining the entrails of animal victims. They also borrowed from the Etruscans the practice of looking for signs in the number, flight, and actions of birds. Divination of this sort was called "taking the auspices." No public act, such as a vote in the assembly, an election, or a battle, could be begun before the gods had shown their consent by granting favorable auspices.

Divination

Roman priests, who conducted the State religion, did not form a separate class, as in some Oriental countries. They were chosen, as were other magistrates, from the general body of citizens. A board, or "college," of six priests had charge of the public auspices. Another board, that of the pontiffs, regulated the calendar, kept the public annals, and looked after weights and meas-

Priesthoods

ures. They were experts in all matters of religious ceremony and hence were very important officials. The title of the president of this college, *Pontifex Maximus* ("Supreme Pontiff"), is still that of the pope.

This old Roman faith was something very different from what we understand by religion. It had little direct influence on morality. It did not promise rewards or threaten punishments in a future world. Roman religion busied itself with the everyday life of man. Just as the household was bound together by the tie

Importance
of the State
religion (194)



ANIMAL SACRIFICE

Louvre, Paris

The relief pictures an ancient Italian sacrifice of a bull, a ram, and a boar, offered to Mars to secure purification from sin. Notice the sacred laurel trees, the two altars, and the officiating magistrate, whose head is covered with the toga. He is sprinkling incense from a box held by an attendant. Another attendant carries a ewer with the libation. In the rear is the sacrificer with his ax.

of common worship, so all the citizens were united in a common reverence for the deities that guarded the State.

71. THE ROMAN CITY-STATE

Early Rome formed a city-state with a threefold government, as in Homeric Greece (§ 36). The king had wide powers: he was commander-in-chief, supreme judge, and head of the State religion. A council of elders (Latin *senes*, "old men") made up the Senate, which

Government

assisted the king in government. The popular assembly, whenever summoned by the king, voted on important questions.

Two magistrates, named consuls, took the king's place in government after the abolition of the monarchy. The consuls enjoyed equal honor and authority. Unless both agreed, nothing could be done. They thus served as a check upon each other, as was the case with the two Spartan kings (§ 37). Neither could safely use his position to aim at unlawful rule.

When grave danger threatened the State and unity of action seemed necessary, the Romans sometimes appointed a dictator. The consuls gave up their authority to him and the people put their property and lives entirely at his disposal. The dictator's term of office might not exceed six months, but during this time he had all the power formerly wielded by the kings.

The Roman city-state seems to have been divided, during the regal age, between an aristocracy and a commons. The nobles were called patricians (Latin *patres*, "fathers"), and the common people were known as plebeians (Latin *plebs*, "the crowd"). The patricians occupied a privileged position, since they alone sat in the Senate and served as magistrates, judges, and priests. The plebeians thus found themselves excluded from much of the political, legal, and religious life of Rome.

The oppressive sway of the patricians resulted in great unrest at Rome, and after the establishment of the republic the plebeians began to agitate for reforms. They soon compelled the patricians to allow them to have officers of their own, called tribunes, as a means of

The consuls

The dictator



CURULE CHAIR
AND FASCES

A consul sat on the curule chair, which much resembled our camp chair. The *fasces* were bundles of rods with an ax in each bundle, symbolizing the consul's power to flog and behead offenders. These marks of authority were borrowed by the Romans from the Etruscans.

The tribunes

protection. Any tribune could veto, that is, forbid, the act of a magistrate which seemed to bear harshly on a citizen. To make sure that a tribune's orders would be respected, his person was made sacred, and a solemn curse was pronounced upon the man who injured him or interrupted him in the performance of his duties.

There now followed a struggle on the part of the plebeians for legal equality with the patricians. The Romans hitherto had had simply unwritten customs, which, as in Athens before Draco's legislation (§ 37), were interpreted by patrician judges. The plebeians demanded that the customs be set down in writing — be made *laws* — so that every one might know them and secure justice in the courts. A commission was finally appointed to prepare a code. The laws were engraved on twelve bronze tablets and set up in the Forum. Some sentences from these Twelve Tables have come down to us in rude, unpolished Latin. They mark the beginning of Rome's legal system (§ 88).

The Twelve
Tables, 451–
449 B.C.
(110)

It would take too long to tell how the plebeians broke down the patrician monopoly of office-holding. The result was that in time they became eligible to the consulships and other magistracies, to seats in the Senate, and even to the priesthoods. Henceforth all citizens, whether patricians or plebeians, enjoyed the same rights at Rome.

Plebeian
office-holding

72. POLITICAL LIFE IN REPUBLICAN ROME

The Roman State called itself a republic — *respublica*, “a thing of the people.” Roman citizens in their assemblies made the laws, elected the magistrates, and decided questions of war and peace. In theory, at any rate, the people were supreme. In practice, however, democracy in Rome was far less real and effective than at Athens and in other Greek city-states (§ 43).

Roman de-
mocracy

The Roman assemblies themselves were not organized democratically. The citizens did not enjoy the right of

public meeting; they could only be called together by a magistrate. When so summoned, they could not frame, criticize, or amend public measures, for no one but a magistrate or some person whom he authorized to speak for him was allowed to address a public gathering. Roman citizens, in short, could only say "yes" or "no" to a proposal made to them. It is easy to see that the power of the people in their assemblies was very much limited by the magistrates.

Assemblies

Rome had many magistrates. Besides the two consuls and an occasional dictator there were the ten tribunes, the prætors, who served as judges, and the quæstors, or keepers of the treasury. The two censors were also very important officers. It was their business to make an enumeration or census of the citizens and to assess property for taxation. The censors almost always were reverend seniors who had held the consulship and enjoyed a high reputation for justice and wisdom. Their office grew steadily in significance, especially after the censors began to exercise an oversight of the private life of the Romans. They could expel a senator from his seat for immorality and deprive any citizen of his vote. We are told that once they punished a man for neglecting his farm, another for having kissed his wife in the presence of his daughter, and another for spending too much money on a kinsman's funeral. The censors thus came to sit in judgment on the virtue of all Roman citizens.

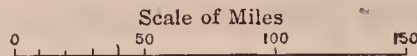
Magistrates

When a Roman desired election to a public office, he had to go among the people and ask for their votes. He used to appear in the Forum, the Campus Martius, and other places of public resort, clothed in white (*candidatus*), the original sense of our word "candidate." The law forbade him to bribe the citizens, but allowed him to curry favor with them by giving shows, banquets, and public games. A man usually passed through the offices in regular order. He began his political life by getting elected to a quæstorship and might later become

"Career of honors"

ROME IN ITALY

- Roman Possessions at the End of the Kingdom, 509 B. C.
 - Additional Possessions at the Close of the Latin War, 338 B. C.
 - Additional Possessions at the Beginning of the First Punic War, 264 B. C.
- Names underlined (Verona) denote Latin Colonies.
- Principal Roman Roads.



THE MATTHEWS-NORTHROP WORKS, BUFFALO, N. Y.

10° Longitude East 12° from Greenwich 14° 16°

prætor, consul, and censor. If he distinguished himself in this "career of honors," he entered the Senate and became a member of the senatorial aristocracy.

The authority of the magistrates was much limited by the Senate. This body contained about three hundred persons, who held their seats generally for life. The vacancies which occurred in its membership were filled, as a rule, by those who had held one or more of the higher magistracies. There sat in the Senate every man who, as statesman, general, or diplomatist, had served his country well.

It was almost inevitable that the Senate should become supreme at Rome. The magistrates changed year by year; the Senate was a permanent body of seasoned men, ripe in age and of long experience in public affairs. Naturally enough, the magistrates, who themselves expected some day to sit in the Senate, would be disposed to listen to its advice and to follow its suggestions. They even sought beforehand the approval of the Senate for any new measures which they proposed to bring before the popular assemblies. The magistrates became in this way the agents and servants of the Senate.

The Senate furnished an admirable school for debate. Any senator could speak as long and as often as he chose. The opportunities for discussion were numerous, for all weighty matters came before this august assemblage. It managed finances and public works. It looked after the State religion. It conducted wars, received ambassadors from foreign countries, made alliances, and administered conquered territories. The Senate formed, in fact, the real governing body of the republic.

The Senate proved to be not unworthy of its high position. For two centuries, while Rome was winning dominion over Italy and the Mediterranean, that body held the wisest and noblest Romans of the time. To these men office meant a public trust — an opportunity to serve their country with distinction and honor. The Senate,

The Senate

The Senate
and the
magistrates

Powers ex-
ercised by
the Senate

"An assem-
bly of kings"

in its best days, was a splendid example of the foresight, energy, and wisdom of republican Rome. An admiring foreigner once called it "an assembly of kings."

73. EXPANSION OF ROME OVER ITALY

The first centuries of the republic were filled with constant warfare. The Romans needed all their skill, bravery, and patriotism to keep back the Etruscans on the north and the wild tribes of the Apennines. About 390 B.C. their city was brought near to destruction by an invasion of the Gauls, a people of Celtic speech, who lived in central and western Europe. These barbarians, whose huge bulk and enormous weapons struck terror to the hearts of their adversaries, poured through the Alpine passes¹ and ravaged far and wide. At the river Allia, only a few miles from Rome, they annihilated a Roman army. The city, we are told, was panic-stricken. No one thought of defending the walls. Some of the citizens withdrew to the citadel on the Capitoline Hill, while others, having hastily removed the sacred fire, fled to neighboring towns. The old, gray-bearded senators determined not to survive the disaster. Each one dressed himself in his official robes and sat down at the door of his house, calmly awaiting death. When the Gauls found them, they marveled, thinking them to be more than human. At last a Gaul ventured to stroke the long beard of a senator, named Papirius, who immediately struck him with his ivory wand. Papirius was instantly slain, and then all the other senators were put to the sword. The Gauls plundered and burned Rome, but could not capture the citadel. Finally, we are told, the Romans induced them to withdraw by the payment of a heavy ransom — one thousand pounds of gold. Another tale, more favorable to Roman pride, declares that when the gold was being weighed out, Brennus, the Gallic chieftain, threw his sword in the scales, exclaiming, *Væ victis!* "Woe to the van-

¹ See the map, page 100.

quished!" At this moment the Roman general, Camillus, appeared with another army and forced the Gauls to retire without their booty. "Rome," he said, "is ransomed with iron, not with gold."

The Gallic tide receded as swiftly as it had come, and Rome rose from her ashes mightier than ever. About half a century later she was able to subdue her former allies, the Latins, and to destroy the Latin League (§ 67). Rome now ruled in Latium and southern Etruria and had begun to extend her sway over Campania. She was ready to contest the supremacy of the peninsula with the one Italian people able to meet her on equal terms — the Samnites.

Rome supreme in Latium, 338 B.C.

Romans and Samnites were well matched in numbers, courage, and military skill. Nearly half a century of hard fighting was required before Rome gained the upper hand. The close of the Samnite wars found her supreme in central Italy. Her authority was recognized from the upper Apennines almost to the foot of the peninsula.

Rome supreme in central Italy, 290 B.C.

The wealthy Greek cities of southern Italy offered a tempting prize to Roman greed. Many of them before long received Roman garrisons and accepted the rule of the great Latin republic. Tarentum, however, the most important of the Greek cities, held jealously to her independence. Unable single-handed to face the Romans, Tarentum turned to Greece for aid. She called on Pyrrhus, king of Epirus, the finest soldier of his age. Pyrrhus led twenty-five thousand mercenary soldiers into Italy, an army almost as large as Alexander's. The Romans could not break the bristling ranks of the Greek phalanx, and they shrank back in terror before the huge war elephants which Pyrrhus had brought with him. The invader won the first battle, but lost many of his best troops. He then offered peace on condition that the Romans should give up their possessions in southern Italy. The Senate returned the proud reply that Rome would not treat with the

Rome supreme in southern Italy, 264 B.C.

enemy while he stood on Italian soil. A second battle was so bitterly contested that Pyrrhus declared, "Another such victory, and I am lost." Weary of the struggle, Pyrrhus now crossed over to Sicily to aid his countrymen against the Carthaginians. The rapid progress of the Roman arms called him back, only to meet a crushing defeat. Pyrrhus then withdrew in disgust to Greece; Tarentum fell; and Rome soon established her control over southern Italy.

Rome now ruled from the Strait of Messina northward to the Arno and Rubicon rivers. All the peoples of this part of the Italian peninsula acknowledged her sway.

Roman Italy

It should be noticed, however, that as yet Rome governed only the central and southern parts of what is the modern kingdom of Italy. The Gauls held the Po Valley, while most of Sicily and Sardinia remained in possession of the Carthaginians.

74. ITALY UNDER ROMAN RULE

As Rome extended her rule in Italy, she bestowed upon the conquered peoples citizenship. It formed a great gift,

for a Roman citizen enjoyed many privileges.

Roman citizenship

He could hold and exchange property under the protection of Roman law; could contract a valid marriage which made his children themselves citizens; and could vote in the popular assemblies at Rome and hold public office there. This extension of the citizenship to those who formerly had been enemies was something quite *new* in history, and it was the great secret of Rome's success as a governing power.

Rome was a city-state, and her rule over Italy formed in the fullest sense the rule of a city. She was unfamiliar, as the

No representative government

Athenians were unfamiliar (§ 43), with the principle of representative government. Citizens who lived outside of Rome could not send representatives to discuss and resolve in their behalf. They had to visit in person the capital city when they wished to

exercise their political rights. Few persons, of course, would trudge on foot or ride on horseback many miles to Rome in order to cast their votes or stand for office. The elections, moreover, were not all held on one day as with us, but consuls, prætors, and other magistrates were elected on separate days, while meetings of the assemblies might be held in any part of the year. A country peasant who really tried to fulfill his duties as a citizen would have had little time for anything else. In practice, therefore, the city populace of Rome had the controlling voice in ordinary legislation. The Romans were never able to remedy this grave defect in their political system.

The conquered tribes and cities of Italy which did not receive Roman citizenship at this period were not treated as complete subjects. Rome called them, rather, “ Friends and allies ” of Rome her “friends and allies.” They lost the right of declaring war on one another, of making treaties, and of coining money. Rome otherwise left them to govern themselves, never imposing tribute on them and only requiring them to furnish soldiers for the Roman armies in time of war. The Greek cities in southern Italy provided warships instead of troops. These allied communities occupied a large part of the peninsula.

The Romans established what were called Latin colonies in various parts of Italy. The colonists, usually veteran soldiers or poor plebeians who wanted farms, surrendered Roman citizenship. Latin colonies When the list of colonists was made up, they all marched forth in military array to take possession of their land and build their city. Having sprung from Rome, they always remained faithful to her interests. The colonies thus formed permanent settlements to keep the conquered peoples loyal and at the same time to spread the Latin language, law, and culture throughout Italy. There were, ultimately, thirty-five of these Latin colonies.¹

The colonies were united with one another and with Rome by an extensive system of roads, which are traced on the

¹ See the map, page 228.

accompanying map.¹ The first great road, known as the Appian Way, was carried as far as Capua and was later extended to Brindisi (*Brundisium*) on the Adriatic, whence travelers embarked for Greece. Other trunk lines were soon built in Italy, and from them a network of smaller highways penetrated every part of the peninsula. Roman roads were intended to facilitate the rapid dispatch of troops, supplies, and official messages into every corner of Italy. Hence the roads ran, as much as possible, in straight lines and on easy grades. Nothing was allowed to obstruct their course. Engineers cut through or tunneled the hills, bridged rivers and gorges, and spanned low, swampy lands with viaducts of stone. These magnificent highways were free to the public, serving as avenues of trade and travel, and so helping to bring the Italian peoples into touch with Rome.

Roman roads

75. ROMAN WARFARE

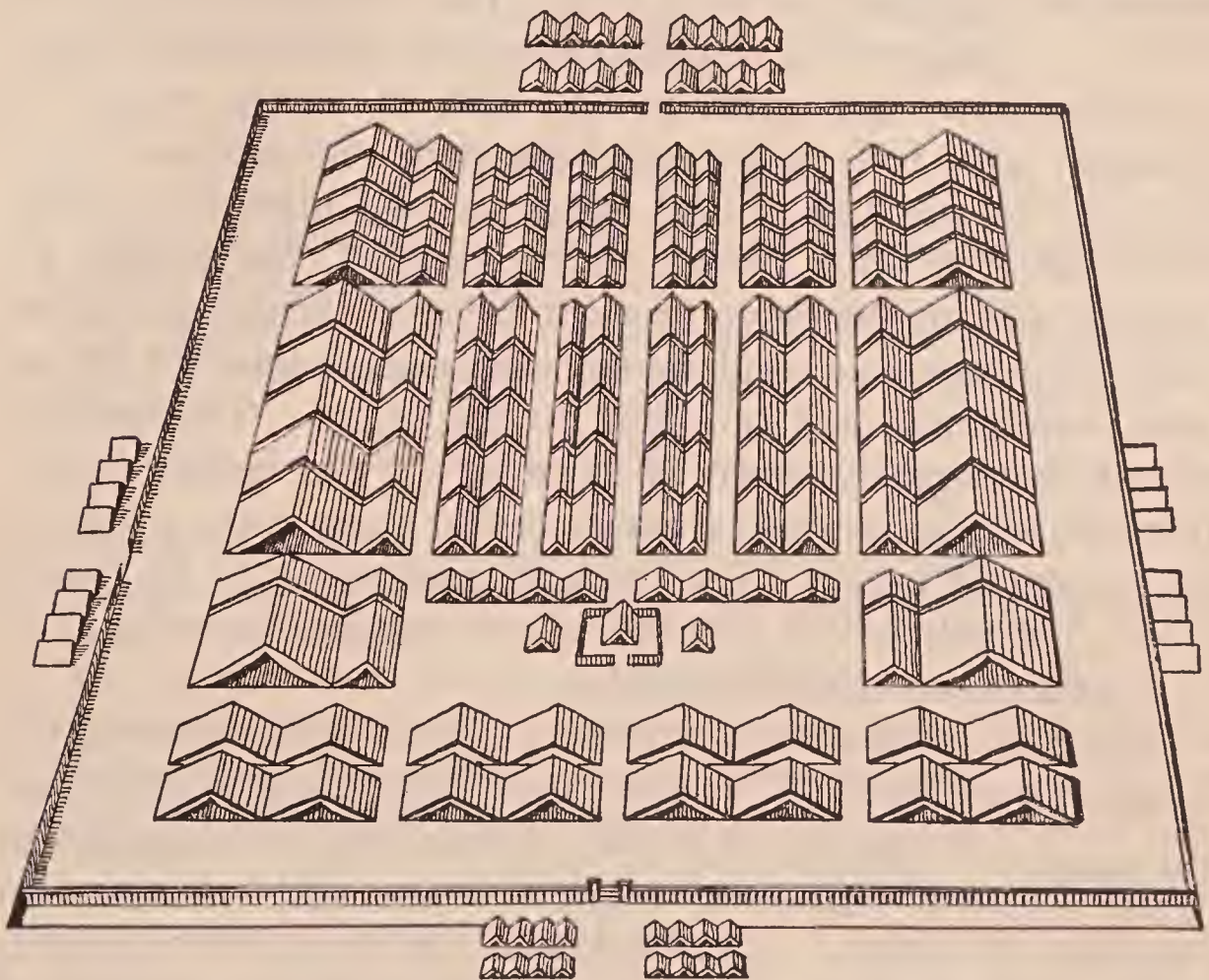
The conquest of Italy by the Romans testified to their prowess as soldiers. Like the Spartans (§ 37), they were professionals in the art of war. All Roman citizens between the ages of seventeen and forty-six were liable to military service. These men were mainly landowners — hardy, intelligent peasants, who knew how to fight and how to obey orders. An army in the field consisted of one or more legions, each having about three thousand heavy-armed footmen, twelve hundred light infantry, and three hundred horsemen. After the conquest of Italy the states allied with Rome had to provide soldiers, chiefly archers and cavalry. The Romans, in carrying on war, employed not only their citizens but also their subjects.

The legion offered a sharp contrast to the unwieldy phalanx (§ 48). Roman soldiers usually fought in an open order, with the heavy-armed infantry arranged in three lines: first, the younger men; next, the more experienced warriors; and lastly the veterans. A battle began

Tactics

¹ See the map, page 228.

with skirmishing by the light troops, which moved to the front and discharged their darts to harass the enemy. The companies of the first line next flung their javelins at a distance of from ten to twenty paces and then, wielding their terrible short swords, came at once to close quarters with the foe. It was like a volley of musketry followed by a fierce bayonet charge. If the attack proved unsuccessful, the wearied soldiers withdrew to the rear through the gaps in the line



ROMAN CAMP

behind. The second line now marched forward to the attack; if it was repulsed, there was still the third line of steady veterans for the last and decisive blow.

A very remarkable part of the Roman military system consisted in the use of fortified camps. Every time the army halted, if only for a single night, the legionaries **Fortified camps** intrenched themselves within a square inclosure. It was protected by a ditch, an earthen mound, and a pali-

sade of stakes. This camp formed a little city with its streets, its four gates, a forum, and the headquarters of the general. Behind the walls of such a fortress an army was always at liberty to accept or decline a battle. As a proverb said, the Romans often conquered by "sitting still."

Roman soldiers lived under the strictest discipline. They owed absolute, unquestioning obedience to their commander, who, for various offenses, could condemn them to death without trial. The sentinel who slept on his watch, the legionary who disobeyed an order or threw away his arms on the field of battle, might be scourged with rods and then beheaded. Sometimes a culprit had to run the gantlet between two lines of soldiers who beat him with clubs. If he escaped, he became an outcast and might never return home. When an entire body of troops was condemned, the general selected by lot every tenth man and sent him to execution. The soldiers were encouraged to deeds of valor by various marks of distinction, which the general presented to them in the presence of the entire army. The highest reward was the "civic crown" of oak leaves, granted to one who had saved the life of a comrade on the battlefield.

The State sometimes bestowed on a victorious general the honor of a triumph. This was a grand parade and procession in the city of Rome. First came the magistrates and senators, wagons laden with booty, and captives in chains. Then followed the conqueror himself, clad in a purple toga, holding a laurel branch as a symbol of victory, and riding in a four-horse chariot. Behind him marched the soldiers, who sang a triumphal hymn. The procession passed along the Sacred Way through the Forum and mounted the Capitoline Hill to the temple of Jupiter. There the general laid his laurel branch upon the knees of the statue of Jupiter, as a thank offering for victory. Meanwhile, the captives who had appeared in the procession were strangled in the underground prison of the Capitol. It was a day of mingled joy and tragedy.

FOR EXPLANATION

Cisalpine Gaul	Lares and Penates	censor
Campania	Vestal Virgins	Gauls
Etruscans	Campus Martius	Allia
Latium	auspices	Samnites
Latins	consul	Tarentum
Alba Longa	dictator	Pyrrhus
Latin League	patrician	Latin colonies
Palatine Hill	plebeian	Appian Way
Capitoline Hill	tribune	legion
Forum	Twelve Tables	civic crown

FOR DISCUSSION

1. "Italy and Greece may be described as standing back to back to each other." Explain this statement.
2. Why have Sicily, Sardinia, and Corsica been called the "suburbs of Italy"? Which island does not belong to the present kingdom of Italy?
3. Show that the early history of Italy centered about the Tyrrhenian Sea.
4. Explain the significance of the Roman's threefold name.
5. Compare the early Roman with the early Greek religion as to likenesses and differences.
6. Why have the consuls been called "joint kings for one year"?
7. In the Roman and Spartan constitutions contrast: (*a*) consuls and kings; (*b*) censors and ephors; and (*c*) the two senates.
8. Compare, with respect to composition and powers, the popular assemblies at Rome and the Athenian popular assembly.
9. What conditions made it easier for the Romans to conquer Magna Græcia than to subdue the Samnites?
10. What is a "Pyrrhic victory"?
11. Compare the nature of Roman rule over Italy with that of Athens over the Delian League.
12. Show that the Italian allies of Rome enjoyed local self-government, or "home rule."
13. Why have the Latin colonies been described as "offshoots of Rome herself"?
14. "All roads lead to Rome." Explain.
15. Contrast the legion and the phalanx as to arrangement, armament, and methods of fighting.
16. "The Romans were a great army rather than a great nation." Comment on this statement.

FOR FURTHER STUDY

1. Examine the map (page 212) for the distribution of the early inhabitants of Italy. Locate ten Greek colonies.
2. Make a list of the Roman magistrates mentioned in this chapter and of the powers which they exercised.
3. Compare the government of republican Rome with that of some modern American city with which you are familiar.
4. Make a detailed comparison between the Roman Senate and the Senate of the United States as to size, term of office of members, conditions of membership, procedure, functions, and importance.
5. Read the poem "Horatius" in Macaulay's *Lays of Ancient Rome*. Does this poem profess to be historical in character?
6. Write an imaginary account of a Roman soldier's experience in the war with Pyrrhus.
7. Trace the chief Roman roads in Italy, noting some of the cities along them and the terminal points of each road (map, page 228).
8. Construct a miniature Roman camp (illustration, page 235).
9. Give the derivation and present meaning of the English words *forum*, *capitol*, *patrician*, *plebeian*, *ensor*, *dictator*, *tribune*, *auspices*, and *veto*.

SUPPLEMENTARY

Webster, *Readings in Early European History*, chapter xiv, "Legends of Early Rome."

Webster and Webb, *Historical Outline Maps and Exercises: Early European History*, No. VIII, Expansion of Rome over Italy.

CHAPTER X

THE GREAT AGE OF THE ROMAN REPUBLIC

The great city on the Tiber owed more to the plough than to the sword, more to roads than to raids, more to law than to the legionary.

— E. B. OSBORN

Behind the ordered structure of her law and government, and the majestic fabric of her civilization, lay a vital force of even deeper import: the strong grave Roman character, which has permanently heightened the ideal of human life.

— J. W. MACKAIL

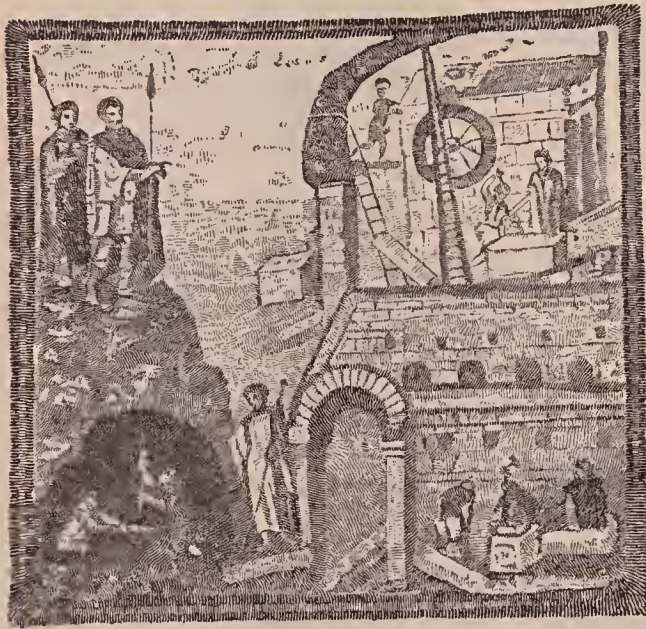
76. ROME AND CARTHAGE

THE conquest of Italy made Rome one of the five leading states of the Mediterranean world. In the East there were the kingdoms of Macedonia, Syria, and Egypt, The Punic wars which had inherited the dominions of Alexander the Great (§ 53). In the West there were Carthage and Rome, once in friendly alliance, but now to become the bitterest foes. Rome had scarcely reached the headship of united Italy before she was involved in a life-and-death struggle with this rival power. The three wars between them are known as the Punic (that is, Phœnician) wars; they are the most famous contests that ancient history records; and they ended in the destruction of Carthage.

More than a century before the traditional date at which Rome rose upon her seven hills, Phœnician colonists laid the foundations of a second Tyre. An old legend told Founding of Carthage how Queen Dido, fleeing from Tyre with her followers, sought another home on the African shore. She asked of the natives only as much land as a bull's hide could cover. When the request was readily granted, Dido cun-

ningly cut the skin into thin strips, and with them encircled a spot on which she built a citadel called Byrsa (hide). Carthage grew up about this citadel. The city bordered on rich farming land and had the largest harbor of North Africa.

The Carthaginians had formed an imposing commercial empire by the middle of the third century B.C. Their African dominions included the strip of coast from the



THE BUILDING OF CARTHAGE

Vatican Library, Rome

A picture in an ancient manuscript of Virgil's poems. It shows a smithy with workers and masons squaring blocks. Notice the large wheel for lifting the blocks.

Commercial empire of Carthage Greek city of Cyrene westward to the Strait of Gibraltar. Their settlements lined the shores of Sicily, Sardinia, Corsica, and southern Spain. They possessed ports in Malta and the Balearic Islands. The western half of the Mediterranean had become almost a Carthaginian lake.

The Carthaginians kept their own (Semitic) language, customs, and be-

liefs and did not mingle with the native African peoples. The government was in form republican, with two elective Carthaginian magistrates somewhat resembling Roman consuls. The real power lay, however, with a group of merchant nobles, who cared very little for the welfare of the poor freemen and slaves over whom they ruled. The wealth of Carthage enabled her to raise armies of mercenary soldiers and to build warships which in size, number, and equipment surpassed those of any other Mediterranean state. Mistress of a wide realm, strong both by land and sea, Carthage was now to prove herself Rome's most dangerous foe.

The First Punic War was a contest for Sicily. The Carthaginians wished to extend their rule over all that island, which from its situation seems to belong almost as much to Africa as to Italy. The Romans, now supreme in the Italian peninsula, also cast envious eyes on Sicily. They believed, too, that the conquest of Sicily by the Carthaginians would soon be followed by the invasion

First Punic War, 264-241 B.C.



of southern Italy. The war between the two peoples lasted nearly twenty-four years. It was fought mainly on the sea. The Carthaginians at the start had things all their own way, but with characteristic energy the Romans built fleet after fleet and at length won a complete victory over the enemy. The treaty of peace deprived Carthage of Sicily. That island now became Roman territory.

The peace amounted to no more than an armed truce. The decisive conflict, which should determine whether Rome or Carthage was to rule the western Mediterranean, was yet to

come. Before it came, Rome strengthened her military position by seizing Sardinia and Corsica, in spite of Carthaginian protests against this unwarranted action, and by conquering the Gauls in the Po Valley. The Roman power now extended over northern Italy to the foot of the Alps. Carthage, meanwhile, created a new empire in Spain, as far north as the Ebro River. Spain at this time was a rich, though undeveloped, country. The produce of its silver mines filled the Carthaginian treasury, and its hardy tribes made excellent soldiers for the Carthaginian army. The Punic city thus had both means and men for another struggle with Rome.

77. HANNIBAL AND THE GREAT PUNIC WAR

The First Punic War had been a contest between two nations for commercial supremacy. The Second Punic War was a titanic struggle for national existence — a struggle in which a proud and mighty nation was pitted against one great man. It is therefore sometimes known as the “Hannibalic” war, because it centered about the personality of Hannibal the Carthaginian. As a commander, he ranks with Alexander the Great. The Macedonian king conquered for the glory of conquest; Hannibal, burning with patriotism, sought to destroy the power that had humbled his native land.

Hannibal was not quite twenty-seven years old when the war opened. While yet a mere child, so the story went, his father, Hamilcar, had led him to the altar of Baal-Moloch and bade him swear by that frightful god of Carthage eternal enmity to Rome. He followed his father to Spain and during the wars there learned all the duties of a soldier. “Bold to the extreme in incurring peril, he was perfectly cool in its presence. Toil could neither exhaust his body nor subdue his mind. Heat and cold he bore with equal endurance. The amount which he ate or drank was determined by the needs of nature, and not by the cravings

of the palate. Such time as business left him, he gave to repose. Sleep he did not woo on a soft couch or in a quiet spot, but often you would see him wrapped in his military cloak, lying on the ground amid the sentries and pickets. He was the first to enter battle and the last to leave the field." Such a man was fitted to become the idol of his soldiers.

The Romans planned to conduct the war in Spain and Africa, at a distance from their own shores. Hannibal's bold movements took them by surprise. The young Carthaginian general had determined to fight in Italy. Since Roman fleets now controlled the western Mediterranean, it was necessary for him to lead his army, with its supplies, equipment, horses, and war elephants, from Spain through the defiles of the Pyrenees, across the wide, deep Rhône, through the snow-covered passes of the Alps, and down their steeper southern slopes into the valley of the Po.¹ When, after a five months' march he stood on the soil of Italy, Hannibal had scarcely twenty-five thousand troops with which to meet the armies of Rome — a power that, given time, could muster to her defense more than half a million disciplined soldiers.

The Romans were surprised by the boldness and rapidity of Hannibal's movements. They had expected to conduct the war far away in foreign lands; they now knew that they must fight for their own homes and firesides. The first battles were complete victories for the Carthaginians and opened the road to Rome. Hannibal's plans, however, did not include a siege of the capital. He would not shatter his army in an assault on the strong walls of a fortified town. Hannibal's real object was to bring the Italians over to his side, to ruin Rome through the revolts of her allies. He now learned, apparently for the first time, that Italy was studded with Latin colonies (§ 74), each a miniature Rome, each prepared to resist to the bitter end. Not a single city opened its gates to the invader.

¹ See the map, page 241.

The Senate faced the crisis with characteristic energy. New forces were raised and intrusted to a dictator (§ 71),
 A dictatorship Quintus Fabius Maximus. He refused to meet Hannibal in a pitched battle, but followed doggedly his enemy's footsteps, meanwhile drilling his soldiers to become a match for the Carthaginian veterans. This strategy was little to the taste of the Roman populace, who nicknamed Fabius *Cunctator*, "the Laggard." However, it gave Rome a brief breathing space, until her preparations to crush the invader should be completed.

After the term of Fabius as dictator had expired, new consuls were chosen. They commanded the largest army Rome had ever put in the field. The opposing
 Battle of Cannæ, 216 B.C. forces met at Cannæ. The Carthaginians numbered less than fifty thousand men; the Romans had more than eighty thousand troops. Hannibal's sole superiority lay in his cavalry, which was posted on the wings with the infantry occupying the space between. His center was weak and gave way before the Romans, who fought this time massed in solid columns. The arrangement was a poor one, for it destroyed the mobility of the legions. The Roman soldiers, having pierced the enemy's lines, now found themselves exposed on both flanks to the African infantry and taken in the rear by Hannibal's splendid cavalry. The lost battle ended in a hideous butchery. One of the consuls died fighting bravely to the last; the other escaped from the field and with the wreck of his army fled to Rome. A Punic commander who survived such a disaster would have perished on the cross; the Roman commander received the thanks of the Senate "for not despairing of the republic."

The battle of Cannæ marks the summit of Hannibal's career. He maintained himself in Italy for thirteen years
 After Cannæ thereafter, but the Romans, taught by bitter experience, refused another engagement with their foe. Hannibal's army was too small and too poorly equipped with siege engines for a successful attack on Rome. His brother, Hasdrubal, led strong reinforcements from Spain to



ATLANTIC OCEAN

IRELAND
BRITAIN
London (Londinium)
ENGLISH CHANNEL

NORTH SEA

GERMAN

LOWER GERMANY
BELGICA
LUGUDUNENSIS
Loire R.

BAY OF BISCAY

G A U L
AQUITANIA

UPPER GERMANY
R. Rhine
DANUBE R.

LUSITANIA
TARRACONENSIS
Lisbon (Olisipó)
Tağus R.
FARTHER BÆTICA
Cordova (Corduba)
Cadiza (Gades)
Str. of Gibraltar

NARBONENSIS
Narbonne (Narbo)

ALP. MTS.
RETIA
NORICUM
PANNONIA

CISALPINE
LIGURIA
Marselles (Massilia)

ADRIATIC SEA
DALMATIA

SAARDINIA
CORCICA

TYRRENIAN SEA
Tarento (Tarentum)
Brundisium (Brundisium)

MAURETANIA

NUMIDIA

SICILY
Palermo (Panormus)
Messina (Messana)
Reggio (Regium)
Syracuse

LESSER SYRTIS

AFRICA
SICILY
Utica
Carthage

GREAT SYRTIS

A F R I C A

30

40

50

60

EXPANSION OF ROMAN DOMINIONS Under the Republic, 264-31 B. C.

Scale of Miles
0 100 200 300 400 500



Italy, but these were caught and destroyed before they could effect a junction with Hannibal's troops. Meanwhile the brilliant Roman commander, Publius Scipio, drove the Carthaginians from Spain and invaded Africa. Hannibal was summoned from Italy to face this new adversary. He came, and on the field of Zama (202 B.C.) met his first and only defeat. Scipio, the victor, received the proud surname, *Africanus*.

Exhausted Carthage could now do no more than sue for peace on any terms that Rome was willing to grant. Peace in 201 B.C. In the hour of defeat she still trusted her great soldier, and it was Hannibal who conducted the final negotiations. The conditions of peace were severe enough. The Carthaginians gave up Spain and all their ships except ten triremes. They were saddled with a huge indemnity and bound to engage in no war without the consent of Rome. Carthage thus became a vassal state.

It is difficult, in following the course and outcome of the Second Punic War, to withhold sympathy for the Victorious Rome heroic figure of Hannibal.

Rome, however, was fighting for European civilization, just as surely as was Greece in the Persian wars (§ 41). Had Hannibal and Carthage triumphed, Oriental ideas and customs might have spread throughout the western Mediterranean. The triumph of Rome, like that of Greece, saved Europe for better things.



"PUBLIUS SCIPIO AFRICANUS"

Naples Museum

A bronze bust, possibly that of the great Roman after whom it is named, and a fine example of portraiture.

78. ROME MISTRESS OF THE MEDITERRANEAN

Carthage had been humbled, but not destroyed. She still enjoyed the advantages of her magnificent situation and continued to be a competitor for the trade of the western

Mediterranean. Rome watched anxiously the revival of the Punic city and at length determined to blot it out of existence. A Roman army landed in Africa, and the Carthaginians were ordered to remove ten miles from the sea. It was a sentence of death to a people who lived almost entirely by maritime trade. In despair they took up arms again and for three years resisted the Romans. The city was finally captured, burned, and its site dedicated to the infernal gods. Such was the end of the most formidable rival Rome ever met in her

Third Punic
War, 149-
146 B.C.



A TESTUDO

A relief from the Column of Trajan, Rome. The name *testudo*, a tortoise (shell), was applied to the covering made by a body of soldiers who placed their shields over their heads. The shields fitted so closely together that men could walk on them and even horses and chariots could be driven over them.

career of conquest. The territory of Carthage was now annexed to Rome and organized as a province, named Africa.

The two European countries, Sicily and Spain, which Rome had taken from Carthage, presented very different problems to the conqueror. Sicily had been long accustomed to foreign masters. Its civilized and peace-loving inhabitants were as ready to accept Roman rule as, in the past, they had been to accept the sway of Greeks and Carthaginians. It formed the first Roman province.

Sicily

Spain, on the contrary, gave the Romans some hard fighting. The wild Spanish tribes loved their liberty and long kept up a desperate struggle for independence. Eventually, the entire peninsula, except the inaccessible mountain district in the northwest, became Roman territory. Many colonists settled in Spain; traders and speculators flocked to the seaports; even the legionaries, quartered there for long periods, married Spanish wives and, when retired from active service, made their homes in the peninsula. Rome thus continued in Spain the process of Romanization which she had begun in Italy (§ 74). She was to repeat this process in Gaul and Britain. Her way was prepared by the sword, but after the sword came civilization.

While Rome was subduing the West, she was also extending her influence over the peoples of the East. Roman interference in the affairs of Macedonia found an excuse in the attempt of that country, during the Second Punic War, to give aid to Hannibal. It was a fateful moment when, for the second time, the legion faced the phalanx. The easy victory over Macedonia showed that this Hellenistic kingdom was no match for the Italian republic. Macedonia was finally made into a dependent ally of Rome. Thus disappeared a great power, which Philip had founded and which Alexander had led to the conquest of the world.

Having overcome Macedonia, Rome proclaimed Greece a free state. This "freedom" really meant subjection, as was amply proved when some of the Greek cities rose in revolt against Roman domination. The heavy hand of Roman vengeance especially descended on Corinth, then one of the most beautiful cities of the world. In 146 B.C., the same year in which the destruction of Carthage occurred, Corinth was sacked and burned to the ground. The fall of Corinth may be said to mark the final extinction of Greek liberty. Though the cities and states of Greece were allowed to rule themselves, they paid tribute and thus acknowledged the supremacy of Rome. A century later, Greece became in name, as well as in fact, a province of the Roman Empire.

Rome, in the meantime, was drawn into a conflict with the kingdom of Syria. That Asiatic power proved to be no more capable than Macedonia of checking the Roman advance. The Syrian king had to give up the greater part of his possessions in Asia Minor. The western part of the peninsula, together with the Greek cities on the coast, was formed in 133 B.C. into the province of Asia.

Roman supremacy over the Mediterranean world was now all but complete. In 264 B.C. Rome had been only one of the five great Mediterranean states (§ 76). In 133 B.C. no other power existed to match its strength with that of Rome. To her had fallen in the West the heritage of Carthage, in the East the heritage of Alexander. Rome had built up this mighty empire at a terrible cost in blood and treasure. Let us see what use she was to make of it.

79. EFFECTS OF FOREIGN CONQUEST ON ROMAN SOCIETY

Rome's dealings with her new dependencies overseas did not follow the methods that proved so successful in Italy.

The Italian peoples had received liberal treatment. Rome regarded them as allies and in many instances conferred upon them Roman citizenship. It did not seem possible to extend this wise policy to regions beyond the borders of Italy. Rome adopted, instead, much the same system of *imperial* rule that had been followed by Persia and by Athens. The conquered territories were made into provinces. Their inhabitants were disarmed, were obliged to pay tribute, and in all their affairs had to accept the control of Roman officials.

The proper management of conquered territories is always a difficult problem for the best-intentioned state. It cannot be truly said that even Rome's intentions were praiseworthy. There was little desire to rule for the good of the subject peoples. A Roman governor exercised almost absolute sway over his province.

He usually looked upon it as a source of personal gain and did everything possible during his year of office to enrich himself at the expense of the inhabitants. They could complain of the governor's conduct to the Senate, which had appointed him, but their injuries stood little chance of being redressed by senatorial courts quite ignorant of provincial affairs and notoriously open to bribery. The provincials also suffered terribly from the extortions of the tax collectors (publicans), who wrung all they could from the people, paid the Roman government its stipulated amount, and then kept the remainder for themselves. They were so grasping that their name became a byword for all that was greedy. One finds in the New Testament "publicans" and "sinners" mentioned side by side.

The early Romans had been celebrated for their love of country, their simple lives, and their conservative, old-fashioned ways (§ 69). They worked hard on their little farms, fought bravely in the legions, and kept up with careful piety all the ceremonies of their religion. The ideal Roman was a Cincinnatus, who, when Rome was in grave peril, had left his farm to take the dictatorship, or a Curius Dentatus, the conqueror of the Samnites and of Pyrrhus. Curius had celebrated three triumphs, but he still lived modestly in a cottage on a four-acre plot, which he tilled with his own hands. To him came envoys from the Samnites offering rich bribes. "Go tell the Samnites," he answered, "that Curius counts it glory, not to possess wealth, but to rule those who do." Such men as these, despite their many faults, had made the little city-state by the Tiber great among the nations.

But now the Romans had become an imperial people and enjoyed all the material rewards of conquest. Their foreign wars were immensely profitable. The soldiers received large gifts from their commander, sharing the booty taken from the enemy. The State itself made money from the sale of enslaved prisoners and their property. When once peace had been declared, Roman governors and

tax collectors followed in the wake of the armies and squeezed the provincials at every turn. The Romans, indeed, seem to have conquered less for glory than for profit.

The wealth that now poured into Rome from every side promoted the growth of luxurious tastes. Newly rich Romans, like the Macedonians and Greeks after Alexander's conquests (§ 54), developed a relish for all sorts of reckless display. They built fine houses adorned with statues, costly paintings, and furnishings. They surrounded themselves with troops of slaves. Instead of plain linen clothes, they wore garments of silk and gold. At their banquets they spread embroidered carpets, purple coverings, and dishes of gilt plate. Pomp and splendor replaced the rude simplicity of earlier times.

The rich were becoming richer, but it seems that the poor were also becoming poorer. After Rome became mistress of the Mediterranean, her markets were flooded with the cheap wheat raised in those granaries of the ancient world, Sicily, North Africa, and Egypt. The price of wheat fell so low that Roman peasants could not raise enough to support their families and pay their taxes. They had to sell out, often at a ruinous sacrifice, to capitalists, who turned many small farms into extensive sheep pastures, cattle ranches, vineyards, and olive orchards. These great estates were worked by gangs of slaves from Carthage, Spain, Macedonia, Greece, and Asia Minor. The free peasantry, which had always been the strength of the Roman State, largely disappeared.

The Roman peasants who now found it impossible to make a living on their little farms did not care to emigrate and seek their fortunes abroad. They thronged, instead, to the cities of Italy, to Rome especially, where they labored for a small wage, fared plainly on wheat bread, and dwelt in huge lodging houses, three or four stories high.

We know little about these poor people of Rome. They must have lived from hand to mouth. Since they chiefly

composed the popular assemblies and thus controlled elections, they were courted by candidates for office and kept from grumbling by being fed and amused. “The majority of these people,” declared an ancient writer, “have slipped within our walls, leaving the scythe and the plow; they prefer clapping their hands at the circus to working in their fields and vineyards.” Such propertyless citizens, too lazy for steady work, too intelligent to starve, formed, with the riff-raff of a great city, the elements of a dangerous mob. The mob plays, henceforth, an ever larger part in the history of the times.

The city mob



YOUTH READING A PYPYRUS ROLL

Relief on a sarcophagus

The papyrus roll was sometimes very long. The entire *Iliad* or *Odyssey* might be contained in a single manuscript one hundred and fifty feet in length. In the third century A.D. the unwieldy roll began to give way to the tablet, composed of leaves held together by a ring. About this time, also, the use of vellum, or parchment made of sheepskin, became common.

The conquests which brought Rome in touch, first with Magna Græcia and Sicily, then with Greece itself and the Hellenistic East, prepared the way for the entrance of Greek culture. Roman soldiers and traders carried back to Italy an acquaintance with Greek customs and ideas. Thousands of cultivated Greeks, some as slaves and others as freemen, settled in Rome as actors, physicians, artists, and writers. There they introduced the language, religion, literature, and art of their native land. Roman nobles of the better type began to take an interest in other things than farming, commerce, or war. They imitated Greek fashions in dress and manners, collected Greek books, and filled their homes with the productions of Greek art. Every aspect of Roman society felt the quickening influence of the older, richer culture of the Greek world. It was a Roman poet who wrote, — “Captive Greece captured her conqueror rude.”

Greek influence at Rome

80. THE GRACCHI, MARIUS, AND SULLA

It was not long before efforts began at Rome to remedy some of the evils which were now seen to be undermining Roman society. The first persons to undertake the work of reform were the two brothers, Tiberius and Gaius Gracchus, each in turn. The Gracchi belonged to the highest nobility of Rome. Their father had filled a consulship and a censorship and had celebrated triumphs. Cornelia, their mother, was a daughter of Scipio Africanus, the conqueror of Hannibal. A fine type of the Roman matron, she called her boys her "jewels," more precious than gold, and brought them up to love their country better than their own lives.

Tiberius, the elder brother, was only thirty years old when in 133 B.C. he became a tribune (§ 71) of the people and began his brief career in politics. Tiberius now brought forward a measure intended to revive the drooping agriculture of Italy. He proposed that some of the public lands of Rome, then largely occupied by wealthy men, who alone had the capital to work them with cattle and slaves, should be reclaimed by the State, divided into small tracts, and given to landless citizens. This proposal aroused a hornet's nest about the reformer's ears. Rich people had occupied the public lands so long that they had come to look upon them as really their own. The great landowners in the Senate got another tribune, devoted to their interests, to place his veto on the measure. The impatient Tiberius now took a false step. Though a magistrate could not legally be removed from office, Tiberius had the offending tribune deposed and thus secured the desired legislation. This action further angered the aristocrats, who threatened to impeach him as soon as his term expired. To avoid impeachment Tiberius sought reëlection to the tribunate for the following year. This, again, was contrary to the constitution, which did not permit any one to hold office for two successive terms. On the day appointed for the

election, while voting was in progress, a crowd of senators burst into the Forum and killed Tiberius, besides many of his followers. Both sides had now begun to disregard the law. Force and bloodshed, henceforth, were to decide political disputes.

Nine years after the death of Tiberius Gracchus, his brother Gaius also became a tribune. Gaius soon secured the passage of a law permitting the sale of grain from public Gaius Gracchus storehouses to Roman citizens at about half the market price. The law made Gaius popular with the poorer classes, but it was the reverse of wise. Charity of this sort increased, rather than lessened, the number of paupers. Gaius showed much more statesmanship in his other measures. He encouraged the emigration of landless men from Italy to the provinces and introduced reforms in provincial administration. He even proposed to bestow the right of voting in the assemblies at Rome upon the inhabitants of the Latin colonies (§ 74). This effort to extend Roman citizenship cost Gaius his popularity. It aroused the jealousy of the city mob, which believed that the enrollment of new citizens would mean the loss of its privileges. There would not be so many free shows and so much cheap grain. The people therefore rejected the measure. They even failed to reëlect Gaius to the tribunate, though a law had been recently passed permitting a man to hold the position of tribune year after year. The Senate took advantage of the situation to declare Gaius a public enemy. Another bloody tumult broke out, in which several thousand of his followers perished. He himself committed suicide.

The pathetic career of the Gracchi has much significance in Roman history. They were the unconscious sponsors of a revolutionary movement which did not end until The Gracchi begin the revolution the republic had come under the rule of one man. They failed because they put their trust in the support of the Roman mob. Future agitators were to appear with the legionaries at their heels.

Civil strife at Rome had thus far left the aristocrats at the

head of affairs. They still controlled the Senate, and the Senate still governed Rome. But that body had degenerated. The senators were no longer such able and patriotic men as those who had piloted the State while Rome was gaining world dominion (§ 72). They now thought less of the republic than of their own interests. Hence, as we have just seen, they blocked every effort of the Gracchi to improve the condition of the poorer citizens in Italy or of the provincials outside of Italy. Their growing incompetence and corruption, both at home and abroad, made the people more anxious than ever for a leader against the senatorial aristocracy.

The senatorial aristocracy

The popular leader who appeared before long was not another tribune but a *general* named Marius. He gained his greatest distinction in a war with some of the Germanic peoples. These barbarians, whom we now hear of for the first time, had begun their migrations southward toward the Mediterranean basin. Rome was henceforth to face them in every century of her national existence. The decisive victories which Marius gained over them in southern Gaul and northern Italy removed a grave danger threatening Rome. The time had not come for classical civilization to be submerged under a wave of barbarism.

Marius

Meanwhile, the senatorial aristocracy also found a leader in a noble named Sulla. He, too, rose to eminence as a successful general, this time in a war between Rome and the Italian allies. It resulted from the refusal of the Senate and popular assemblies to extend Roman citizenship throughout Italy. This so-called Social War ended only when Rome promised citizenship to all Italians who returned to their allegiance. The inhabitants of nearly all the Italian towns soon received all the rights possessed by citizens of Rome (§ 74), though they could not vote or stand for office unless they visited in person the capital city. In practice, therefore, the populace of Rome still had the controlling voice in ordinary legislation.

Sulla

Marius and Sulla were rivals not only in war but also in

politics. The one was the champion of the democrats, the other, of the aristocrats. The rivalry between them finally led to civil war, with its attendant bloodshed. Sulla triumphed, thus becoming supreme in the State. Rome now came under the rule of one man, for the first time since the expulsion of the kings (§ 68). Sulla used his position of "Perpetual Dictator" only to pass a series of laws intended to restore the supremacy of the Senate. He then retired to private life and died in 78 B.C.

Rivalry of
Marius and
Sulla

81. POMPEY, CICERO, AND CÆSAR

After Sulla's death his friend Pompey was the leading figure in Roman politics. Pompey won great renown as a commander. He crushed an uprising of the Spaniards, put down a formidable rebellion in Italy of slaves, outlaws, and ruined peasants, ridded the Mediterranean of pirates, and won sweeping conquests in the Near East, where he added Syria and Palestine to the Roman dominions.

Pompey

We have seen how steadily since the days of the Gracchi the Roman State had been moving toward the rule of one man. Marius, Sulla, and Pompey each represent a step in the direction of monarchy. Yet there were still able and patriotic leaders at Rome who clung to the old order of things and did their best to uphold the fast-perishing republic. No republican statesman was more devoted to the constitution than Cicero. He came to Rome a youth without wealth or family influence, but made his way into Roman society by his social and conversational powers and by his capacity for friendship. His mind had

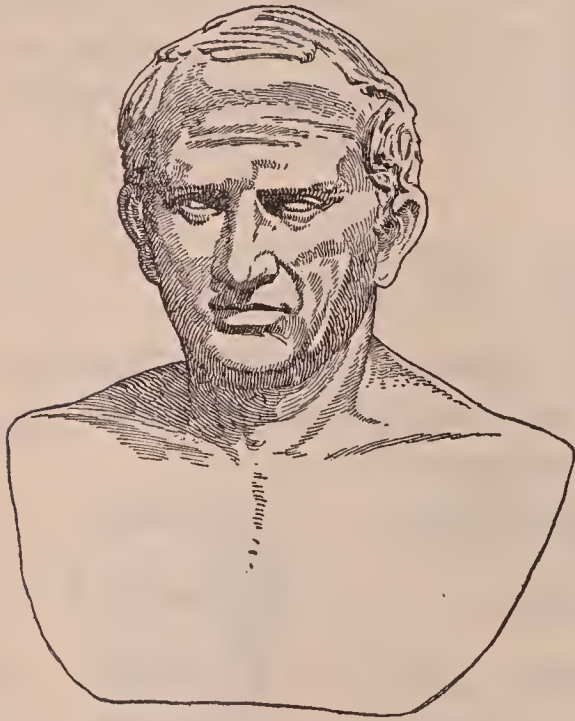


POMPEY

An original marble bust at Copenhagen; probably an authentic portrait.

Marcus Tul-
lius Cicero

been carefully trained under the influence of Greek culture; he had traveled and studied in Greece; and throughout life he loved to steal away from the tumult of the Forum and the law courts and enjoy the companionship of his books. Though the proud nobles were inclined to look down on him, Cicero's splendid eloquence soon gave him prominence at



MARCUS TULLIUS CICERO

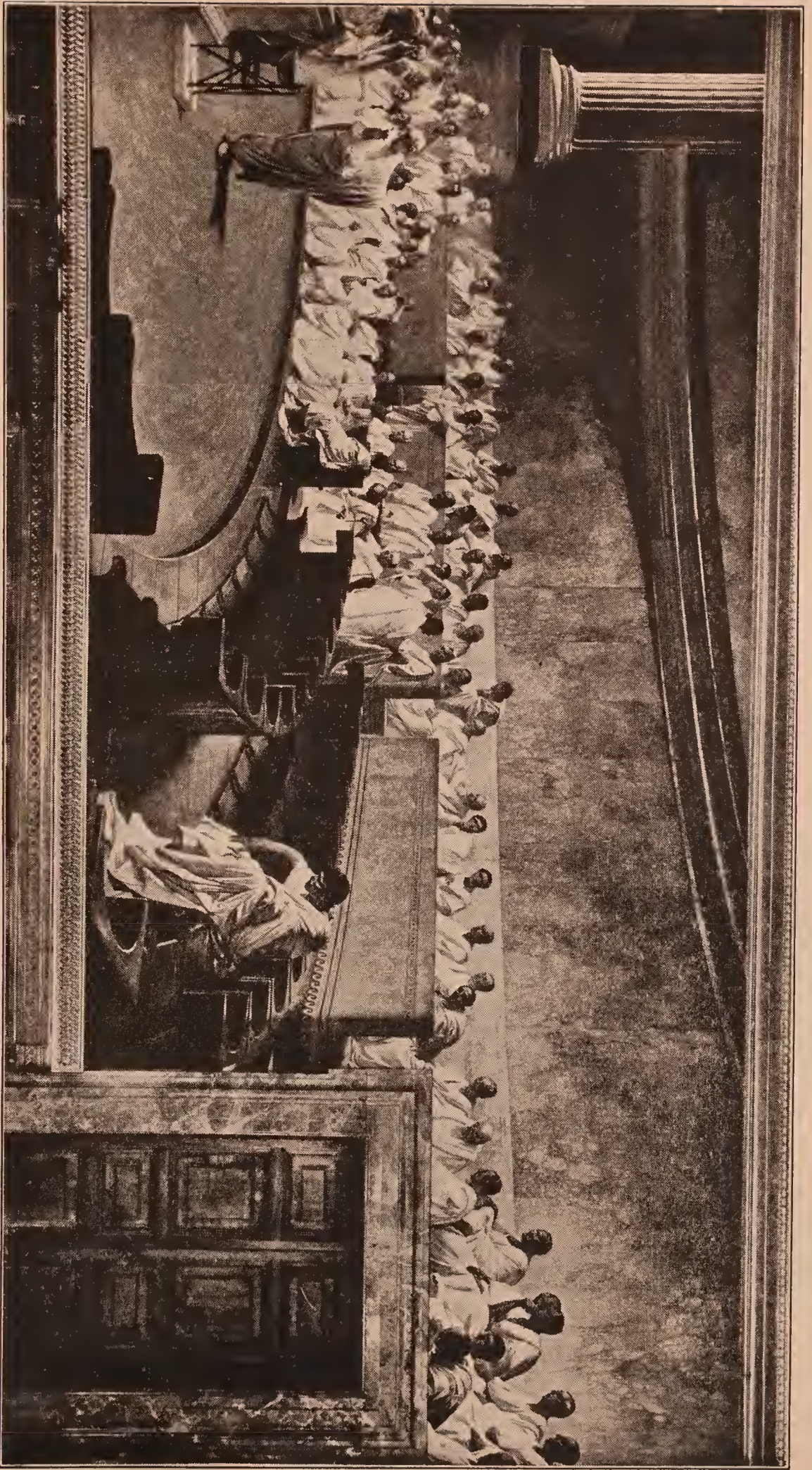
Vatican Museum, Rome

Rome. He has been accused of being a "trimmer" in politics, because he could not take sides either with the extreme democrats or with the selfish and exclusive nobles. Even some of his contemporaries used to say that Cicero sat "upon two stools." The truth seems to be that Cicero was sincerely attached to the republican government and desired to restore the good old days when the Senate represented the worth as well as the wealth of the community. He believed that Rome

might yet go back to the ideal of a free commonwealth and that Roman citizens would never accept the slave's ideal of a good but absolute master. Cicero's aims, though high, were all too impracticable in that corrupt and evil age. He lived to witness the downfall of the republic and to seal with his blood his devotion to the State. We may agree in our judgment of Cicero with the words which one of his bitter enemies pronounced over him — "A great orator, and a man who loved his country well."

Cicero rose to prominence through his prosecution of Verres, a thieving governor of Sicily. Verres had powerful friends among the nobles at Rome and counted on his influence and wealth to escape punishment. He openly boasted that he had plunder

Impeachment
of Verres,
70 B.C.



CICERO DENOUNCING CATILINE BEFORE THE ROMAN SENATE

After the painting by Cesare Maccari in the Palace of the Senate, Rome



MEETING OF ANTONY AND CLEOPATRA

After the painting by Sir Lawrence Alma-Tadema. The Greek biographer, Plutarch, tells how Cleopatra, having been summoned before Antony, came up the river Cyndus (in Asia Minor) in a barge with gilded stern and outspread sails of purple. The queen herself lay under a canopy dressed as Venus, while her maids represented sea nymphs and graces.

enough to live in luxury, even though he had to surrender two-thirds of it as fees to his lawyers and bribes to the jury. Verres had not reckoned, however, with the brilliant young advocate who took up the cause of the oppressed provincials. Cicero hurried to Sicily and there collected such an overwhelming mass of evidence that the bare statement of the facts was enough to condemn the criminal. Verres went into exile. Cicero became the head of the Roman bar. Seven years later he was elected consul.

The year of Cicero's consulship was marked by an event which throws a lurid light on the conditions of the time. Lucius Catiline, a young noble of ability, but bankrupt in character and purse, organized a conspiracy to seize Rome, murder the magistrates, and plunder the rich. He gathered about himself outlaws, slaves, landless peasants, and bankrupts — all the discontented and needy classes throughout Italy. Catiline had no purpose of reforming society; he and his associates were desperate anarchists who sought to restore their own broken fortunes by overturning the government. The spread of the insurrection was checked by Cicero, who exposed Catiline's plans in a series of speeches to the astounded Senate. Catiline then fled to his camp in Etruria and shortly afterward perished in battle, together with three thousand of his followers. Cicero now gained fresh popularity and honor. "If you have saved the republic abroad," he said to Pompey, on the latter's return from the Near East, "I have saved it at home."

Conspiracy of
Catiline,
63 B.C.

Rome at this time held another prominent leader in politics, namely, Gaius Julius Cæsar. He belonged to a noble family, but his father had favored the democratic cause and his aunt had married Marius.

Cæsar

Cæsar, as a young man, threw himself whole-heartedly into the exciting game of politics as played in the capital city. He won the ear of the multitude by his fiery harangues, his bribes of money, and his gifts of food and public shows. After spending all his private fortune in this way, he was

“financed” by the millionaire Crassus, who lent him the large sums required for a successful career as a politician.

Cæsar and Crassus, the two leaders of the democratic party at Rome, now joined with Pompey in what the Romans called a triumvirate, but what we should call a “ring.” Pompey contributed his soldiers, Crassus his wealth, and Cæsar his influence over the city mob. Supported by both the army and the people, these three men were really masters of Rome.

Cæsar was ambitious. The careers of Marius, Sulla, and Pompey taught him that the road to power at Rome lay through a military command, which would furnish an army devoted to his personal fortunes. Accordingly, after serving a year as consul, he obtained an appointment as governor of Gaul on both sides of the Alps (Cisalpine and Transalpine Gaul). The next eight years were devoted to his remarkable campaigns against the barbarous inhabitants of western Europe.

The Gauls (§ 73), as the Romans called them, were a tall, blue-eyed, fair-haired people, speaking an Indo-European language called Celtic, and occupying at this time the area now included in France, the Netherlands, Switzerland, part of Germany, and the British Isles. The Gauls did not keep written records, so that our knowledge of them comes from statements by Roman writers and from modern excavations on the sites of their settlements and burial places. As compared with the Greeks and Romans of this period, they were still barbarians, without cities and without any political life beyond loosely organized tribes.

The story of Cæsar’s campaigns in Gaul has been told by Cæsar himself in the famous *Commentaries*, still a Latin text in the schools. This book describes a series of military successes which have given the author a place among the world’s great generals. Cæsar overcame the Gallic tribes in one battle after another, twice bridged the Rhine and invaded Germany, made two military expeditions to Britain, and brought within

First
Triumvirate,
60 B.C.

Cæsar
governor of
Gaul

The Gauls
(238)

Cæsar’s cam-
paigns in
Gaul, 58–50
B.C.

the Roman dominions all the territory bounded by the Pyrenees, the Alps, the Rhine, and the Atlantic Ocean.

Cæsar's conquest of Gaul widened the map of the civilized world from the Mediterranean basin to the shores of the Atlantic. Gaul soon received and speedily Romanization of Gaul adopted the Latin language, Roman law, and the customs and religion of Rome. "Let the Alps sink," exclaimed Cicero, "the gods raised them to shelter Italy from the barbarians, but now they are no longer needed."

The death of Crassus, during Cæsar's absence in Gaul, dissolved the triumvirate. Pompey and Cæsar soon began to draw apart and at length became open enemies. Rivalry of Pompey and Cæsar Pompey had the support of the Senate, whose members believed that Cæsar was aiming at despotic power. Cæsar, on his side, had an army disciplined by eight years of fighting and devoted to his interests. Unable to compromise with the Senate, Cæsar boldly led his troops across the Rubicon, the little stream that separated Cisalpine Gaul from Italy. As he plunged into the river he exclaimed, "The die is cast." Since it was illegal to bring a provincial army into Italy, Cæsar's action meant a declaration of hostilities against the republic. The civil war that now ensued was fought in Italy, in Spain, in Macedonia, and in North Africa. It ended in the defeat and death of Pompey, the overthrow of the senatorial party, and the complete supremacy of Cæsar in the Roman State. He returned to Rome to receive from the servile Senate the title of "Father of his Country" (*Pater Patriæ*) and to enjoy the power his sword had won.

82. THE WORK OF CÆSAR

The new government which Cæsar brought into being was a monarchy in all except name. He became dic- Powers and position of Cæsar tator for life and held other republican offices, such as the consulship and censorship. He refused the title of king (*rex*), but he accepted as a civil magis-

trate the name of *imperator* (whence our “emperor”), with which the soldiers had been wont to salute a victorious general. Though he abolished none of the old republican forms, the Senate became simply his advisory council; the assemblies, his submissive agents; the consuls, prætors, and tribunes, his pliant tools. The laurel wreath, the triumphal dress, the conqueror’s scepter — all proclaimed the autocrat.

Cæsar used his power wisely and well. No sooner was domestic tranquillity assured than, with restless energy, he entered on a series of far-reaching reforms. His measures sought to remove the economic and social evils which a century of discord had made so manifest. By restricting the monthly distribution of grain to those actually in need, he tried to discourage the public charity which was making the capital city a paradise for the idle and the shiftless. By establishing great colonies beyond the sea, notably on the sites of Carthage and Corinth, he sought to provide farms for the landless citizens of Italy. Other measures were intended to bring about a revival of Italian agriculture. Cæsar’s active mind even found time to draw up a program for great public works at home and abroad, for a census of the population and resources of the Roman world, for the improvement of the coinage, and for the reformation of the calendar. His premature death put an end to most of these undertakings, but the “Julian Calendar,” based on that of old Egypt (§ 27), has come down to us.

Cæsar’s reforms in the provinces had an epoch-making character. He reduced taxes, lessened the burden of collecting them, and took into his own hands the selection of provincial magistrates. The grant of Roman citizenship to communities in Gaul and Sicily and the appointment of non-Italians to the Senate indicated Cæsar’s purpose, as rapidly as possible, to convert the provincials into Romans. The enlistment of non-Italians in the legions was another step in the same direction.

Reforms at
Rome and
in Italy

Reforms in
the provinces

Cæsar aimed to break down the barriers between Rome and her provinces, to wipe out the distinction between the conquerors and the conquered.

Cæsar did not long enjoy supreme power. A conspiracy was formed against him by a group of envious and irreconcilable nobles, who were convinced that he would never restore the republic and that, on the contrary, he intended to hand down his authority to his heir. The ringleaders were Brutus and Cassius, the one an officer who had served with Cæsar in the Gallic campaigns and the other a Pompeian supporter whom he had pardoned and given office. The conspirators struck him down in the Senate House in the year 44 B.C. He fell at the foot of Pompey's statue, pierced with no less than twenty-three wounds. His body was burnt on a pyre in the Forum, and his friend Marcus Antonius (Antony) pronounced the funeral eulogy. On the night before the assassination Cæsar had been dining with friends. The guests began to talk of death, and the question being asked, "What kind of death is best?" Cæsar answered, "That which is least expected."

Julius Cæsar, like Alexander the Great, is a colossal figure on the stage of history. Like Alexander, also, he died before his work as a statesman had hardly more than begun. His career has impressed the imagination of all later ages, and his name has given us a word, "Cæsarism," for the absolute power which he won so swiftly and kept for so brief a time. "Cæsarism" met the requirements of the situation. It provided what men wanted and needed above everything else, that is, peace. Autocracy — the rule of one strong man — is certainly preferable to anarchy, or no rule at all. Cæsar had begun to rule so well that one must regret he could not have ruled much longer. His cowardly murder did not restore the republic and served only to prolong disorder and strife within the State. As Cicero himself said, hearing the news, "The tyrant is dead; the tyranny still lives."

Assassination
of Cæsar, 44
B.C.

"Cæsarism"

83. ANTONY AND OCTAVIAN

The murderers of Cæsar called themselves the “liberators” of the republic. They thought all Rome would applaud their deed, but the contrary was true. The senatorial aristocracy remained lukewarm. The people, instead of flocking to their support, mourned the loss of a friend and benefactor. The conspirators soon found themselves in great peril. Antony, who became sole consul after Cæsar’s death, quickly made himself master of the situation. Brutus and Cassius were forced to withdraw to the eastern provinces which had been previously assigned to them by Cæsar, leaving Antony to rule Rome as his successor.

Antony
becomes
Cæsar’s
successor

Antony’s hope of reigning supreme was disturbed before long by the appearance of a new rival. Cæsar, in his will, had made his grandnephew, Octavius, his adopted son and heir. The young man, then in his nineteenth year, came to Rome, took the inheritance, and assumed the name Gaius Julius Cæsar Octavianus. Octavian, as we may now call him, easily made himself a power, winning the people by paying Cæsar’s legacies to them and conciliating the Senate by siding with it against Antony. Men now began to talk of Octavian as the destined restorer of the republic.

A rival in
the young
Octavian

Octavian, however, entertained other designs. He had never been sincere in his support of the Senate, and the distrustful policy of that body soon converted him into an active foe. From fighting Antony, Octavian turned to alliance with him. The two antagonists made up their differences, joined forces with Lepidus, one of Cæsar’s lieutenants, and then marched on Rome at the head of their legions. The city fell again under military rule. The three men then united in the Second Triumvirate with full authority by vote of the people to reorganize the government.

Second Tri-
umvirate,
43 B.C.

Brutus and Cassius, meanwhile, had been gathering their

forces and Octavian and Antony crossed over to Macedonia to meet them. The two armies came into conflict near Philippi, a city which Philip II founded and to which he gave his name (§ 48). The double battle fought here was the most considerable in Roman history up to this time. It ended in the suicide of the republican leaders and the dispersal of their troops. This was the last attempt to restore the republic by force of arms.

Battles of
Philippi,
42 B.C.

The republic had been overthrown, but it remained to be seen who would be master of the new empire, Octavian or Antony. The triumvirate lasted for more than ten years, but during this period the incompetent Lepidus was set aside by his stronger colleagues.

Division of
the Roman
world

The two remaining members then divided between them the Roman world. Octavian took Italy and the West; Antony took the East, with Alexandria as his capital.

In the western half of the empire Octavian ruled quietly and with success. He treated even political opponents with moderation and year by year became more popular with all classes. Men congratulated themselves upon the return of peace and prosperity under a second Cæsar.

Octavian in
the West

Things did not go so well in the eastern half of the empire. Antony was clever, but fond of luxury and vice. He had married a sister of Octavian, but he soon grew tired of her and put her away for the fascinating Cleopatra, queen of Egypt. The Romans were startled by tidings that to her had been given Roman territories in western Asia, on the pretext that they had once been Egyptian possessions, and that to the two sons whom she had borne Antony he had willed some of the richest Roman provinces. All this was, of course, treasonable.

Antony in
the East

Antony's conduct aroused such public indignation at Rome that the Senate deprived him of the powers which he had as triumvir and declared war on Cleopatra. The issue of the contest was not long in doubt. It was decided by a naval battle in the Bay of

Battle of
Actium,
31 B.C.

Actium, on the coast of Epirus. The fight hardly had begun before Cleopatra and Antony sailed away, leaving their fleet to take care of itself. Octavian pursued the infatuated pair into Egypt. Antony committed suicide, and Cleopatra, rather than be led a captive in a Roman triumph, followed his example. The death of Cleopatra brought the famous dynasty of the Ptolemies (§ 53) to an end. Egypt henceforth formed a province of the Roman Empire.

84. THE END OF AN EPOCH

The Romans had won dominion abroad, only to lose freedom at home. The Roman city-state, formerly a self-governing commonwealth, became transformed into an empire. Two principal causes of the transformation may be mentioned. The first cause was political strife between Roman citizens. The class struggles between rich and poor, aristocrats and commoners, offered every opportunity for unscrupulous leaders to mount to power, now with the support of the nobles, now with that of the populace. The second cause was foreign warfare, which enabled ambitious generals, supported by their soldiery, to become supreme in the government. Rome, after conquering the nations, found that she must herself submit to the rule of one man. All this development took place in little more than a century.

Roman society by 133 B.C. had been corrupted and enfeebled as the result of foreign conquest. Authority more and more tended to fall into the hands of a small class — the senatorial aristocracy. Its dishonesty and weakness soon led to efforts at reform. The attempts of the Gracchi to overthrow the Senate's position and restore popular sovereignty ended in failure. Then, in quick succession, arose a series of military leaders, who aimed to secure by the sword what was no longer to be obtained through constitutional and legal means. Marius, a great general but no politician, could only break

A century of
revolution

The revolu-
tionary move-
ment

down and destroy. Sulla, a sincere but narrow-minded statesman, could do no more than prop up the structure — already tottering — of senatorial rule. Pompey soon undid that work and left the constitution to become again the sport of rival soldiers. Cæsar, triumphing over Pompey, gained a position of unchallenged supremacy. After Cæsar's death, one-man power was permanently restored in the person of Octavian. The battle of Actium in 31 B.C. made Octavian master of the Roman world.

Republicanism thus broke down in Italy, as it had broken down in Greece (§ 47). Rome now went back to monarchy. It was the *monarchical* form of gov-^{Monarchy}ernment which Rome passed over to the peoples of Europe during the early Middle Ages.

FOR EXPLANATION

Dido	publicans	Transalpine Gaul
Punic wars	Gracchi	Rubicon
Ebro	Marius	Cæsarism
Cannæ	Sulla	Brutus
Hasdrubal	Verres	Cassius
Publius Scipio	Catiline	Second Triumvirate
Zama	Crassus	Cleopatra
provincial system	First Triumvirate	Actium

FOR DISCUSSION

1. What is meant by describing Carthage as “a dumb actor on the stage of history”? Why has she been called the “London” of the ancient world?
2. Was Rome wise in adopting a policy of expansion beyond Italy? Was she justified in adopting it?
3. Can you mention any instances in modern times of war indemnities paid by defeated nations?
4. In what respects was Carthage weak and Rome strong at the opening of the Second Punic War?
5. Contrast Hannibal's invasion of Rome with Xerxes's invasion of Greece.
6. What reasons can you give for Hannibal's early successes and final failure?

7. Who was the abler general, Alexander or Hannibal? Give reasons for your answer.
8. Comment on this statement: "As the rise of Rome was central in history, the Second Punic War was central in the rise of Rome."
9. Compare the significance of the Roman victory in the Punic wars with that of the Greek victory in the Persian wars.
10. Might Rome have extended her federal policy to her territories outside of Italy? Was a provincial system really necessary?
11. How did the position of a Roman province differ from that of (a) a foreign state allied to Rome and (b) an Italian tribe or city?
12. Would import duties on foreign grain have revived Italian agriculture?
13. Why did the cattle breeder in Italy have no reason to fear foreign competition?
14. Had the Italians triumphed in the Social War, is it likely that they would have established a better government than that of Rome?
15. Why was the rule of the Senate, unsatisfactory though it was, to be preferred to that of the Roman populace?
16. What were the aims of Cicero as a statesman? What circumstances made them impracticable at the time?
17. Compare the services of Cicero to Rome with those of Demosthenes to Athens.
18. Why is the First Triumvirate described as a "ring"? Why did it mark a distinct step toward the establishment of the empire?
19. Why can wars with savage and barbarous peoples be justified as "the most ultimately righteous of all wars"?
20. How did Cæsar's Gallic conquests aid him in his later struggle for power?
21. Was Cæsar justified in leading his army against Rome?
22. Had Pompey triumphed over Cæsar, is it likely that the republic would have been restored?
23. Why may Cæsar be called the first Roman emperor?
24. How did the Second Triumvirate differ from the First?
25. How do you account for the failure of the republican institutions of Rome?
26. Justify the statement, "In the midst of arms the laws are silent," by the facts presented in this chapter.

FOR FURTHER STUDY

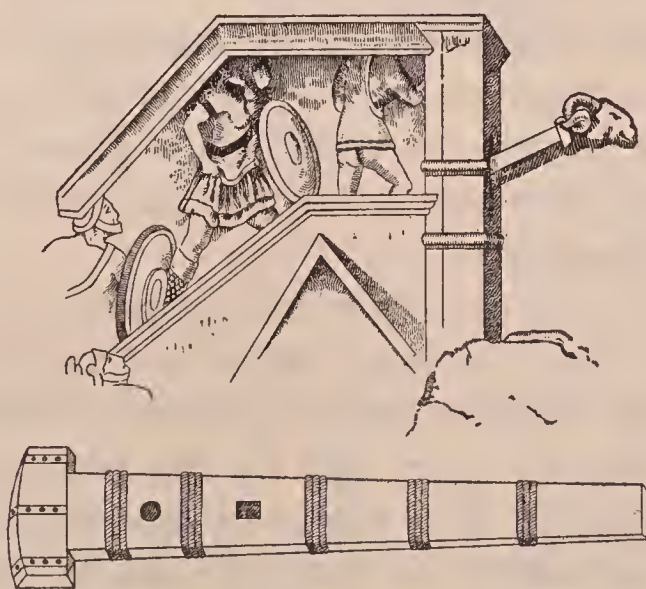
1. Identify the following dates: 264 B.C., 201 B.C., 146 B.C., 133 B.C., 44 B.C., and 31 B.C.
2. Study the territorial growth of Rome under the republic (map between pages 244-245). What parts of Europe remained unconquered by the Romans?

3. State in regard to each of the following battles: (*a*) location; (*b*) date; (*c*) opposing parties; (*d*) outcome — Cannæ, Zama, Philippi, and Actium.
4. Outline a treaty dividing the lands of the western Mediterranean between Carthage and Rome in such a way as to reduce friction between them.
5. Write an essay (500 words) on the Gracchi.
6. Prepare an oral report on our names of the months. Why is December the twelfth month instead of the tenth, as its name would indicate?
7. Prepare an oral report on the Julian Calendar and its later modification by Pope Gregory XIII.
8. Read Shakespeare's delineation of the character of Cæsar (*Julius Cæsar*, act iii, scene ii) and compare it with the account of Cæsar in this chapter.

SUPPLEMENTARY

Webster, *Readings in Early European History*, chapter xv, "Hannibal and the Great Punic War"; chapter xvi, "Cato the Censor: a Roman of the Old School"; chapter xvii, "Cicero the Orator"; chapter xviii, "The Conquest of Gaul, Related by Cæsar."

Webster and Webb, *Historical Outline Maps and Exercises: Early European History*, No. IX, The Expansion of Rome over the Mediterranean and the Formation of the Roman Empire.



A BATTERING RAM

A relief from the Arch of Septimius Severus,
Rome.

CHAPTER XI

THE MEDITERRANEAN WORLD UNDER ROMAN RULE

The Roman Empire was in essence the embryo of the modern world, and Europe and the West to-day are Rome enlarged.

— F. S. MARVIN

The Roman Empire, with its political and legal institutions, is the solid substructure upon which the later civilization of western Europe has been built.

— A. F. HATTERSLEY

85. THE EARLY EMPIRE

THE period of two hundred and eleven years, between the battle of Actium and the death of the emperor Marcus Aurelius, is known as the Early Empire. As we shall now learn, it was a time of settled government and of internal tranquillity. Except for one brief period, it was also a time of regular succession to the throne. Nearly all the emperors were vigorous and capable rulers. The peace and prosperity which they gave to the Roman world amply justify — if justification be needed — the change from republic to empire.

Few persons have set their stamp more indelibly on the pages of history than Octavian, whom we may now call by his more familiar name *Augustus* (“the Majestic”), conferred upon him by the Senate as a mark of distinction. Another title borne by him and his successors was that of *Imperator*, a title previously conferred upon Julius Cæsar. The emperor Augustus enjoyed practically unlimited power, since he was commander-in-chief of the army. He took care, however, to conceal his authority under

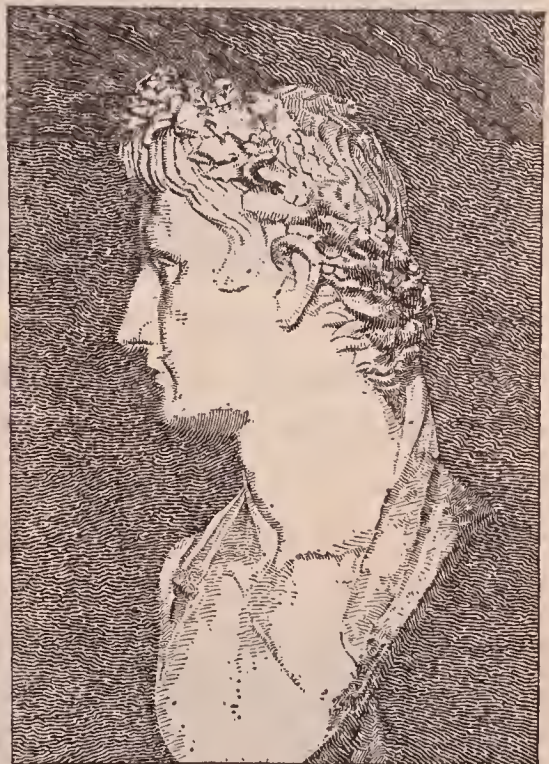
legal forms and to pose as a republican magistrate holding office by appointment of the Senate and the Roman people. An American president would have a somewhat similar position if he ruled for life instead of for four years, selected the members of Congress, and named his successor. Augustus thus gave up the externals, only to keep the essentials, of monarchy.

The Roman Empire in the age of Augustus girdled the Mediterranean basin and spread over three continents.¹ On the west and south it found natural barriers in the Atlantic Ocean and the Sa-

hara Desert. On the east the Euphrates River divided it from the kingdom of the Parthians. The northern frontier, beyond which lay the Germanic barbarians, required additional conquests for its protection. Augustus, therefore, annexed the districts south of the Danube, thus securing the entire line of this wide, impetuous stream as a boundary. Between Gaul and Germany the boundary continued to be the Rhine. The failure of Augustus and his successors to annex any territory beyond the Rhine meant that the Germans were not to be Romanized as were their neighbors, the Celts of Gaul (§ 81).

The clash of arms on the distant frontiers scarcely disturbed the serenity of the Roman world. The Augustan Age was an age of peace and prosperity. The emperor, with unwearied devotion, turned to the task of ruling wisely

The empire
under
Augustus



AUGUSTUS

Glyptothek, Munich

An idealized portrait of the emperor. He wears the "civic crown" awarded to him by the Senate in 27 B.C. This was a token that his triumph over Antony had saved the lives of his countrymen.

¹ See the map between pages 276-277.

and well his vast dominions. He followed the example of Julius Cæsar in his insistence on just government of the provincials. In Italy he put down brigandage, repaired the public highways, and planted many colonies in unsettled districts. In Rome he established a regular police service, organized the supply of grain and water, and continued, on a larger scale than ever, the public games. His public works were so numerous that he could boast he had "found Rome of brick and left it of marble." He was also a generous patron of literature, and some of the most famous Latin authors gave splendor to his reign (§ 98). Augustus, furthermore, was very successful as a religious reformer. He restored numerous temples that had fallen into decay, revived the ancient sacrifices, and celebrated once more the festivals that had been neglected. These reforms infused new vigor into the Roman religion.

Even during the lifetime of Augustus, worship had been offered to him by the provincials. The Senate after his death in 14 A.D. gave him divine honors and enrolled his name among the gods. Temples rose in every province to the deified Augustus, and altars smoked with sacrifices to him. Emperor worship, though so strange to us, was not unnatural in the first century A.D. Eastern peoples had long been wont to revere their kings (§ 19). The Greeks in their hero cults (§ 34) raised to divinity after death those who had founded cities or had done deeds of splendid service to mankind. The custom of ancestor worship (§ 70) also prepared the Roman mind to adore the memory of the emperor, the father of the State. Emperor worship spread rapidly over the ancient world and helped to unite all classes in allegiance to the new government.

For more than half a century following the death of Augustus his place was filled by four emperors who, either by descent or adoption, claimed kinship with himself and the mighty Julius. They are known as the Julian and Claudian Cæsars. None of these princes had the commanding ability of Augustus, but two



JULIUS CAESAR

A bust in the British Museum, London



AUGUSTUS

A bust in the Museum of Fine Arts, Boston



THE FLAVIAN AMPHITHEATER (COLOSSEUM)

The Colosseum rises in four stories, of which the three lowest are pierced by arches and decorated with "engaged" columns in the Doric, Ionic, and Corinthian orders, respectively. The topmost story, bringing the total height to 157 feet, seems to have been a later addition. No less than 80 entrances and an extensive system of staircases made it possible to enter and leave the building quickly. There is said to have been a total seating accommodation for about 45,000 persons. The spectators sat on four ranges of seats corresponding very closely in level with the four stories of the exterior. The lowest tier of seats was generally reserved for the more distinguished citizens, the second tier was occupied by the middle class, the third by the poor, and the uppermost benches by women. A high wall with an iron grating surrounded the arena. Despite the enormous mass of the present ruins, probably two-thirds of the original materials have been carried away to be used in other buildings. On the right of the Colosseum is seen the Arch of Constantine.

of them (Tiberius and Claudius) were excellent rulers, who ably maintained the standards set by that great emperor. The other two (Caligula and Nero) were vicious tyrants, the recital of whose follies and crimes occupies much space in the works of ancient historians. Fortunately, their doings and misdoings exerted little influence outside the circle of the imperial court and the capital city. Rome itself might be disturbed by conspiracy and bloodshed, but Italy and the provinces kept their prosperity.

The reign of Claudius was marked by the beginning of the extension of the empire over Britain. The nearness of the island to Gaul, already thoroughly Romanized, Conquest of Britain brought it within the sphere of Roman influence.

The thorough conquest of Britain proved to be no easy task. It was not until the close of the first century that the island, as far as the Scottish Highlands, was brought under Roman sway. As the province of *Britannia* it remained a part of the empire for more than three hundred years, becoming in this time almost as completely Romanized as Spain (§ 78) and Gaul (§ 81). Northern Scotland (*Caledonia*) and Ireland (*Hibernia*) the Romans never attempted to conquer.

During Nero's reign half of Rome was burned to the ground by a great fire which raged for a week. A new Rome speedily arose. It was a much finer city than the old, with Burning of Rome, 64 wide, straight streets instead of narrow alleys, and houses of good stone in place of wooden hovels. Except for the loss of the temples and public buildings, the fire was a blessing in disguise.

The dynasty that traced its descent from Julius and Augustus became extinct with the death of Nero. No one could legally claim the vacant throne. The Senate, The Flavian Cæsars which in theory had the appointment of a successor, was too weak to exercise its power. The imperial guard and the legions on the frontiers, profiting by the disorder, placed their own candidates in the field. The Roman world fell into anarchy, and Italy became once more the seat of civil war. The throne was finally secured by an able general,

Flavius Vespasianus, supported by the armies of the eastern provinces. He and his two sons, Titus and Domitian, are called the Flavian Cæsars.

The Jews, ever since Pompey's campaigns in the Near East (§ 81), had been subject to Rome, and Palestine had formed a part of the province of Syria. During Vespasian's reign a Jewish revolt was crushed and Jerusalem, after a terrible siege of six months, was captured by the emperor's son, Titus. It is said that one million Jews perished during the siege and that one hundred thousand were sold into slavery. The Holy City was destroyed and a Roman camp was pitched upon the spot. We may still see in Rome the triumphal arch erected by Titus to commemorate his victory.

Capture of
Jerusalem,
70

The reign of Titus is chiefly memorable for the destruction of Pompeii and Herculaneum, two cities at the foot of Mount Vesuvius near Naples. The volcano, which had been inactive for centuries, broke forth in a mighty eruption and covered Pompeii with cinders, small stones, and ashes to an average depth of eighteen to twenty feet. Herculaneum was overwhelmed by the same volcanic deposits, but these, being drenched with water, hardened into a sort of rock, which ranges from forty to more than one hundred feet in thickness. The unfortunate cities were completely entombed, and in time their very location was forgotten. The site of Pompeii was accidentally discovered in 1748, and since then excavations have laid bare a large part of the ancient city, with its streets, shops, baths, temples, and theaters. The visitor there gains a vivid impression of Roman life during the first century of our era. Little excavation has yet been done at Herculaneum.

Destruction
of Pompeii
and Herculaneum, 79

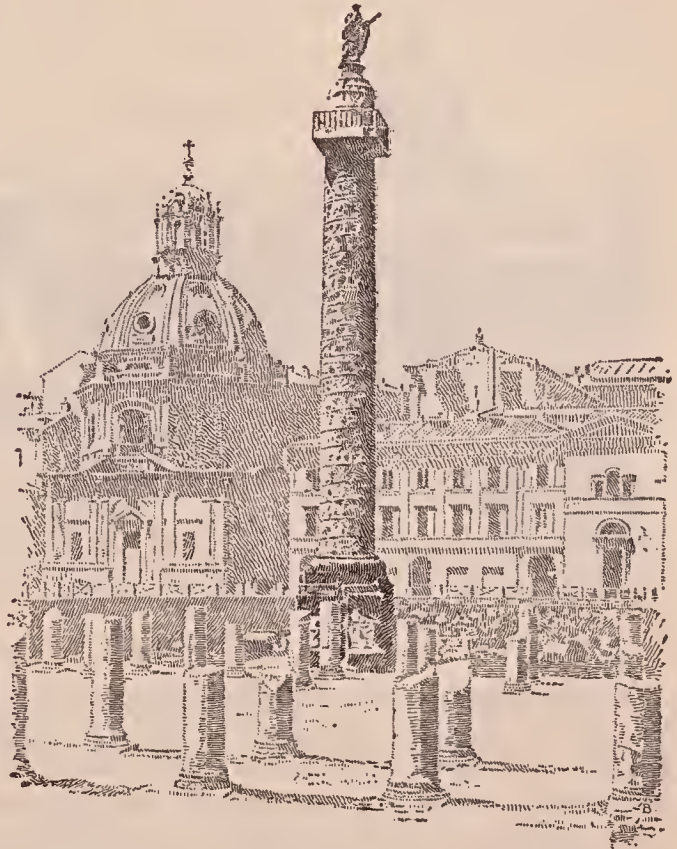
The five rulers—Nerva, Trajan, Hadrian, Antoninus Pius, and Marcus Aurelius—whose reigns cover the greater part of the second century, are sometimes called the Antonine Cæsars, because two of them bore the name Antoninus. They are better known as the "Good Emperors," a title which well describes them. Under their

The "Good
Emperors"

just and beneficent government the empire reached its greatest prosperity.

The emperor Trajan rivaled Julius Cæsar in military ability and enlarged the Roman world to the widest limits it was ever to reach.¹ His first campaigns were against the barbarous Dacians, who formed a kingdom north of the Danube. They were thoroughly subdued after a hard struggle. Thousands of colonists settled in Dacia and brought with them Roman civilization. The modern name of this country (Rumania) and the Latinized language of its inhabitants bear witness to Rome's abiding influence there. Trajan's campaigns in the Near East had less importance, though in appearance they were more splendid. He conquered Armenia and the Tigris-Euphrates Valley. To hold in subjection such distant regions only increased the difficulty of guarding the frontiers. Trajan's successor, Hadrian, abandoned them.

Hadrian distinguished himself as an administrator. He may be compared with Augustus in his love of peace and in his care for the interests of the provincials. Hadrian made two long journeys throughout the Roman



COLUMN OF TRAJAN

Near the Forum of Trajan at Rome stands the marble column (about 124 feet in height) which that emperor set up as a memorial to himself and at the base of which his ashes were deposited. A bronze statue of Trajan, formerly occupying the top of the monument, has been replaced by a statue of St. Peter. The column is decorated with a continuous spiral relief representing 154 scenes from the Dacian War. About 2500 separate human figures, besides many figures of animals, are included in this remarkable collection. The broken columns belonged to the Basilica Ulpia, also erected by Trajan.

¹ See the map between pages 276-277.

world. On the frontiers he built fortresses and walls; in the provinces he raised baths, aqueducts, theaters, and temples. Scarcely a city throughout the empire lacked some monument to his generosity. Hadrian left behind him the memory of a prince whose life was devoted to the public welfare — the first servant of the State.



THE MAUSOLEUM OF HADRIAN

This huge structure is on the right bank of the Tiber and opposite what was once the Campus Martius. It was begun by Hadrian in 136 as a tomb for himself and his successors. During the Middle Ages it was turned into a castle, which the popes used as a fortress. The building rests on a vast square base, above which rises a cylindrical colonnaded story and a conical roof. A second story has disappeared, together with the marble facing of the tomb and the many statues which ornamented it. The present name, "Castle of the Angel" (*Castel' Sant' Angelo*), arose from the legend that the archangel Michael, when a great plague raged in Rome during the sixth century, had been seen above the building sheathing his fiery sword as a sign that the wrath of the Lord was satisfied. A statue of the archangel now crowns the monument. The bridge across the Tiber was also built by Hadrian.

The last of the "Good Emperors," Marcus Aurelius, was a thinker and a student, but he enjoyed little opportunity for meditation. His reign was filled with an almost uninterrupted series of campaigns against the Parthians on the Euphrates and the Germans on the Danube and the Rhine. These wars revealed the weakness of the frontiers and the rapidly growing strength of the barbarians outside the empire. They were still going on, when Marcus died of fever in his camp at

Marcus Aurelius, the philosopher on the throne

Vienna (*Vindobona*). He must have felt, as he closed his eyes forever, that the age of peace and prosperity was drawing to a close and that evil days were now in store for Rome.

86. THE LATER EMPIRE

The period called the Later Empire covers the two hundred and fifteen years from the death of the emperor Marcus Aurelius to the final division of the Roman world From 180 to at the death of Theodosius I. It formed, in gen- 395eral, a period of decline. The very existence of the empire was threatened, from within and from without. The armies on the frontiers often set up their favorite leaders as contestants for the throne, thus provoking civil war. Ambitious governors of distant provinces sometimes revolted against a weak or unpopular emperor and tried to establish independent states. The Germans took advantage of the unsettled condition of affairs to make constant inroads. About the middle of the third century it became necessary to surrender to them the great province of Dacia, which Trajan had won. A serious danger also appeared in the Near East, where the Persians endeavored to recover from Roman hands the Asiatic provinces which had once belonged to the old Persian realm. The Persians failed to make any permanent conquest of Roman territory, but their constant attacks weakened the empire at the very time when the northern barbarians had again become a menace.

The rulers who occupied the throne during the first half of this troubled period are commonly known as the "Soldier Emperors," because so many of them owed their The "Soldier position to the swords of the legionaries. Em- Emperors"peror after emperor followed in quick succession, to enjoy a brief reign and then to perish in some sudden insurrection. Within a single year (237-238) six rulers were chosen, worshiped, and then murdered by their troops. "You little know," said one of these imperial phantoms, "what a poor thing it is to be an emperor." The government seemed to

be on the verge of collapse near the close of the third century. The crisis brought forth a savior in the person of Diocletian.

Diocletian entered the army as a common soldier, rose to high command, and fought his way to the throne. A strong, ambitious man, Diocletian resolutely set himself to the task of remaking the Roman government. His success in this undertaking entitles him to rank, as a statesman and administrator, with Julius Cæsar and with Augustus.

The reforms of Diocletian were meant to remedy those weaknesses in the imperial system disclosed by the disasters

Reign of
Diocletian,
284-305



GOLD MEDALLION OF DIOCLETIAN

British Museum, London

On one side, the head of the emperor. On the other side, a figure of Jupiter with thunderbolt and scepter and near him the eagle.

of the preceding century. In the first place, experience showed that the empire was unwieldy. There were the distant frontiers on the Rhine, Danube, and Euphrates to be guarded; there were all the provinces to be governed. A single ruler, however able and energetic, had more than he could do. In the second place, the succession to the imperial throne was uncertain. Now an emperor named his successor, now the Senate elected him, and now the swords of the legionaries raised him to the purple. Such an unsettled state of affairs constantly invited those struggles between rival pretenders which had so nearly brought the empire to destruction.

Weaknesses
in the im-
perial system

Diocletian began his reforms by adopting a scheme for

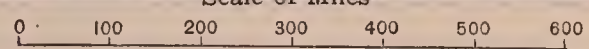


THE ROMAN EMPIRE

at its Greatest Extent

Under TRAJAN, 98-117 A.D.

Scale of Miles



0° 5° 10° 15°



“Partnership Emperors.” He shared the Roman world with a trusted lieutenant named Maximian. Each was to be an *Augustus*, with all the honors of an emperor. “Partnership Emperors” Diocletian ruled the East; Maximian ruled the West. Further partnership soon seemed advisable, and so each *Augustus* chose a younger associate, or *Cæsar*, to aid him in the government and at his death or abdication to become his heir. The burdens of the government would henceforth be borne by four men, and the empire, it was hoped, would never be left without legal heirs to the throne.

Diocletian also remodeled the provincial system. The entire empire, including Italy, was divided into one hundred and one provinces, grouped into thirteen dioceses and four prefectures. Henceforth a regular gradation of public officials reached from the lowest provincial magistrates to the governors of the provinces, the vicars of the dioceses, the prefects of the prefectures, and finally to the emperors themselves. The Roman Empire thus became a *centralized* monarchy.

The Roman Empire also became an *absolute* monarchy. The emperors, from Diocletian onward, bore the title of *Dominus* (“Lord”). They were treated as gods. Everything that touched their persons was sacred. They wore a diadem of pearls and gorgeous robes of silk and gold, like those of Asiatic monarchs. They filled their palaces with a crowd of fawning, flattering nobles, and busied themselves with an endless round of stately and impressive ceremonials. Such pomps and vanities, which former Romans would have thought degrading, helped to inspire reverence among the servile subjects of a later age. If it was the aim of Augustus to disguise, it was the aim of Diocletian to display, the unbounded power of a Roman emperor.

There can be little doubt that Diocletian’s reforms helped to prolong the existence of the empire. In one respect, however, they must be pronounced a failure. They did not end the disputes about the succession. Only two years after

Diocletian abdicated the throne there were six rival pretenders for the title of *Augustus*. Their dreary struggles continued, until at length two emperors were left — Constantine in the West, Licinius in the East. After a few years of joint rule another civil war made Con-

Constantine,
sole emperor



GOLD MEDALLION OF CONSTANTINE

British Museum, London

On one side, the bust of the emperor, laurel-crowned, dressed in the imperial cloak, and holding a scepter and a globe. On the other side, the emperor in consular garb, with globe and scepter.

stantine supreme. The Roman world again had a single master.

Constantine was an able general and a wise statesman. Two events of lasting importance have made his reign memorable. It was Constantine who recognized Christianity as one of the religions of the empire and thus paved the way for the triumph of that faith over the ancient paganism. His work in this connection will be discussed in a later chapter. It was Constantine, also, who established a new capital for the Roman world at Byzantium (§ 38) on the Bosphorus. He christened it "New Rome," but it soon took the emperor's name as Constantinople, the "City of Constantine."

Several good reasons could be urged for the removal of the world's metropolis from the Tiber to the Bosphorus. The Roman Empire was ceasing to be one empire. Constantine wanted a great city for the eastern half to balance Rome in the western half. Again, Constantinople, far more than

Reign of Con-
stantine, 324-
337

Rome, was the military center of the empire. Rome lay too far from the vulnerable frontiers; Constantinople occupied a position about equidistant from the Germans on the lower Danube and the Persians on the Euphrates. Finally, Constantine believed that Christianity, which he wished to become the prevailing religion, would encounter less opposition and criticism in his new city than at Rome, with its pagan atmosphere and traditions.

Foundation of Constantinople



Constantinople was to be not simply a new seat of government but also distinctively a Christian capital. Such it remained throughout the Middle Ages (§ 162).

After the death of Constantine the Roman world again entered on a period of disorder. The inroads of the Germans across the Danube and the Rhine threatened the European provinces of the empire with dissolution. The outlook in the Asiatic provinces, overrun by the Persians, was no less gloomy. Meanwhile, the

Successors of Constantine

eastern and western halves of the empire tended more and more to grow apart. The separation between the two had become well marked by the close of the fourth century. After the death of the emperor Theodosius I (395) there came to be in fact, if not in name, a Roman Empire in the East and a Roman Empire in the West. The dividing-line between them is traced on the map.¹

The Roman Empire in the East, though attacked by enemies from without and weakened by civil conflicts from within, managed to endure for over a thousand years. The Roman Empire in the West, on the contrary, moved rapidly to its end at the hands of the Germanic barbarians. The story of their invasions is reserved for a later chapter. We may now take a survey of the Mediterranean world under Roman rule during the four centuries between Augustus and Theodosius I.

The two
empires after
395

87. THE PROVINCES

The Roman Empire was a civilized state girt about by barbarian foes. Where natural barriers of river, sea, or desert did not suffice, the empire found a sure defense in the standing army, which policed the provinces and guarded every point of danger on the long frontier. This army, under Augustus, consisted of twenty-five legions, numbering, with the auxiliary forces, about three hundred thousand men. Its membership was drawn largely from the border provinces, often from the very countries where the soldiers' camps were fixed. Though the army became less and less Roman in blood, it always kept in character and spirit the best traditions of Rome. The long intervals of peace were not passed by the soldiers in idleness. They built the great highways that penetrated every region of the empire, spanned the streams with bridges, raised dikes and aqueducts, and taught the border peoples the arts of civilization. It was due, finally, to the labors of the legion-

The standing
army

¹ See the map, page 279.

aries that the most exposed parts of the frontiers were provided with an extensive system of walls and ramparts.

The policy of at once marking and protecting the frontier by fortifications dated from the reign of Augustus. Later emperors completed a gigantic scheme of defense for the exposed region between the Danube and the Rhine. A rampart of earth and stone, a palisade of stakes, a deep ditch, and a chain of forts and watch towers were constructed for three hundred and thirty-six miles between the upper waters of the two rivers. The remains of these works exist to-day.¹ There were also two great walls in northern Britain to guard that province against the inroads of the barbarians.

The Roman system of roads received its greatest extension during the imperial age. The principal trunk lines began at the gates of Rome and radiated thence to every quarter of the empire. Along these highways sped the couriers of the Cæsars, carrying dispatches and making, by means of relays of horses, as much as one hundred and fifty miles a day. They resounded to the tramp of the legionaries passing to their stations on the distant frontier. Travelers by foot, horseback, or litter journeyed on them from land to land, employing the maps which described routes and distances. Traders used them for the transport of merchandise and so they became important arteries of commerce. Roman roads were the railways of antiquity.



A LEGIONARY

From a monument of the imperial age. The soldier wears a metal helmet, a leather doublet with shoulder-pieces, a metal-plated belt, and a sword hanging from a strap thrown over the left shoulder. His left hand holds a large shield, his right, a heavy javelin.

¹ See the illustration, page 346.

The principal roads in the provinces are shown on the map.¹ The city of Aquileia (modern Trieste) was the starting point for several important routes which led down the eastern side of the Adriatic into Greece and across the Balkan peninsula into Asia Minor. Thence other routes penetrated the interior as far as the Euphrates and Tigris rivers, while still others passed through Syria and Palestine into Egypt. A long highway followed the northern coast of Africa to the Strait of Gibraltar and connected the cities of Alexandria, Cyrene, and Carthage. Spain, Gaul, the Danubian provinces, and Britain were also well supplied with roads. Traces of the Roman occupation are still found along these highways: the coins of a treasure chest; images of pagan gods; inscriptions on tombs and altars; and sometimes the walls of a soldiers' camp, now marked by grassy mounds.



A ROMAN VEHICLE
Representation on a coin.

now marked by grassy mounds.

The Roman Empire, at its widest extent in the second century, included forty-three provinces. The imperial government conferred on them great and lasting benefits. They were shielded from barbarian invasion; they were brought into close contact through the opportunities for travel and trade; and they were given good government.

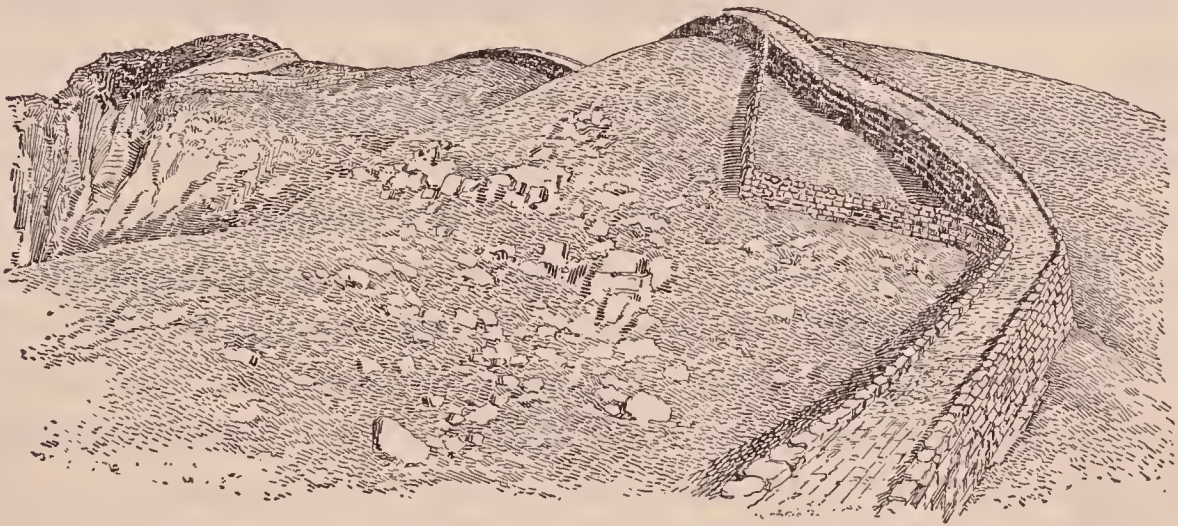
The grant of Roman citizenship to all Italians after the Social War (§ 80) only increased for a time the contrast between Italy and the provinces. Cæsar's legislation began, however, the work of uniting the Roman and the provincial (§ 82). More and more the emperors followed in his footsteps. The extension of Roman citizenship was a gradual process covering two centuries. Claudius gave the franchise to a large part of Gaul. Hadrian, himself a provincial from Gaul, completely

Provincial government

Extension of Roman citizenship

¹ See the map between pages 276–277.

enfranchised his native country. It was left for the emperor Caracalla, early in the third century, to take the final step. In 212 he issued an edict which bestowed Roman citizenship on all free-born inhabitants of the provinces. Gauls, Britons, Spaniards, North Africans, Egyptians, Jews, Syrians, and Greeks were henceforth Romans equally with the peoples of Italy. It is not probable that Caracalla took this step from any statesmanlike motive. His purpose was to increase the revenue, especially by the tax on inheritances, to which only Roman citizens were liable. The fact remains, however,



WALL OF HADRIAN IN BRITAIN

The emperor Hadrian, or one of his successors, raised a solid wall of concrete, faced with cut stone, between the Tyne River and the Solway Firth, a distance of about seventy-three miles. This wall is from six to eight feet thick and was originally about seventeen feet high. A deep ditch on the north side of the wall, another ditch and an earthen rampart on the south of it, and a broad road lined with numerous forts and seventeen military camps completed the defenses. The view shows a well-preserved section of the wall near Housesteads, in Northumberland.

that his famous edict completed the work, begun so many centuries before, of making Roman all the Mediterranean world.

The gift of complete citizenship, though it increased the burden of taxation, brought no slight advantage to those who possessed it. A Roman citizen could not be maltreated or punished without a legal trial before Roman courts. If accused in a capital case, he could always protect himself against an unjust decision by an “appeal to Cæsar”; that is, to the emperor at Rome. We

Privileges
of Roman
citizens

know from the New Testament that St. Paul, a native of Tarsus in Asia Minor, throughout his travels claimed the rights of citizenship and that on one occasion, when on trial for his life, he appealed to the emperor from the sentence of a provincial governor (§ 101). Wherever he lived, a Roman citizen enjoyed, for both his person and his property, the protection of Roman law.

88. THE ROMAN LAW AND THE LATIN LANGUAGE

The Romans were the most legal-minded people of antiquity. It was their mission to give laws to the world. The Improvement of Roman law code of the Twelve Tables (§ 71), which they framed almost at the beginning of the republic, long remained the basis of their legal system. This code was so harsh, technical, and brief that it could not meet the needs of a progressive State. The Romans gradually improved their legal system, especially after they began to rule over conquered nations. The disputes which arose between citizens and subjects were decided by the prætors or provincial governors in accordance with what seemed to them to be principles of justice and right. These principles found a place in Roman law, together with many rules and observances of foreign peoples.

Roman law thus became exact, impartial, liberal, and humane. It limited the use of torture to force confession Character of Roman law from persons accused of crime. It protected the child against a father's tyranny. It provided that a master who killed a slave should be punished as a murderer, and even taught that all men are originally free by the law of nature and therefore that slavery is contrary to natural right. Justice it defined as "the steady and abiding purpose to give every man that which is his own." As we shall learn later (§ 161), Roman law passed over to the Middle Ages and has come down to modern times.

The conquest by Latin of the languages of the world is almost as interesting and important a story as the conquest by

Rome of the nations of the world. Latin, at first, was the speech of only the people of Latium. Beyond the limits of Latium, Latin came into contact with the many different languages spoken in early Italy. Some Latin in Italy of them, such as Greek and Etruscan, soon disappeared from Italy after Roman expansion, but those used by native Italian peoples showed more power of resistance. It was not until the last century B.C. that Latin was thoroughly established in the central and southern parts of the peninsula. After the Social War (§ 80) the Italian peoples became citizens of Rome, and with Roman citizenship went Latin speech.

The Romans carried their language to the barbarian peoples of the West, as they had carried it to Italy. Their missionaries were colonists, merchants, soldiers, and public officials in the western provinces. The Latin Latin in the western provinces spoken by them was eagerly taken up by the rude, unlettered natives, who tried to make themselves as much like their conquerors as possible. This provincial Latin was not simply the language of the upper classes; the common people themselves used it freely, as we know from thousands of inscriptions found in western and central Europe. In the countries that now make up Spain, Portugal, France, Belgium, Switzerland, Austria, Rumania, and England the old national tongues were abandoned for the Latin of Rome.

The decline of the Roman Empire did not bring about the downfall of the Latin language in the West. It became the basis of the so-called Romance languages — Romance languages Italian, Spanish, Portuguese, French, and Rumanian — which developed in the Middle Ages out of the Latin spoken by the common people of Italy and the provinces. Our English language, though in the main derived from the speech of the Germanic invaders of Britain, contains so many words of Latin origin that we can scarcely utter a sentence without using some of them. The rule of Rome has passed away; the language of Rome survives to enrich the intellectual life of mankind.

89. THE CITIES

The peace and prosperity which the Mediterranean world enjoyed during the first two centuries of our era fostered the growth of cities. Some had earlier been native settlements, such as those in Gaul before the Roman conquest. Others were the splendid Hellenistic cities in the Near East (§ 53). Many more were of Roman origin, arising from the colonies and fortified camps in which citizens and soldiers had settled. Rome was the largest of these cities, her population being estimated at between one and two millions. Alexandria came next with more than half a million people. Syracuse ranked as the third metropolis of the empire. Italy contained such important towns as Genoa, Florence, Verona, Milan, and Ravenna. In Gaul were Marseilles, Arles, Nîmes, Bordeaux, Lyons, Strasbourg, Cologne, and Mainz. In Spain were Barcelona, Cadiz, Cartagena, and Seville. In Britain, York and London were seats of commerce, Chester and Lincoln were military colonies, and Bath was celebrated then, as now, for its medicinal waters. Carthage had risen in new splendor from its ashes. Athens and Corinth were still homes of Greek art and Greek culture. Western Asia included such ancient and important centers as Pergamum, Smyrna, Ephesus, Rhodes, and Antioch. The student who reads in his New Testament the *Acts of the Apostles* will get a vivid impression of some of these great capitals.

Every city was a miniature Rome, with its forum and senate-house, its temples, theaters, and baths, its circus for racing, and its amphitheater for gladiatorial combats. Most of the cities enjoyed an abundant supply of water, and some had good sewer systems and well-paved, though narrow, streets. The excavations at Pompeii (§ 85) have revealed to us the appearance of one of these ancient cities. What we find at Pompeii was repeated on a more splendid scale in hundreds of places from the Danube to the Nile, from Britain to Arabia.

The cities of Roman origin, especially those in the western provinces, copied the municipal system of Rome. Each had a council, or senate, and a popular assembly which chose the magistrates. These officials were generally rich men; they received no salary and, in fact, had to pay a large sum on entering office. The Roman system of city government descended to the Middle Ages (§ 176) and so passed over to our own day.

Local politics excited the keenest interest. Many of the inscriptions found on the walls of Pompeii are election placards recommending particular candidates for office.

Some statements are very much to the point, as, “Vote for Gaius Julius Polybius, he provides fine bread,” or “Vote for Bruttius Balbus, he will manage the city treasury well.” To ridicule a candidate some one wrote, “All the sleepy men nominate Vatia as ædile.” Even women took part in political contests. Distribution of grain, oil, and money were made to needy citizens in imitation of the bad Roman practice. There were public banquets, imposing festivals, wild-beast hunts, and bloody contests of gladiators, like those at Rome.

The cities were not supported by the imperial revenues, or, as in our own age, out of direct taxes levied on the citizens. Much income came from mines, quarries, and other public property. Private individuals, however, bore a large share of the expenditures for pavements, buildings, education, feasts, and games. Heavy contributions for such purposes were expected from all who held the honor of a magistracy. A law was even passed forbidding a candidate to promise great benefactions to the voters, unless, after election, he carried them out. There was also much unselfish giving. Wealthy men were glad to win the applause of their fellows by splendid donations. Many of the emperors also made gifts for civic purposes. There probably never has been a period in the world's history, unless it is our own, when wealth was more generally regarded as a sacred trust for the benefit of society at large.

90. COMMERCE AND INDUSTRY

The first two centuries of our era also formed the golden age of Roman commerce. Augustus and his successors kept the seas free from pirates, built lighthouses and improved harbors, policed the highways, and made travel by land both speedy and safe. An imperial currency¹ replaced the various national coinages with their limited circulation. The vexatious import and export duties, levied by different countries and cities on foreign products, were swept away. Free trade flourished between the cities and provinces of the Roman world.

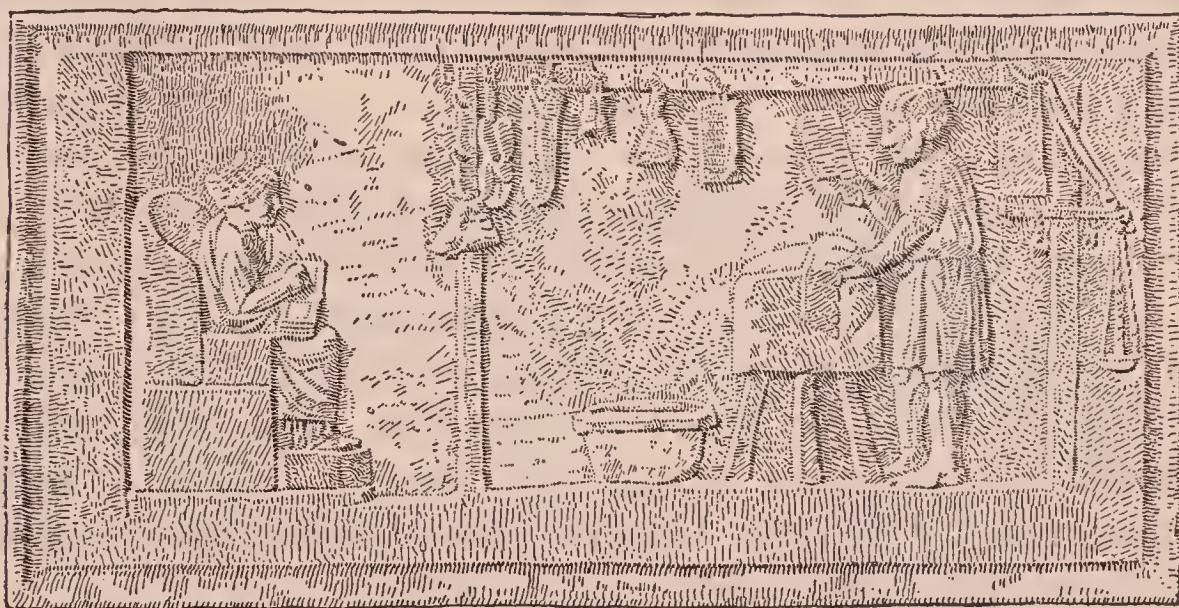
Roman commerce followed, in general, the routes which had been used by Phœnicians and Greeks. The annexation of Gaul, Britain, and the districts north and south of the Danube opened up trade channels between western and central Europe and the Mediterranean basin. Imports from the Far East reached the Mediterranean either by caravan through Asia or by ships which sailed across the Indian Ocean to the Persian Gulf and the Red Sea.

The importation and disposal of foreign goods at Rome furnished employment for many thousands of traders. There were great wholesale merchants whose warehouses stored grain and all kinds of merchandise. There were also many retail shopkeepers. They might be sometimes the slaves or freedmen of a wealthy noble, who supplied them with capital but himself kept in the background. Sometimes they were men of free birth. The feeling that petty trade was unworthy of a citizen, though strong in republican days, tended to disappear under the empire.

The members of a particular craft or profession often banded together into what may be called a guild. There were guilds of butchers, bakers, weavers, shoemakers, jewelers, painters, musicians, and even of gladiators. The Roman emperors looked with suspicion on these associations, as possible centers of conspiracy or disorder, and

¹ See the plate facing page 204.

required them to be licensed. The guilds were not organized, as are our trade unions, to secure higher wages and shorter hours by strikes or threat of strikes. They seem to have existed chiefly for social and religious purposes. Each guild had its clubhouse for official meetings and banquets. Each one had its special deity, such as Vesta, the fire goddess, for bakers, and Bacchus, the wine god, for innkeepers. Every year the guildsmen held a festival in honor of their patron and marched through the streets with banners and the emblems of their trade. Nearly all the guilds had as one main



A BUTCHER'S SHOP

Albertinum, Dresden

A tomb relief of the imperial age, from Rome. The inside of the shop is shown, with the butcher at work and with his wife writing accounts.

object the provision of a proper funeral and tomb for deceased members. The humble laborer found some consolation in the thought that he belonged to a club of friends and fellow workers who after death would give him decent burial and keep his memory green.

Free workingmen throughout the Roman world seem to have led a fairly comfortable existence. They were not forced to labor for long hours in grimy, unwholesome factories. Slums existed, but no sweatshops. If wages were low, so also was the cost of living.

Life of the
working
classes

Wine, oil, and wheat flour were cheap. The public baths

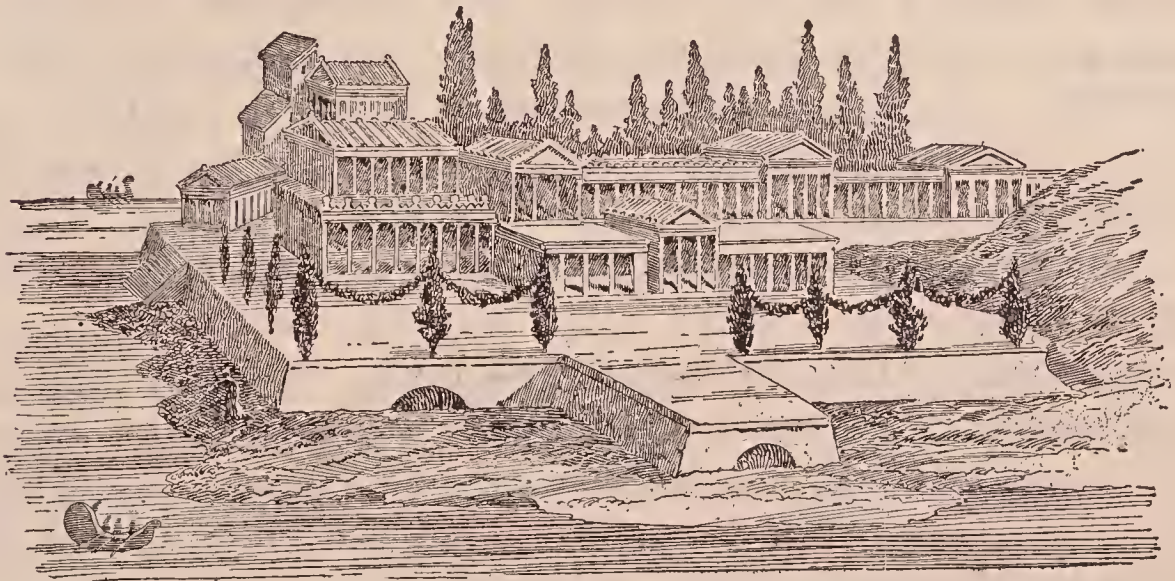
stood open to every one who could pay a trifling fee. Numerous holidays, celebrated with games and shows, brightened existence. It is perhaps significant that Roman annals contain no record of a single labor strike.

The class of small farmers well-nigh disappeared from Italy during late republican times (§ 79). This class did not
 Landholding revive during the imperial age. Most of the land continued to be owned by a few wealthy men, who worked it with slave labor or else rented it out to the former peasant owners. The latter thus became tenants, depending on their landlords for tools and stock and paying to them a percentage of the crops as rent. Many tenants were not much better off than slaves, for the law often compelled them to work for their masters a certain number of days each year without recompense and also forbade them to leave their farms in search of employment elsewhere. Such compulsory tenants are called "serfs." This system of landholding had long prevailed in the Near East and in North Africa under the Carthaginians. The Romans extended the system to Spain, Gaul, Britain, and other provinces, and it afterward became general throughout western Europe during the Middle Ages (§ 136).

91. ROMAN SOCIETY DURING THE IMPERIAL AGE

We have already noticed what striking changes took place in Roman society after the era of foreign conquest; in particular, the growth of luxury and the heap-
 Luxury and extravagance ing-up of riches in the hands of a few. This movement continued during the imperial age. There had been rich men in the last century of the republic; their number increased and their fortunes rose under the empire. The natural result was great extravagance. "Since Roman poverty departed," declared a pagan moralist, "every lust is in our midst." The palaces of the wealthy, with their gardens, baths, picture galleries, and other features, were costly to build and costly to keep up. The money not

lavished by a noble on his town house could be easily sunk on his villas in the country. All Italy, from the Bay of Naples to the foot of the Alps, was dotted with elegant residences, having flower gardens, game preserves, fishponds, and artificial lakes. Much senseless waste occurred at banquets and entertainments. The fare of the rich was as sumptuous as the food of the poor was mean. We are told of one notorious epicure who, after spending several millions on the pleasures of the table, committed suicide when he found that he had only half a million left. Vast sums were spent on vessels of gold and silver, jewelry, clothing, and house furnishings. Even funerals and tombs required heavy



A VILLA

Wall painting, Pompeii

outlays. A magnate and capitalist of imperial Rome could get rid of a fortune in selfish indulgences almost as readily as any modern millionaire not blessed with a refined taste or with public spirit.

It is easy, after centuries of Christian progress, to criticize many features of Roman society in pagan times. The institution of slavery condemned multitudes to ^{Some social} bare, hard, hopeless lives. Infanticide, especially ^{evils} of female children, was frequent among the lower classes, as was suicide among the upper classes. Marriage became a mere civil contract, easily made and easily broken. There

were Roman women, it was said, who counted their years by the number of their husbands. Common as divorce had become, the married state was more and more regarded as undesirable. Augustus vainly made laws to encourage matrimony and discourage celibacy. The brutal gladiatorial games (§ 96) were a passion with every one, from the emperor to his lowest subject. Both educated and uneducated people believed firmly in magic, witchcraft, and the existence of demons. The decline of the earlier paganism left many men without a deep religious faith to combat the growing doubt and worldliness of the age.

Yet this dark picture needs correction. It may be questioned whether the vice, luxury, and wickedness of ancient Rome, Corinth, Antioch, or Alexandria much exceeded what our great modern capitals can show. During the imperial age, moreover, remarkable improvements took place in social life and manners. There was an increasing kindness and charity. The weak and the infirm were better treated. The education of the poor was encouraged by the founding of free schools. Wealthy citizens lavished their fortunes on such public works as baths, aqueducts, and temples, for the benefit of all classes. Even the slaves received better treatment. Imperial laws aimed to check the abuses of neglect, overwork, and cruelty, and philosophers recommended to masters the exercise of gentleness and mercy toward their bondmen. A great growth of the humanitarian spirit was characteristic of the times.

92. THE GRÆCO-ORIENTAL-ROMAN WORLD

The Roman Empire consisted of three sections, differing widely in their previous history.¹ There was an Oriental section, which included such parts of the Near East as had come under Roman rule; there was a Greek section centering about the Ægean; and there was a distinctively Roman or Latin section, which

Sections of
the Roman
Empire

¹ See the map between pages 276–277.

consisted of the western provinces. In the Near East the Romans came only as conquerors, and Roman culture never took deep root there. The same was true of the Ægean lands, where the Greek language and customs held their ground. In the barbarian West, however, the Romans appeared not only as conquerors, but also as civilizers. "How many settlements," exclaims an ancient author, "have been planted in every province! Wherever a Roman conquers, there he dwells." The Romanization of the western provinces (modern Spain, Portugal, France, Belgium, Switzerland, and England), together with the Rhine and Danube valleys, forms quite the most significant aspect of ancient history.

Just as Alexander's conquests, by uniting the Near East and Greece, produced a Hellenistic civilization, so now the expansion of Rome throughout the Mediterranean basin and beyond the Alps gave rise to a still wider civilization, which embraced much of Europe and the adjacent parts of Asia and Africa. The Roman Empire contained from seventy-five to one hundred million people, at peace with one another, possessing the same rights of citizenship, obeying one law, speaking Latin in the West and Greek in the East, and bound together by trade, travel, and a common loyalty to the imperial government. Rome thus made a tremendous advance toward *internationalization*, toward the formation of a society embracing civilized mankind.

Unification of
the Roman
Empire

FOR EXPLANATION

Julian and Claudian Cæsars	Pompeii	Diocletian
Tiberius	Herculaneum	Constantine
Claudius	Good Emperors	Theodosius I
Britannia	Trajan	New Rome
Flavian Cæsars	Hadrian	diocese
Vespasian	Marcus Aurelius	prefecture
Titus	Soldier Emperors	Edict of Caracalla
Domitian	Absolute Emperors	Appeal to Cæsar

FOR DISCUSSION

1. Show that Augustus continued, in general, the statesmanlike policies of Julius Cæsar.
2. Compare the Augustan Age at Rome with the Age of Pericles at Athens.
3. What were the natural boundaries (rivers, seas, mountains, and deserts) of the Roman Empire under Trajan? Were these boundaries entirely satisfactory from the point of view of defense against foreign enemies?
4. Compare as to extent the Roman Empire under Trajan with (a) the empire of Darius I and (b) the empire of Alexander.
5. Of the emperors from Augustus to Marcus Aurelius which one had the most attractive personality? Which one performed the greatest services for the empire? Which one was the wisest administrator?
6. What elements of weakness in the Roman government had been disclosed during the century 180-284?
7. Explain Diocletian's plan of "Partnership Emperors." Why did it seem advisable?
8. How was the Roman Empire under Diocletian and his successors a *centralized* monarchy? How was it an *absolute* monarchy?
9. What arguments might have been made for and against the removal of the capital to Constantinople?
10. Compare the Roman armies under the empire with the standing armies of modern Europe.
11. What was the "spoils system" in the government of the provinces? How did Augustus play the part of a "civil-service reformer"?
12. Why should Rome have made a greater success of her imperial policy than Athens?
13. Compare Roman liberality in extending the franchise with the similar policy followed by the United States.
14. Comment on the significance of the Edict of Caracalla.
15. What are the Romance languages and why are they so called?
16. Compare the free trade between the provinces of the Roman Empire with that between the states of the American Union.
17. How did the existence of slavery in antiquity discourage the invention of labor-saving machinery?
18. What are some of the moral and social evils of slavery?
19. Compare the ancient Roman Empire with the modern British Empire as civilizing forces.
20. Compare the Romanization of the ancient world with the process of Americanization in the United States.
21. "The Roman Empire is the lake in which all the streams of ancient history lose themselves and which all the streams of modern history flow out of." What does this statement mean?

22. "Republican Rome had little to do, either by precept or example, with the modern life of Europe, imperial Rome everything." Can you justify this statement?

FOR FURTHER STUDY

1. Connect the proper events with the following dates: 14 A.D., 180 A.D., 284 A.D., 395 A.D.
2. Read Tennyson's poem, *Boadicea*, and report upon it to the class.
3. Write a letter describing, as an imaginary eyewitness, the triumph celebrated by Titus for his victories over the Jews.
4. Make a list of the modern countries included within the limits of the Roman Empire under Trajan.
5. Trace the boundaries of the Roman Empire in 395 and name the four prefectures (map, page 279).
6. Give the Roman names of Italy, Spain, France, Germany, Britain, Scotland, and Ireland.
7. Name and locate fifteen important cities of modern Spain, France, Germany, and England which existed during the Roman imperial age.
8. Trace the main roads of the Roman Empire, noting the principal cities which they connected (map between pages 276-277).

SUPPLEMENTARY

Webster, *Readings in Early European History*, chapter xix, "The Makers of Imperial Rome: Character Sketches by Suetonius"; chapter xx, "Nero: a Roman Emperor."

Webster and Webb, *Historical Outline Maps and Exercises: Early European History*, No. X, The Roman Empire at the End of the Fourth Century.

THERMAE
 M·CRASSIFR·VGI
 AQVA·MARINAET·BALN
 AQVA·DVLCI·IAN·VARIVS·

LATIN INSCRIPTION

An inscription on a marble tablet from a Roman bath.

CHAPTER XII

ROMAN LIFE AND THOUGHT

The center of our studies, the goal of our thoughts, the point from which all paths lead and the point from which all paths start again, is to be found in Rome and her abiding power.

— E. A. FREEMAN

Alike in literature, in art, in philosophy, and in religion, Rome built the bridge over which many of the best thoughts and finest models of antiquity found their way into the medieval and thence into the modern world.

— H. H. ASQUITH

93. EDUCATION

THE home training, which was all that Roman boys received at first, aimed to fix good habits rather than to impart knowl-



A ROMAN CAMEO

Supposed to represent the youthful Germanicus, a nephew of the emperor Tiberius.

edge. The father took his son into the fields to learn the work of a farmer and into the Forum to learn the duties of a citizen. Since every Roman was bred for the soldier's life, the boy was taught the use of arms, as well as such manly exercises as riding and swimming. He also acquired from his father's tuition some knowledge of reading, writing, and arithmetic.

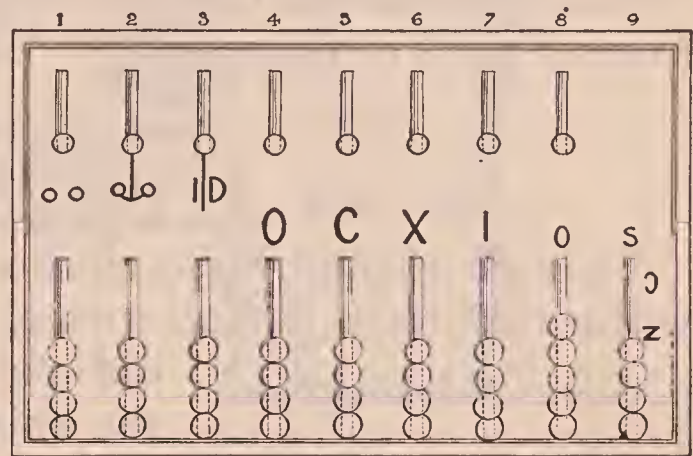
When elementary schools became popular, their instruction more and more took the place of the father's teachings.

A boy began his school days at about the

age of seven. He learned to read, to write with a stylus on wax tablets, and to cipher by means of the reckoning board, or abacus. He received a little instruction in singing and memorized proverbs and maxims, besides the laws of the Twelve Tables (§ 71). His studying went on under the watchful eyes of a harsh schoolmaster, who did not hesitate to use the rod. A Roman poet tells us that if a boy missed a single syllable in his reading, he was soon black and blue all over — “striped just like his nurse’s cloak.”

After Rome began to come into close contact with Greece (§ 79), the curriculum was enlarged by the study of litera-

The Romans were the first people who made the learning of a foreign tongue an essential part of a liberal education. Schools now arose in which the Greek language and literature formed the chief subject of instruction. As Latin



ROMAN ABACUS OR COUNTING BOARD

literature developed, its productions were also studied. Cicero’s orations and the poems of Virgil and Horace were in common use as texts for study. In these grammar schools Roman boys completed their ordinary education. By this time they would have become of age (usually between the fourteenth and seventeenth years) and would now be ready to assume the duties of citizenship.

The rhetoric schools lay outside the regular educational system. They were conducted by Greek, and occasionally by Roman, teachers. These institutions were like our colleges in providing an advanced course for young men who had already finished their elementary studies. The instruction given in them had to do chiefly with the art of prose composition and the practice of public speaking. Their work became very popular at Rome, for oratory was

one of the main avenues to distinction open to a young man of ability and ambition.

Persons of wealth or noble birth might continue the training of the rhetoric schools by a university course at a Greek city, such as Athens, Alexandria, or Rhodes. Here the Roman youth would listen to lectures on philosophy delivered by the deep thinkers whom Greece still produced, and would profit by the treasures of art and science preserved in those ancient capitals. Many famous Romans thus passed several years abroad in graduate study. During the imperial age real universities also arose in the West, particularly in Gaul and Spain, and attracted students from all parts of the empire.

Travel and
study abroad

94. THE HOME

The mild Mediterranean climate permitted the Romans, as well as the Greeks, to wear a simple, scanty costume, one that



POMPEIAN FLOOR MOSAIC

did not change constantly with the whims of fashion but remained

Clothing;
the toga

almost the same for
many centuries. The

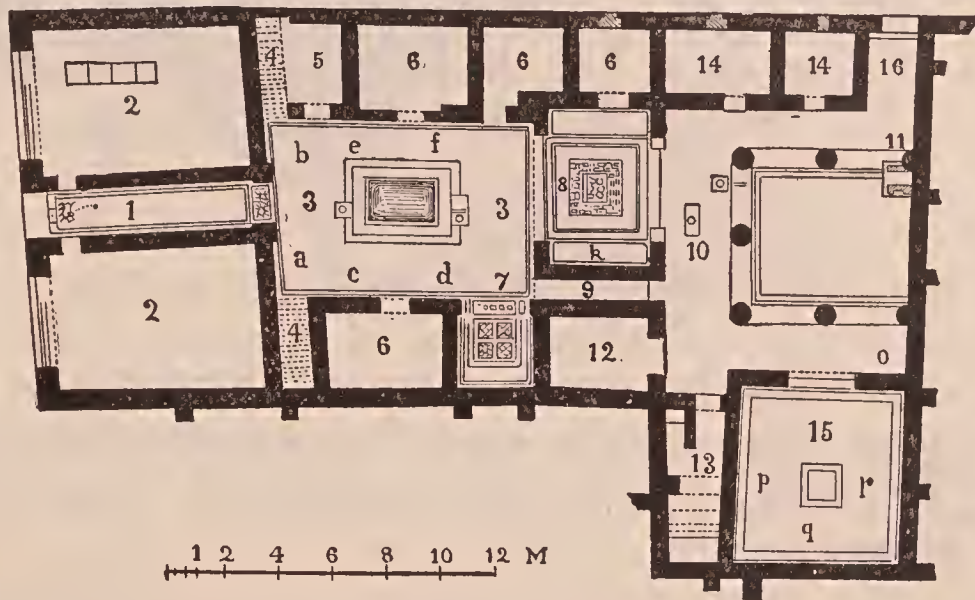
toga, corresponding to the Greek mantle (§ 58), formed the public dress of the citizen. It was a heavy, woolen robe, white in color, enveloping the entire figure and reaching to the feet. Roman boys wore a toga with a crimson border. On reaching their majority they exchanged it for a pure white toga.

The excavations at Pompeii (§ 85) afford a very good idea of a Roman house, especially of its interior arrangements.

House; the
atrium

A small vestibule opened from the street into a narrow passage closed at the farther end by a heavy oaken door. A dog was sometimes kept chained in this hallway; in Pompeii there is a picture of one worked

in mosaic on the floor, with the warning beneath it, "Beware of the dog." Having made known his presence by using the knocker, the guest was ushered into the reception room, or *atrium*. This was a large apartment covered with a roof, except for a hole in the center admitting light and air. A marble basin underneath caught the rain water which came through the opening. The *atrium* represents the single room of the early Roman house without windows or chimney.

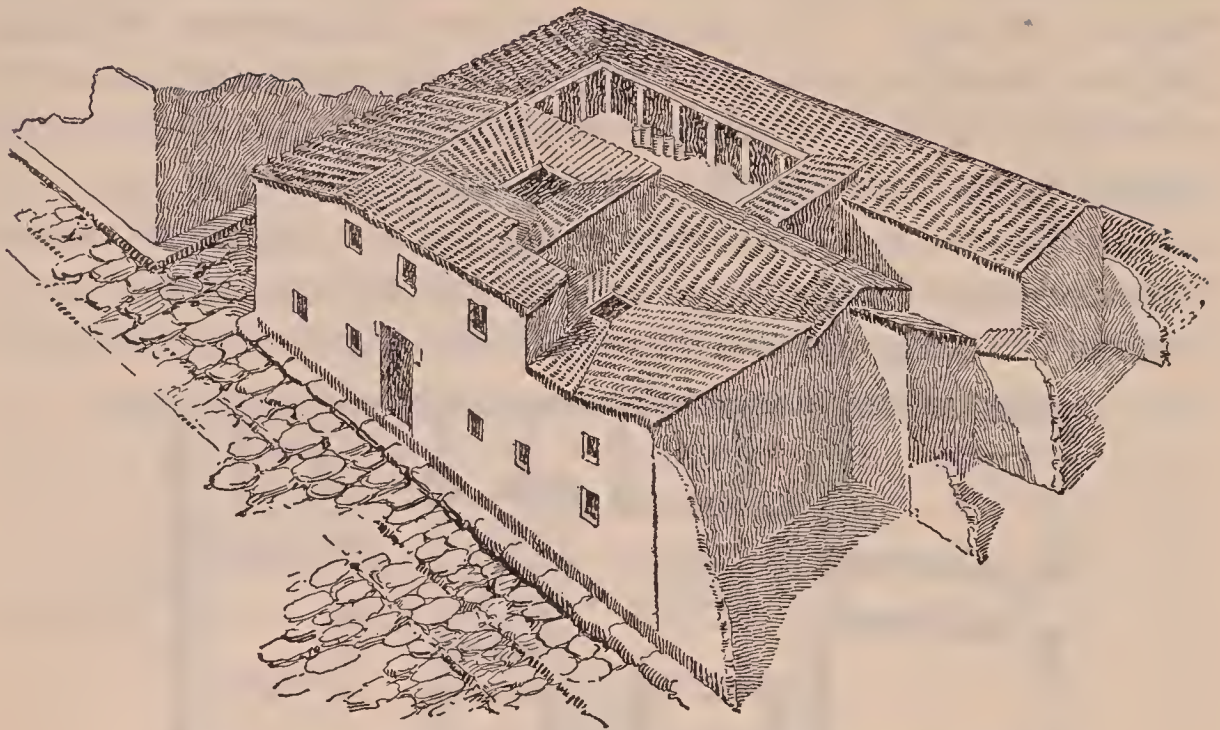


GROUND PLAN OF A POMPEIAN HOUSE

- | | | | |
|--------------------------------|----------------------|-------------------|------------------------|
| 1. Passage | 5. Porter's room | 8. Master's room | 12, 14. Sleeping rooms |
| 2, 2. Shops | 6, 6. Sleeping rooms | 9. Passage | 13. Kitchen |
| 3. <i>Atrium</i> | 6'. Storeroom | 10. Peristyle | 15. Dining room |
| 4, 4. Stairways to upper floor | 7. Wing | 11. House shrines | 16. Back door |

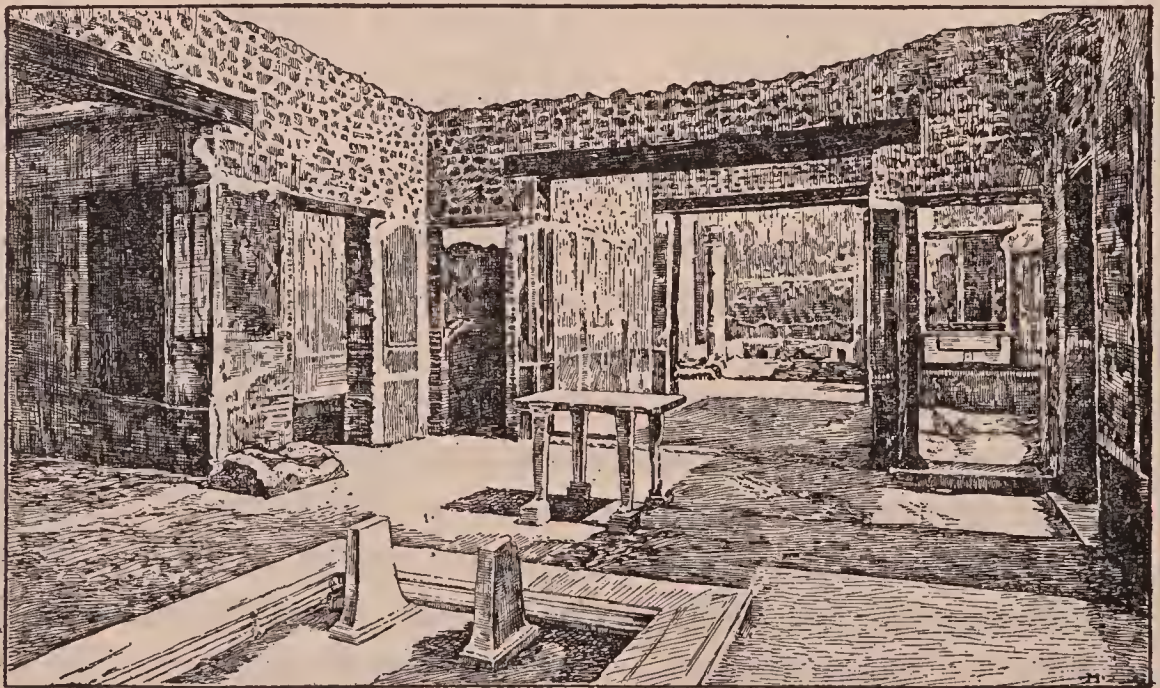
A corridor from the *atrium* led into the peristyle, a spacious court, open to the sky and inclosed by a colonnade or portico. This delightful spot, rather than the formal *atrium*, was the center of family life. About it were grouped the bedchambers, bathrooms, dining rooms, kitchen, and other apartments of a comfortable mansion. Still other rooms occupied the upper stories of the dwelling.

The Romans, as well as the Greeks, had few articles of furniture in their houses. They seem to have cared less for comfort than they did for costly materials, fine workmanship, and artistic forms. What furniture they had was enough, and just enough, to be in keeping with the stately *atrium* and the graceful peristyle.



HOUSE OF THE VETTII AT POMPEII (RESTORED)

Notice the large area of blank wall on both the front and the side. The front windows are very small and evidently of less importance for admitting light than the openings of the two *atria*. At the back is seen the large, well-lighted peristyle. This house was excavated in 1894-1895.



ATRIUM OF A POMPEIAN HOUSE

The view shows the *atrium* with the basin for rain water; in the center, the *tablinum* with its wall paintings; and the peristyle at the rear.

95. DAILY LIFE AT ROME

A Roman of the higher class, who lived in late republican or early imperial times, passed through much the same daily routine as an Athenian citizen in the days of Pericles or Demosthenes. He rose at an early hour and after a light breakfast attended to his private business with the help of his steward and manager. He then took his place in the *atrium* to meet the crowd of poor dependents who came to pay their respects to their patron and to receive their usual morning alms — either food or sufficient money to buy a modest dinner. Having greeted his visitors and perhaps helped them in legal or business matters, the noble entered his litter and was carried down to the Forum. Here he might attend the law courts to plead a case for himself or for his clients. If he were a member of the Senate, he would take part in the deliberations of that body. At eleven o'clock, when the ordinary duties of the morning were over, he would return home to eat his luncheon and enjoy the midday rest, or siesta. The practice of having a nap in the heat of the day became so general that at noon the streets of a Roman city had the same deserted appearance as at midnight.

After an hour of refreshing sleep it was time for the regular exercise out of doors in the Campus Martius or indoors at one of the large city baths. Many houses of wealthy nobles also contained special rooms fitted up for gymnastic exercises, especially for the game of handball. Then came one of the chief pleasures of a Roman's existence — the daily bath. It was taken ordinarily in one of the public bathing establishments. A Roman bath was a luxurious affair. After undressing, the bathers entered a warm anteroom and sat for a time on benches, in order to perspire freely. This was a precaution against the danger of passing too suddenly into the hot bath, which was taken in a large tank of water sunk in the middle of the floor. Then came an exhilarating cold plunge and anointing with

Morning
round of a
Roman noble

The afternoon
exercise and
bath

perfumed oil. The bathers afterward rested on the couches with which the resort was supplied and passed the time in reading or conversation until the hour for dinner.

Dinner with the Romans, as with the Greeks, formed the principal meal of the day. It was usually a social function.

Dinner and the symposium The host and his guests reclined on couches arranged about a table. The meal took a long time; three hours was considered a moderate length. Elaborate meals sometimes consisted of six or seven courses, each made up of a number of dishes. The Romans borrowed from the Greeks the custom of ending a banquet with a symposium, or drinking-bout. The tables were cleared of dishes and the guests were anointed with perfumes and crowned with flowers. During the symposium professional performers entertained the guests with music, dancing, pantomimes, and feats of jugglery.

96. ROMAN AMUSEMENTS

The Romans had few of the civic festivals which did so much to make life interesting and attractive for the Greeks.

Dramatic performances Perhaps the triumph, celebrated by a victorious general on his return from war, was the nearest approach to the splendid pageants we find at Athens. Nor were dramatic performances greatly in vogue at Rome. The average citizen could not endure to sit all day on the hard stone benches of an outdoor theater, watching the plays that held a Greek audience enthralled. Tragedies were seldom acted at Rome. Only the lighter comedies, adaptations from Greek originals, were really popular there.

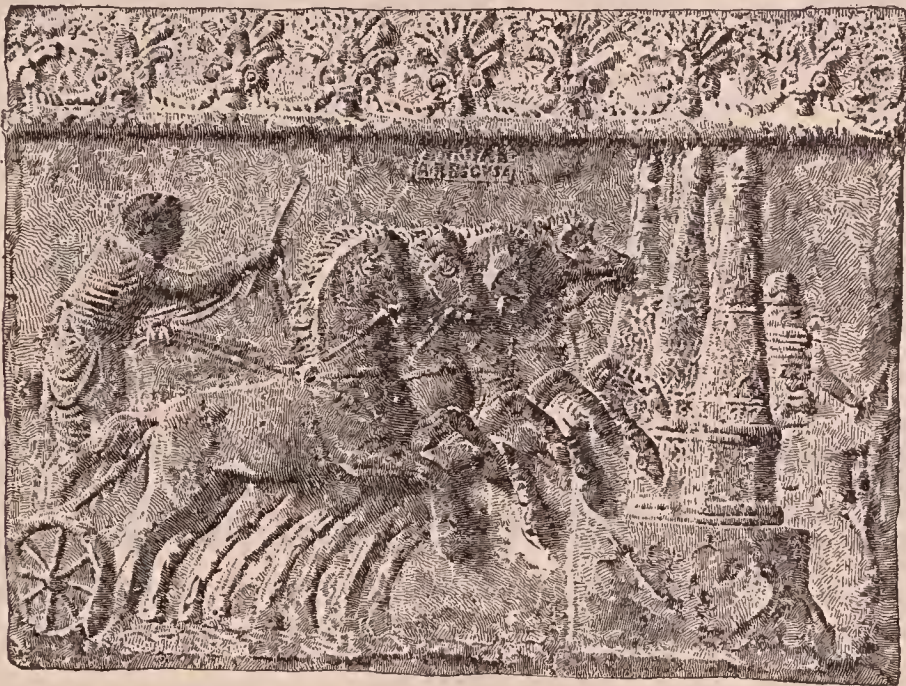
Pantomimes formed the staple amusement of the Roman theater. In these performances a single dancer, by movements and gestures, represented mythological scenes and love stories. The actor took several characters in succession, and a chorus accompanied him with songs. There were also "vaudeville" entertainments by jugglers, rope-dancers, acrobats, and clowns,

Pantomime and vaudeville

to amuse a people who found no pleasure in the refined productions of the Greek stage.

The "games of the circus" (Circensian games) took place at Rome chiefly in the Circus Maximus. Chariot races furnished the principal attraction. Four horses were usually harnessed to a chariot, though sometimes the drivers showed their skill by handling as many as six or seven horses. The contestants whirled seven

Chariot races



A CHARIOT RACE

British Museum, London

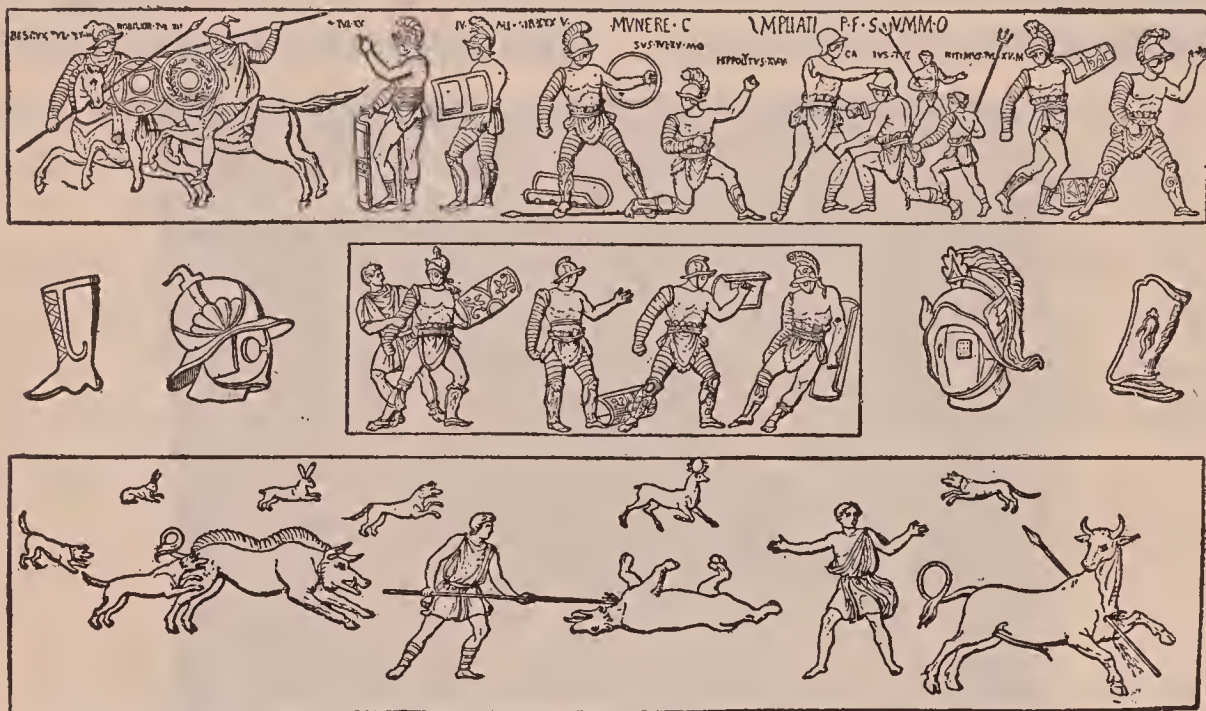
A terracotta relief, showing the *spina*, or low wall, around which the charioteers drove their furious steeds.

times around the low wall which divided the race course. The shortness of the stretches and the sharp turns about the wall must have prevented the attainment of great speed. A race, nevertheless, was a most exciting sport. What we should call "fouling" was permitted and even encouraged. The driver might turn his team against another or might try to upset a rival's car. It was a very tame contest that did not have its accompaniment of broken chariots, fallen horses, and killed or injured drivers. One event followed another during the day, until the approach of darkness compelled the spectators to turn homewards.

The Circus Maximus was often used for a variety of animal

shows. Fierce wild beasts, brought from every quarter of the empire, were turned loose to slaughter one another or to tear to pieces condemned criminals. There were also contests between savage animals and men. Such amusements did something to satisfy the lust for blood in the Roman populace — a lust which was more completely

Animal
shows



GLADIATORS

From a stucco relief on the tomb of Scaurus, Pompeii. Beginning at the left are two fully armed horsemen fighting with lances. Behind them are two gladiators, one of whom is appealing to the people. Then follows a combat in which the defeated party raises his hand in supplication for mercy. The lower part of the relief represents fights with various wild beasts.

satisfied by the combats of gladiators (Latin *gladius*, "sword").

Exhibitions of gladiators probably started from the early practice of sacrificing prisoners or slaves at the funeral of their master. The custom then arose of allowing the victims a chance for their lives by having them fight one another, the conquerors being spared for future battles. It was only a step from this to keeping trained slaves as gladiators. Gladiatorial shows were freely given by aspiring politicians who wished to curry favor with the populace. The number of such exhibitions increased

Gladiatorial
shows

greatly during the imperial age. The emperor Trajan, for example, to celebrate his victories over the Dacians (§ 85), exhibited no less than ten thousand men within the space of four months.

Roman gladiators were carefully trained in special schools. Slaves, captives, and condemned criminals made up the larger body of fighters. As the demand increased, even free citizens hired themselves out for this bloody business. The gladiators belonged to various classes, according to the defensive armor they wore and the style of fighting they employed. Gladiators armed alike never fought one another. The fight was man against man and party against party. Combatants who showed cowardice or lack of zeal were spurred on by whips and hot irons. When a man was wounded and unable to continue the struggle, he might appeal to the spectators. If he had fought well, the people showed their willingness to spare him by waving their handkerchiefs; otherwise, they turned down their thumbs as the signal for his deathblow. These hideous exhibitions continued in different parts of the Roman Empire until the fifth century of our era.

Gladiatorial combats, chariot races, and dramatic shows were free performances. They became the chief pleasure of life for the lower classes in the Roman city. The days of their celebration were public holidays, which in the fourth century A.D. numbered no less than one hundred and seventy-five. The once-sovereign people of Rome became a lazy, worthless rabble, fed by the State and amused with the games. It was well said by an ancient author that the Romans wanted only two things to make them happy — “bread and the games of the circus.”

97. FUNERAL CEREMONIES

The Romans, in spite of their fine climate, their outdoor life, and the constant care bestowed upon the body, were subject to most of the physical ills that afflict mankind. In

sickness they could not rely upon very skillful medical treatment. Ancient doctors lacked the ability of modern practitioners. The healing art was bound up with all sorts of superstitious notions, as in the Orient (§ 24). Men were wont to depend on sacrifice to the gods and magical incantations far more than on sensible rules of diet, fresh air, and exercise.

If the patient despaired of recovery, he made a will, which, among other things, contained directions about the funeral ceremonies. These were carried out with great care, for the Romans, in common with the Greeks and other ancient peoples, believed that the soul could find peace only after the due disposal of the body in the grave. To perform the last rites for the departed was, therefore, a solemn religious duty for the surviving members of the family. These beliefs continued even after cremation, which was more costly than simple burial, came into general use.

A Roman funeral sometimes formed an occasion for much pomp and display, especially in the case of a person of wealth or high position. There was a procession, with musicians playing a solemn march and a band of mourning women who chanted a dirge in praise of the deceased. If he had been a person of note, the procession moved to the Forum, where a funeral oration was delivered in his honor. Burial took place outside the city walls. When cremation was practiced, the corpse was burned on a funeral pyre. After the fire had done its work, the ashes were reverently gathered and placed in a cinerary urn.

The Romans often erected costly monuments to the dead. Elaborate family tombs, large enough for several generations, lined the Appian Way and the other highroads leading out of Rome. There were also immense underground structures with small niches in their walls to serve as receptacles for cinerary urns. The inscriptions on the tombs and altars of the dead sometimes throw much light on Roman manners and customs.

98. LATIN LITERATURE

The beginnings of Latin literature go back to the middle of the third century B.C., when some knowledge of the Greek language became increasingly common at Rome Rise of Latin literature (§ 79). The earlier writers did little original work. They were satisfied to translate and adapt the productions of Greek authors for Roman audiences.

Cicero is the first Roman prose writer whose works make a real claim as literature of a very high quality. He was not, indeed, an original thinker. Cicero, how- Cicero ever, created a style for Latin prose composition which has been admired and imitated by literary men even to our own day. Latin became in his hands a magnificent instrument for the expression of human thought. Cicero's qualities as an author are perhaps best shown in his *Orations*, of which we still possess more than fifty. The numerous *Epistles* which he wrote to friends and correspondents in all parts of the Roman world are models of what good letters ought to be — the expression of the writer's real thoughts and feelings in simple, unstilted phrase. Cicero also composed a number of *Dialogues*, chiefly on philosophical themes. Most of them are popularizations of Greek writings. If not very profound, they are delightfully written.

Another great statesman — Julius Cæsar — won success in literature. As an orator he was admitted by his contemporaries to stand second only to Cicero. None of Cæsar his speeches have survived. We have, however, his invaluable *Commentaries* on the Gallic and Civil wars. These productions, though brief and in most parts rather dull, are highly praised for their simple, concise language and their mastery of the art of rapid narration.

Latin poetry begins with Lucretius and Catullus, who lived during the last century of the republic. Both were much influenced by Greek models, but both had an origi- Lucretius and Catullus nality and power of utterance that gives them real eminence. Lucretius attempted to set forth in verse

the Greek philosophy of Epicureanism (§ 62). His great poem, *On the Nature of Things*, is a work of mingled science and speculation. It deals with the creation of the world, the progress of mankind from savagery to civilization, and the nature and fate of the human soul. In spite of the difficulty



VIRGIL AND THE MUSES

Bardo Museum, Tunis

A floor mosaic found in the ruins of a Roman villa near Carthage. It dates from the early second century A.D. Virgil is represented seated in an armchair and holding on his knees the manuscript of the *Æneid*. To the left Clio (Muse of history) reads from a roll. To the right Melpomene (Muse of tragedy), with a tragic mask in her left hand, leans on the back of Virgil's chair.

of writing scientific poetry, Lucretius succeeded in composing a narrative often lighted up with flashes of wonderful imaginative power. Catullus died at too early an age to reveal fully his genius. Imitating Sappho and other Greek lyrical poets (§ 61), Catullus expressed in verse his varying moods and passions. He was the first to show how the Latin language, naturally stiff and reserved, could be

shaped into songs distinguished for melody, tenderness, and grace.

The half century included within the Augustan Age marks a real epoch in the history of Latin literature. The most famous Roman author of this period was the poet Virgil. The *Æneid*, which he undertook at the suggestion of Augustus, is his best-known work. A legend (§ 68) that the Trojan Æneas, seeking a new home after the fall of Troy, settled in Italy and became the ancestor of the Romans, provided the poet with a fitting subject. The capture of Troy by the Greeks, the wanderings of Æneas until he reaches the Tiber's mouth, his wars in Latium, the winning of his Latian bride, the defeat and death of his rival Turnus — such is the poem in outline. Virgil made it a story of Roman greatness, a story of the growth of Rome, under the fostering care of the gods, from a little city to a world-state. Though left unrevised at the author's death, the *Æneid* took rank at once as the only ancient epic worthy of comparison with the *Iliad* or the *Odyssey*.

Another member of the Augustan circle was Virgil's friend and fellow-worker, Horace. An imitative poet, Horace reproduced in Latin verse the forms, and sometimes even the substance, of his Greek models.

What he borrowed he made his own by the added beauty which he gave to it. His *Odes* are perhaps the most admirable examples of literary art to be found in any language. Horace is the poet of the golden mean: accept in contentment the gifts the gods provide; do not strive for an impossible happiness; a cozy home, good cheer, and kind friends will enable you to pass an untroubled existence. His poetry thus presents in winning guise the commonplace philosophy of the ordinary man.

The most eminent prose writer of this period was Livy. His *History of Rome*, beginning with Romulus and extending to Augustus, traced the rise and development of the Roman State during eight triumphal centuries. It did in prose what Virgil's *Æneid* did in verse.

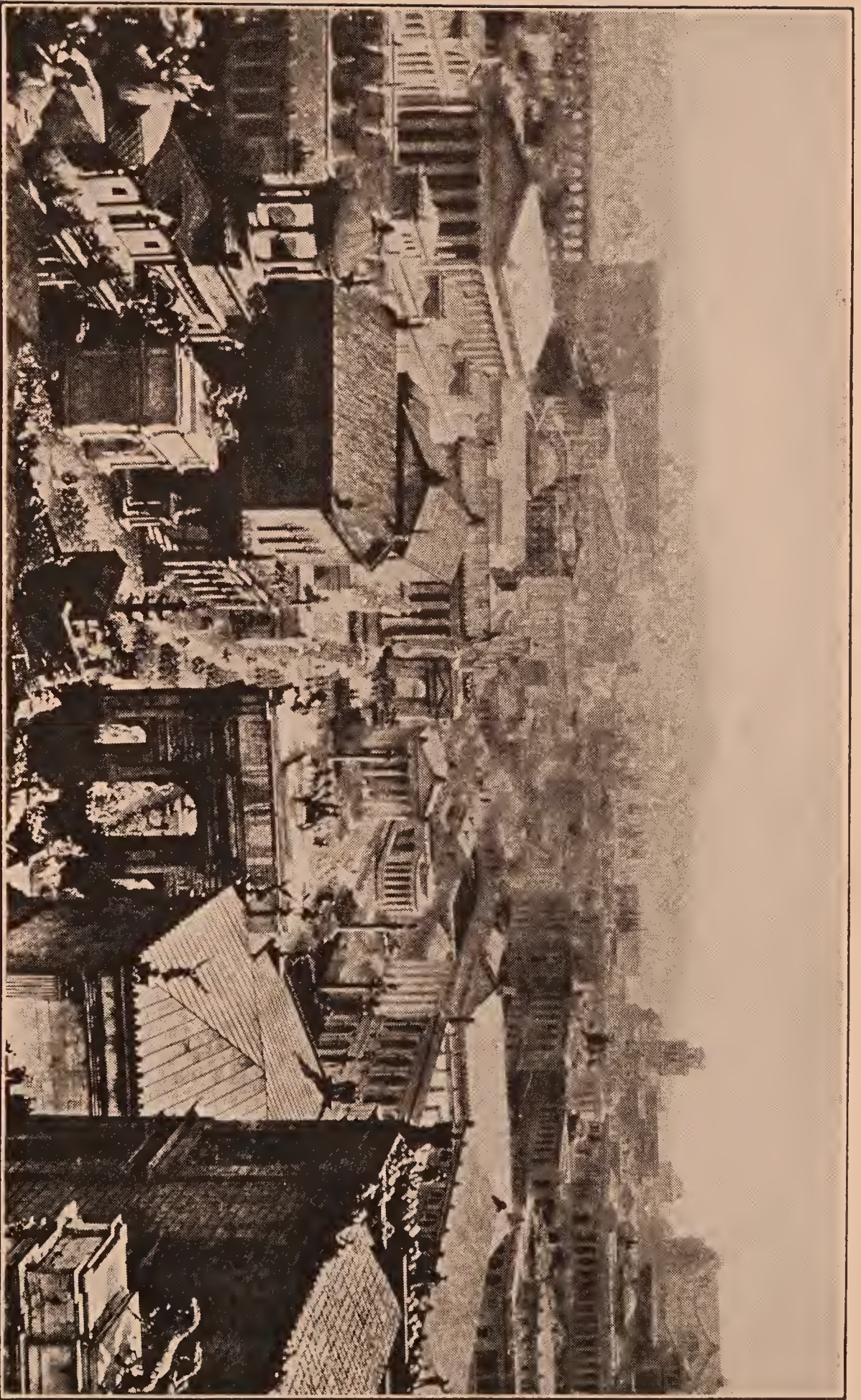
Livy's patriotic enthusiasm, eloquence, and vivid imagination give him a place by himself among historians, both ancient and modern.

The other great Roman historian is Tacitus, who wrote during the period of the "Good Emperors" (§ 85). The crowning labor of his life was a history of Rome (*Histories and Annals*) from Tiberius to Domitian. The bitter hostility which Tacitus had for the imperial government often marred his judgment and prevented him from writing an impartial history. Moreover, his attention is always fixed on the capital city, with its corrupt politics and life; he has little to tell about the condition of the provinces and the progress of civilizing movements throughout the Mediterranean world under Roman rule. Tacitus, in short, was a great man of letters, a moralist, and a satirist, as much as he was an historian.

Latin authors accomplished much good and valuable work. Some of this work is scarcely inferior to the Greek masterpieces themselves. During the Middle Ages, when Greek literature was either neglected or forgotten in western Europe, Latin literature was still read and enjoyed. It has come down from the Middle Ages to us.

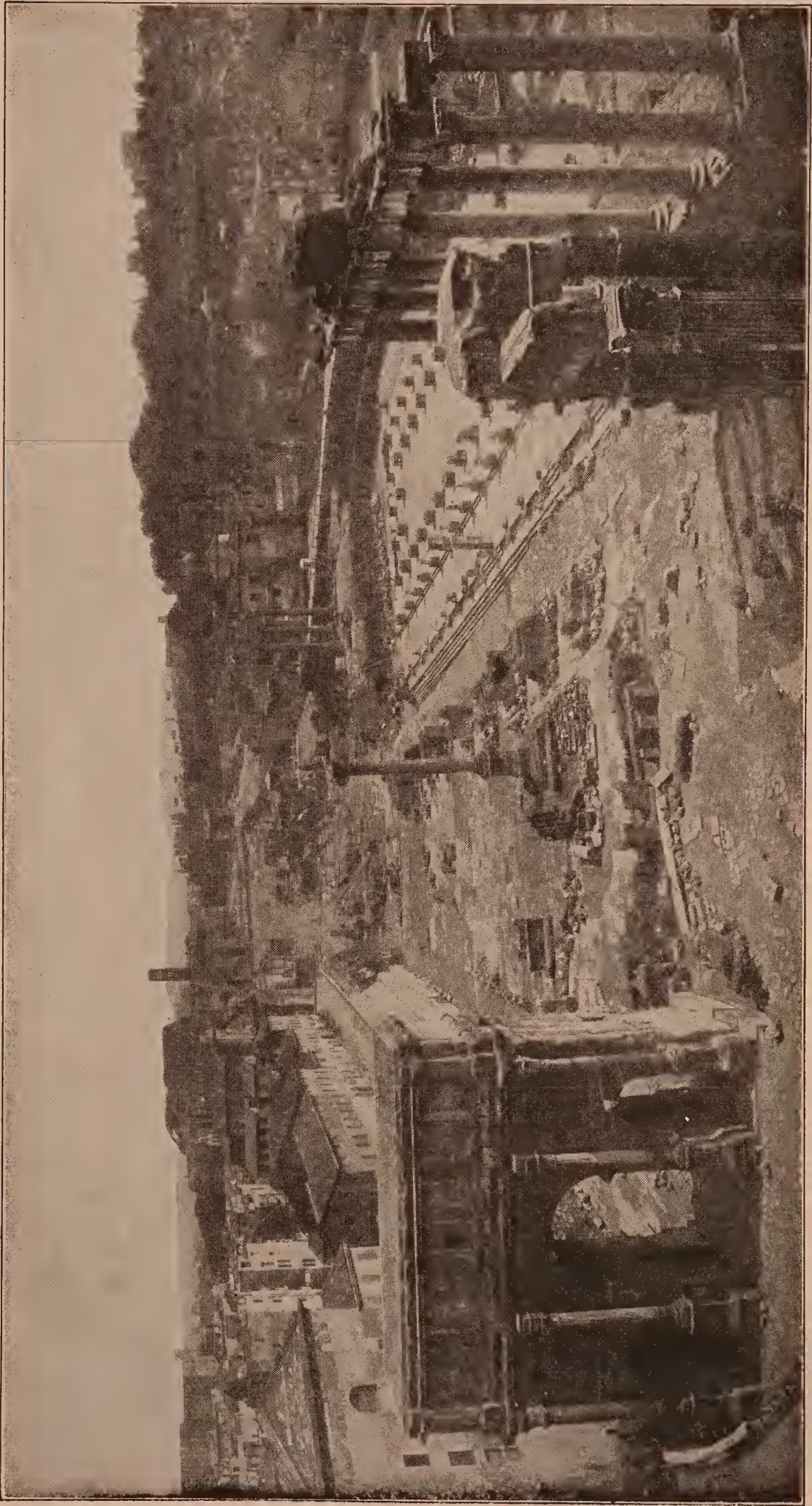
99. ARCHITECTURE, SCULPTURE, AND PAINTING

The Romans achieved preëminence in architecture. The temples and other public works of Greece seem almost insignificant beside the stupendous edifices raised by Roman architects in every province of the empire. The ability of the Romans to build on so large a scale arose from their use of the arch and the dome. Knowledge of the round arch passed over from the Near East to the Etruscans and from them to the Romans (§§ 26, 66). The arch was employed at first mainly for gates, drainage sewers, aqueducts, and bridges. It was used during the imperial age for the construction of vast buildings with enormous



TRIUMPH OF CONSTANTINE IN THE ROMAN FORUM, 312 A.D.

A reconstruction by J. Bühlmann and Alex. von Wagner. The observer is supposed to be looking down into the Forum from the Capitoline Mount. The Colosseum is seen in the distance on the left, and on the right are the Palatine Palaces of the Caesars. The Arch of Septimius Severus is in the immediate foreground.



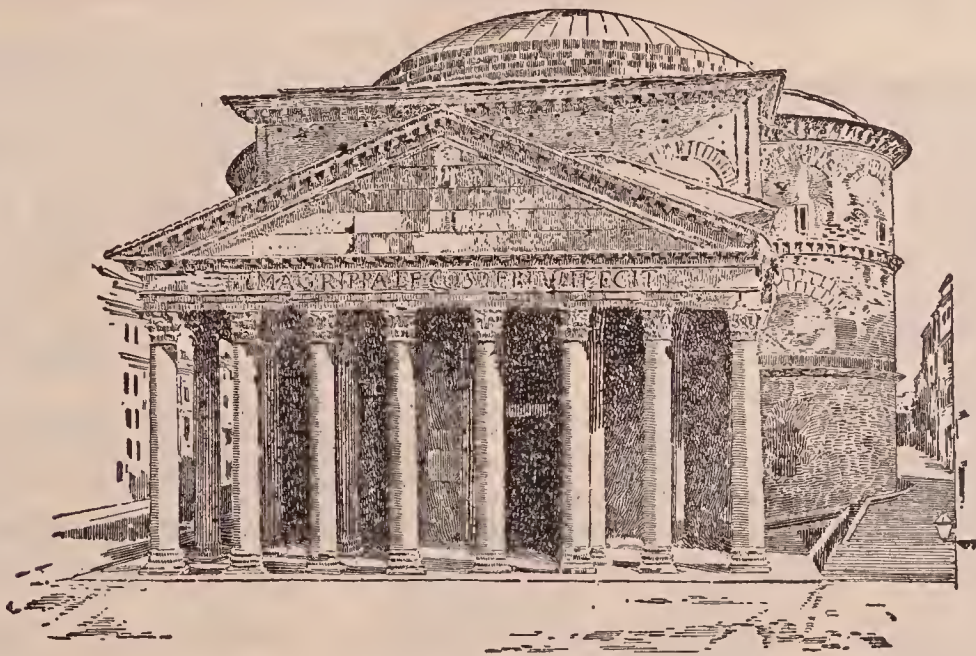
THE ROMAN FORUM TODAY

A view eastward from the Capitoline Hill. The Colosseum is seen in the distance on the left, while on the right are the ruins of the Palatine palaces of the Cæsars. The Arch of Septimius Severus is in the left foreground, and on the right are columns of several temples and the foundations of a basilica erected by Augustus.

domes. The principle of the dome has inspired some of the finest creations of ancient and modern architecture.

The Romans for many of their buildings made much use of concrete. Its chief ingredient was *pozzolana*, a sand found in great abundance near Rome and elsewhere in Italy. When mixed with lime, it formed a very strong cement. This material was poured in a fluid state into timber casings, where it quickly set and hardened. Small pieces of stone, called rubble, were also

Use of con-
crete and
rubble



THE PANTHEON

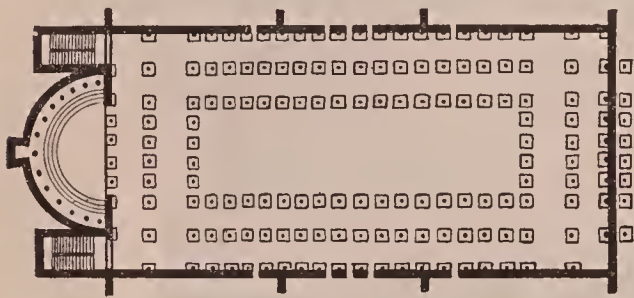
The original structure on the site was erected in 27 B.C. by Agrippa, the son-in-law and minister of Augustus, as a temple for the worship of several divinities. The present structure is mainly of the time of Hadrian, who built the rotunda and the great dome of solid concrete. This dome is almost exactly a half-sphere, of the same height as the rotunda on which it rests. The gilded bronze tiles once covering it have been replaced by a roof of lead. A circular opening at the top of the dome throws a flood of light into the interior. The Greek portico, with sixteen granite Corinthian columns, seems to have been added in the time of Antoninus Pius; it still carries Agrippa's old inscription. The remarkable preservation of the Pantheon is due to its use, from the seventh century, as a Christian church. It is now the burial place of the kings of Italy.

forced down into the cement to give it additional stability. Buildings of this sort were usually faced with brick, which in turn might be covered with thin slabs of marble, thus producing an attractive appearance.

The triumphs of Roman architecture were not confined chiefly to sacred edifices. Roman temples, indeed, are mostly

copies from the Greek. In comparison with their originals, they lack grace and refinement. The florid Corinthian and

Temples Composite replace the purer Doric and Ionic orders. There is less accuracy in the masonry fitting and far less careful attention to details of construction. A frequent departure from Greek models is found in the restriction of the rows of pillars to the front of the building, while the sides and rear are lined with "engaged" columns to give the idea of a colonnade. More characteristically Roman are vaulted temples, such as the Pantheon,



PLAN OF THE BASILICA ULPIA, ROME

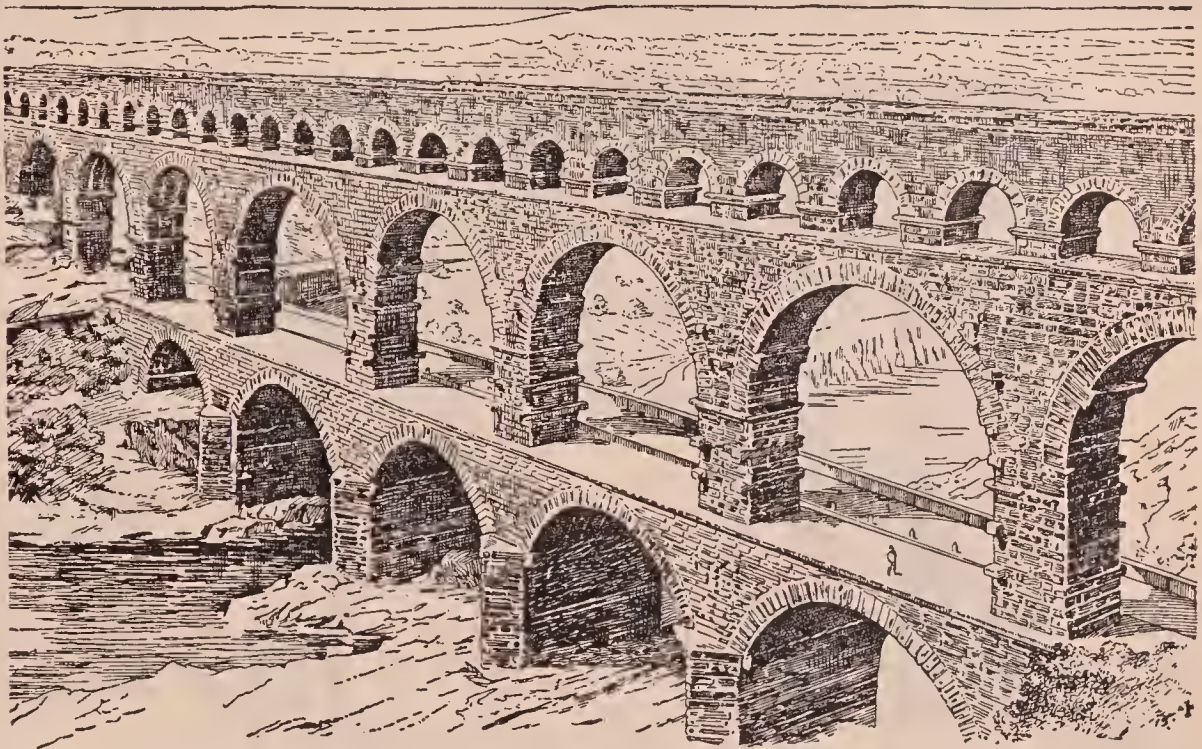
The hall measured 360 feet in length and 180 feet in width. The nave was flanked on each side by two aisles, with Corinthian pillars. There were a timber roof and a ceiling of paneled wood.

where the circular dome is faced with a Greek portico. Roman basilicas, of which only the ruins are now in existence, were once found in every city. These were large, lofty buildings for the use of judges and merchants. The chief feature of a basilica was the spacious central hall flanked by a single or double row of columns, forming aisles and supporting the flat roof. At one end was a semicircular recess — the apse — where the judges held court. This arrangement of the interior of a basilica was reproduced in the plan of the early Christian church, with its nave, choir, or chancel, and columned aisles (§ 102).

Perhaps the most imposing, and certainly among the most useful, of Roman structures were the aqueducts. There were sixty-eight in Italy and the provinces. No less than fourteen supplied the capital city with water. The aqueducts usually ran under the surface of the ground, as do our water pipes. They were carried on arches only across depressions and valleys. These monuments were intended simply as engineering works, but their heavy masses of rough masonry produce an inspiring sense of power.

The abundant water supply furnished by the aqueducts was connected with a system of great public baths. Scarcely a town or village throughout the empire lacked one or more such buildings. Those at Rome were constructed on a scale of magnificence of which we can form but a slight conception from the ruins now in existence. In addition to many elaborate arrangements for the bathers, the baths included lounging and reading rooms, libraries, gymnasiums, and even museums and galleries of art. They

Public baths



A ROMAN AQUEDUCT

The Pont du Gard near Nîmes (ancient *Nemausus*) in southern France. It was built in the late first century B.C. or early first century A.D. The bridge over the river Gard spans two hill-tops nearly a thousand feet apart. It carries an aqueduct with three tiers of massive stone arches at a height of 160 feet above the stream. This is the finest and best-preserved of Roman aqueducts.

were splendid clubhouses, open at little or no expense to every citizen of the metropolis.

Rome, Italy, and the former provinces contain many fine examples of triumphal arches. They are of two types, one with a single great arch between massive piers and the other with three arches, the central one being the largest. The sides of these monuments were adorned with bas-reliefs, setting forth the principal

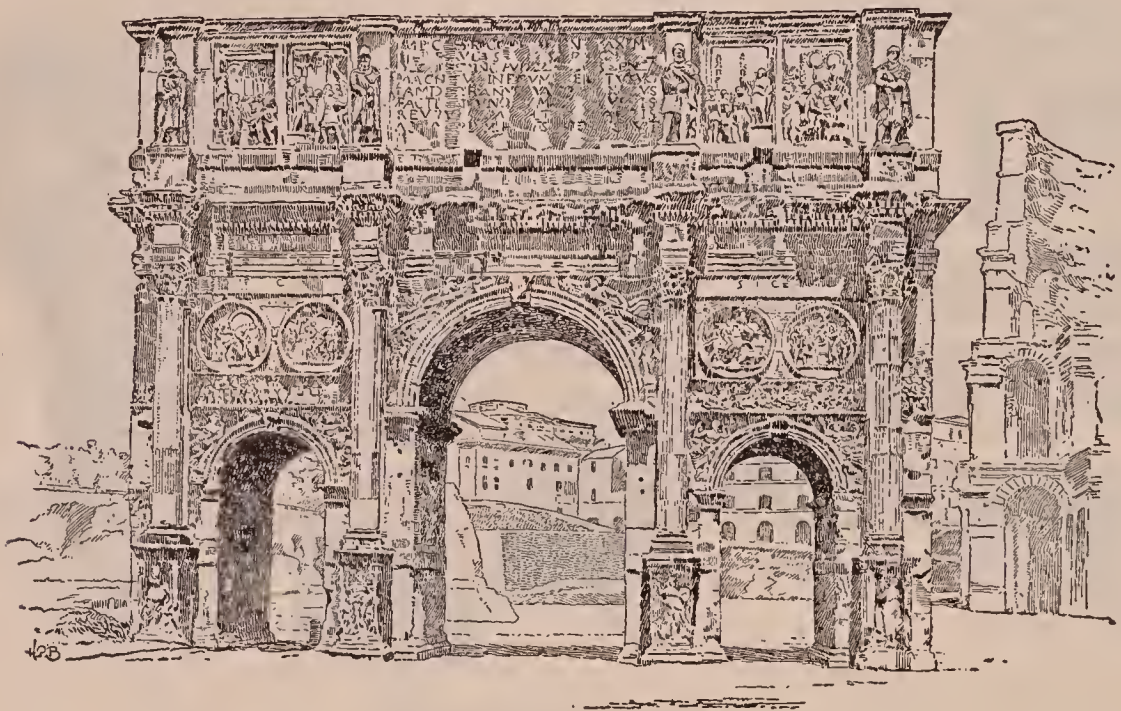
Triumphal arches and columns

scenes of a successful campaign. Memorial structures, called columns of victory, were also set up in Rome and other cities. Both arch and column have been frequently imitated by modern architects.

The palaces of Roman emperors and nobles, together with their luxurious country houses, or villas, have all disappeared.

A like fate has befallen the enormous circuses, such as the Circus Maximus at Rome and the Hippodrome at Constantinople. The Roman theaters that still survive reproduce, in most respects, the

Circuses,
theaters, and
amphitheaters

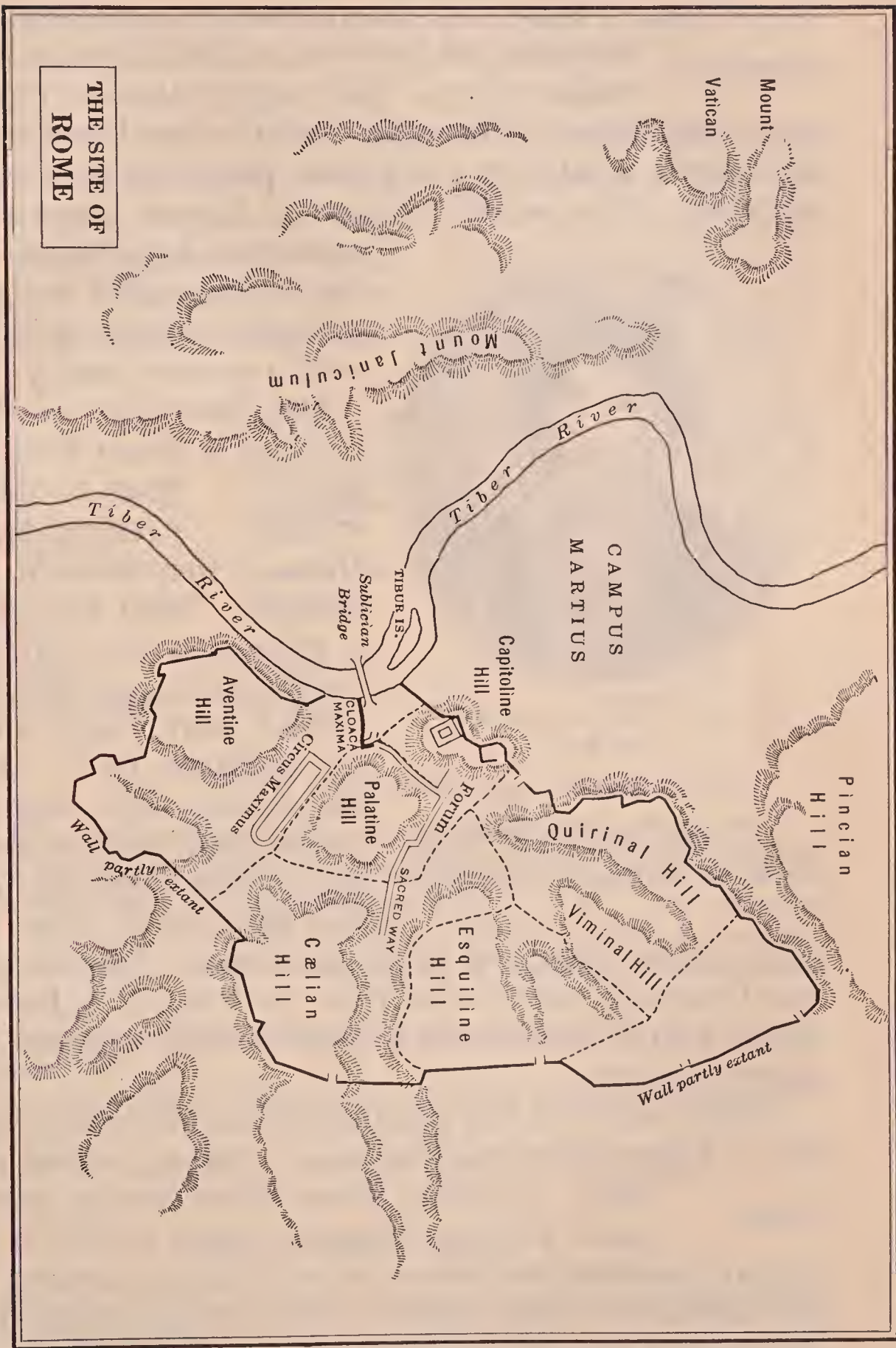


ARCH OF CONSTANTINE

Erected at Rome in 315 to celebrate the victory of Constantine over his rival, Maxentius. It consists of a central gateway and two smaller arches flanked by detached columns in the Corinthian style. There are four large statues in front of the upper story and numerous sculptures in relief.

familiar outlines of the Greek structures. In the amphitheaters, where animal shows and gladiatorial combats were exhibited, we have a genuinely Roman invention. The Flavian Amphitheater at Rome — the so-called Colosseum¹ — as truly typifies Roman architectural genius as the Parthenon represents at its best that of the Greeks.

¹ See the plate facing page 271.



THE SITE OF ROME

The massive wall which surrounded Rome in republican times seems to have been built during the fourth century B.C. after the wars with the Gauls. It doubtless incorporated portions of an earlier fortification attributed to Servius Tullius, the sixth king of Rome, and hence known as the "Servian Wall." It was over seven miles in length. The four divisions of republican Rome are indicated by broken lines on the map.

Roman sculpture owed much to Greek models. However, the portrait statues and bas-reliefs show originality and illustrate the tendency of the Romans toward realism in art. The sculptor tried to represent an historic person as he really looked or an historic event, for example, a battle or a triumphal procession as it actually happened. The portrait statues of Roman emperors and

Sculpture

statesmen and the bas-reliefs on the triumphal arches and columns impress us at once with a sense of reality.

Our knowledge of Roman painting is almost wholly confined to the wall paintings found at Rome, Herculaneum, and Pompeii. What has survived is apparently the work of ordinary craftsmen, who, if not Greeks, were deeply affected by the Greek spirit. Most of the scenes they depict are taken from classical mythology. These bright, gay paintings must have added much

Wall

paintings

paintings found at



A GIRL WITH STYLUS AND TABLETS

National Museum, Naples

A wall painting from Herculaneum, showing a handsome girl with a stylus in her right hand and a set of wooden tablets in her left.

to the attractiveness of an ancient house. The practice of mural painting passed over from the Romans to European artists, who have employed it in the frescoes of medieval and modern churches.

Mosaic work was first practiced in the Near East, especially in Egypt under the Ptolemies. The art spread to the West in Roman times, where mosaic pictures, made with tiny cubes of colored marble or glass, formed a common decoration for walls and pavements. It is still another art which modern craftsmen have learned from the ancients without excelling them.

Mosaics

The inheritance we have received from the Romans is

of a practical sort, for they excelled as warriors, lawgivers, and administrators. One of their own poets (Virgil) recognized this fact and expressed it in famous lines: *The Roman*
 “Others, I doubt not, shall beat out the breath- *genius*
 ing bronze with softer lines; shall from marble draw forth the features of life; shall plead their causes better; with the rod shall trace the paths of heaven and tell the rising of the stars: remember thou, O Roman, to rule the nations with thy sway — these shall be thine arts — to crown Peace with Law, to spare the humbled, and to tame in war the proud.”

FOR EXPLANATION

stylus	Circus Maximus	Ovid
abacus	pantomimes	Livy
rhetoric	gladiator	Tacitus
toga	Cæsar's Commentaries	basilica
atrium	Lucretius	aqueduct
peristyle	Virgil	Colosseum
symposium	Æneid	amphitheater
Circensian games	Horace	mosaic

FOR DISCUSSION

1. Show how Greek culture affected the Roman educational system.
2. Why is Roman literature generally considered to be inferior to Greek literature? Which was the more original?
3. “The dome, with the round arch out of which it sprang, is the most fertile conception in the whole history of building.” Justify this statement.
4. What famous examples of domed churches and public buildings are familiar to you?
5. Mention some modern examples of triumphal arches and columns of victory.
6. Comment on the realistic quality of Roman portrait sculpture.

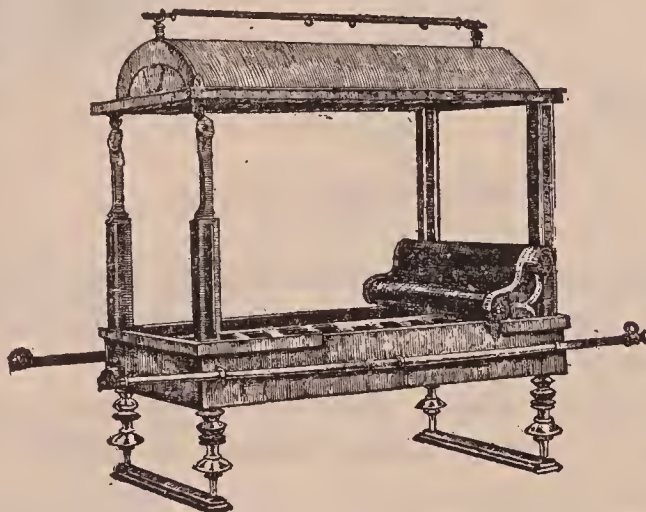
FOR FURTHER STUDY

1. Study the ground plan of a Pompeian house (page 299) and explain its interior arrangements.
2. Write a letter describing an imaginary visit to the Circus Maximus during a celebration of the games.

3. Read in Bulwer-Lytton's *The Last Days of Pompeii* (bk. v, chap. ii) the description of gladiatorial games.
4. Prepare an oral report on Mæcenas as a wealthy patron of the arts and literature.
5. Read Tennyson's poem, *To Virgil*. How does it appreciate Virgil's genius?
6. Prepare an oral report on Marcus Aurelius as an author, with a few quotations from his book of *Meditations*.
7. Give some account of the Pantheon, the Flavian Amphitheater, the Arch of Titus, the Column of Trajan, and the Baths of Caracalla.
8. Compose an essay (500 words) describing an imaginary walk in Rome at the time of Constantine the Great.
9. Read in Milton's *Paradise Regained* (bk. iv, ll. 44-85) the description of ancient Rome.

SUPPLEMENTARY

Webster, *Readings in Early European History*, chapter xxi, "Roman Life as Seen in Pliny's Letters"; chapter xxii, "A Satirist of Roman Society."



A LITTER

The litter consists of an ordinary couch with four posts and a pair of poles. Curtains fastened to the rod above the canopy shielded the occupant from observation.

Part V

THE TRANSITION FROM CLASSICAL
CIVILIZATION

(CHAPTERS XIII-XIV)

The Roman Empire for a long time gave to much of the ancient world a degree of peace and material prosperity such as had never been known before, at any rate in Europe. The inhabitants of the empire did not try to overthrow it or to withdraw from its protection. They believed that it would endure forever — “Eternal Rome.” But the Roman Empire was not eternal. It grew weaker, as it grew older, and offered less and less resistance to the barbarians encroaching on the frontiers. Meanwhile, there was a slow and gradual decay of classical civilization, which, like an overtrained athlete, had grown “stale.” Progressive forces were at work, however, transforming society and gradually building up the civilization that is called medieval. One force was Christianity. The new religion appeared out of the Near East, spread rapidly over the Mediterranean world, became during the fourth century the prevailing faith of Orientals, Greeks, and Romans, and introduced everywhere a new way of life opposed in many respects to the old paganism. How Christianity triumphed is told in Chapter XIII.

The Germanic peoples were the other force which operated to make over society into something different and at length something better than what it was before. While the Roman Empire was being Christianized, the Germans broke through the frontiers and began their invasions and settlements. By the close of the fifth century the imperial provinces in the West were almost wholly occupied by them. The Roman Empire had now been dismembered, and barbarian kingdoms, destined to become the national states of western Europe, had been formed in one country after another. This period of the “wandering of the nations” is described in Chapter XIV.

CHAPTER XIII

CHRISTIANITY

The visible Church was as truly a creation of the Roman spirit as was the Empire itself. Rome had seized upon the teaching of One who had lived in poverty and obscurity among slaves and outcasts, who preached against worldliness, formality, and ambition, who sent out His disciples to beg their way, and out of this, with her wonderful genius for government, she had created a powerful monarchy which could humble kings, and an organized ecclesiastical state which spread like a network over the earth and tamed the fury of the barbarians.

— J. C. STOBART

100. PREPARATION FOR CHRISTIANITY

LONG before the rise of Christianity some Greek thinkers began to feel dissatisfied with the old religion that had come down to them from their forefathers. They could no longer believe in the Olympian deities, who were fashioned like themselves and who possessed all the faults of mortal men and women. Educated Romans also became skeptical about the gods, the myths, and the ceremonies of paganism. Even the worship of the emperors (§ 85), which spread throughout the Roman world and helped to hold it together, failed to satisfy the spiritual wants of mankind. It made no appeal to the moral nature; it brought no message, either of fear or hope, about a future life. Men turned elsewhere for spiritual joy and consolation.

The system of Greek philosophy, called Stoicism (§ 62), gained many followers among the Romans. Any one who will read Stoic writings, such as those of the noble emperor Marcus Aurelius, will find in them some resemblances to Christian teachings. Stoicism urged men to forgive injuries — to “bear and forbear.” It

emphasized human brotherhood. It expressed a humble and unfaltering reliance on a divine Providence. Stoic philosophy, however, influenced chiefly the educated classes; it could not become a religion for all sorts and conditions of men.

Many Greeks found a partial satisfaction of their religious longings in secret rites known as "mysteries." The most important of these grew up at Eleusis,¹ a little Attic town a few miles from Athens. They were connected with the worship of Demeter, goddess of vegetation and of the life of nature. The celebration of the Eleusinian mysteries came in September and lasted nine days. When the candidates for admission to the secret rites were worked up to a state of religious excitement, they entered a brilliantly lighted hall and witnessed a dramatic performance dealing with the legend of Demeter. They seem to have received no direct moral instruction but saw, instead, living pictures and pantomimes which represented the future life and held out to them the promise of a blessed lot in another world. As an Athenian orator said, "Those who have shared this initiation possess sweeter hopes about death and about the whole of life."

The Eleusinian mysteries, though unknown in Homeric times, were already popular before the epoch of the Persian wars. They became a Panhellenic festival open to all Greeks, women as well as men, slaves as well as freemen. The privilege of membership was later extended to Romans. During the first centuries of our era the influence of the mysteries increased, as faith in the Olympian religion declined. They formed one of the last strongholds of paganism and survived until the close of the fourth century of our era.

The Asiatic conquests of Alexander, followed in later centuries by the extension of Roman rule over the eastern coasts of the Mediterranean, brought the classical peoples into contact with new religions which had arisen in the Near East. Slaves, soldiers, traders, and travelers carried them to the West, where they speedily

The Eleusinian mysteries

Influence of the mysteries

Oriental religions in the Roman Empire

¹ See the map, page 139.

won many followers. Even before the downfall of the republic the deities of Asia Minor, Egypt, and Persia had found a home at Rome. Under the empire many men and women were attracted to their worship.

Perhaps the most remarkable of the Oriental religions was Mithraism. Mithras first appears as a Persian god of light, the leader of Ahura Mazda's hosts in the ceaseless struggle against the forces of darkness

and evil (§ 24). He was often represented as a youthful hero miraculously born from a rock at the dawn of day; for this reason his worship was always conducted underground in natural or artificial caves, or in cellars. Mithras also became a god of truth and purity, who cleansed the sinner, conquered death, and procured for his faithful followers the crown of immortality. His worship spread far and wide in the Roman Empire during the first three centuries of our era, especially among the soldiers, who were attracted by its emphasis on all manly virtues.

The new Oriental religions all appealed to the emotions as paganism had never done. They provided an attractive ritual and they held out the hope of a blessed existence beyond the grave. It is not strange, therefore, that they penetrated every Roman province, only disappearing with the triumph of Christianity.



A MITHRAIC MONUMENT

British Museum, London

Mithras, a youthful figure with a Phrygian cap on his head, is represented sacrificing a bull.

Significance
of the Oriental
religions

101. RISE AND SPREAD OF CHRISTIANITY

Christianity arose among the Jews, for Jesus was a Jew and his disciples were Jews. It was not to be, as was ancient **Christianity and Judaism** Judaism, solely a national faith, confined to a Chosen People and centered in a Holy City. Christianity, almost from the start, exhibited itself as a *universal* religion. It spread throughout the Roman Empire at the same time that its Oriental rivals were winning their greatest successes there.

The Jews, in the time of Jesus, were Roman subjects. The whole of Syria, with Palestine included in it, had formed a part of the Roman dominions ever since Pompey's campaigns in the Near East (§ 81). The **The Jews under the Romans** Romans for a while allowed a native king, Herod, to rule for them in Palestine. After his death in 4 B.C. the emperor Augustus divided the Jewish realm among his three sons. One of them, Herod Archelaüs, ruled so badly that the emperor removed him in less than ten years and converted his territory of Judæa into a regular province under Roman officials called procurators. Pontius Pilatus (Pilate), the fifth of these procurators, governed Judæa during the period of Jesus' ministry.

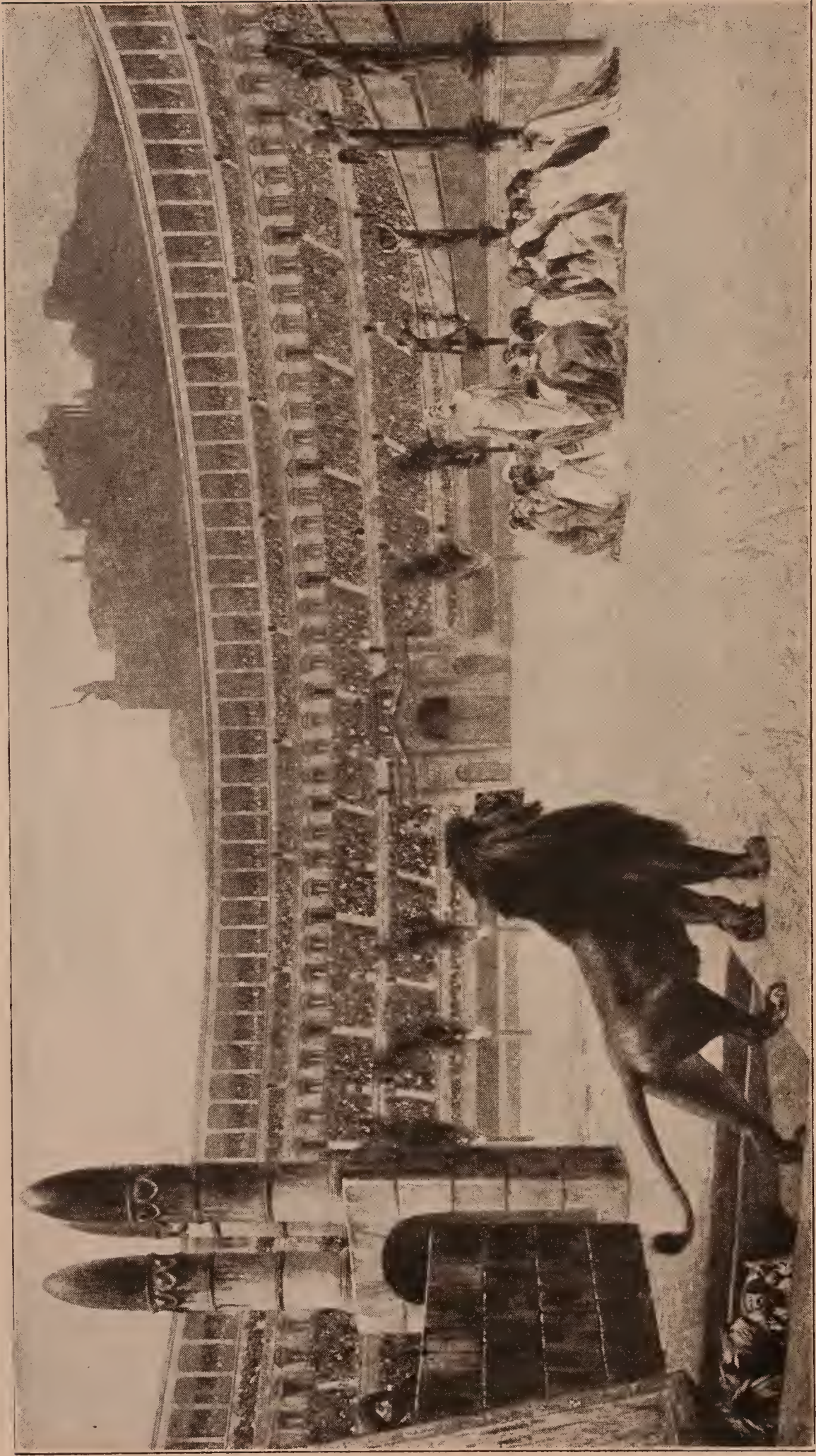
The birth of Jesus, according to the New Testament, took place during Herod's reign, in the little Judæan village of Bethlehem. He spent the greater part of his **Jesus of Nazareth (202)** short life in another Jewish village, that of Nazareth in Galilee. When about thirty years of age, he began to preach and teach, first in Galilee and the surrounding regions, and then in Judæa. The ministry of Jesus seems to have lasted nearly three years. His crucifixion occurred at Jerusalem under Pilate, probably in 29 or 30 A.D. Tiberius was then emperor at Rome.

Jesus had attracted a group of disciples, who kept him company and went about with him from place to place. They included an inner circle of apostles (missioners), whom he selected to carry the gospel tidings. All of the Twelve



MODERN JERUSALEM

Jerusalem stands on a rocky plateau, about 2500 feet above the Mediterranean and 3800 feet above the Dead Sea. The site is largely shut in by mountains. The view is of the city looking eastward from the Mount of Olives and showing the massive fortifications, which, in their present form, date from the 16th century A.D. The older parts of Jerusalem, within the walls, are built upon a vast accumulation of rubbish (in places a hundred feet deep), the remains of former cities on the site. The newer parts of Jerusalem lie outside the walls. In the foreground appears the Temple area, now occupied by the so-called Mosque of Omar and other Moslem structures.



THE CHRISTIAN MARTYRS

After the painting by J. L. Gérôme



ST. PAUL'S TRAVELS

+++++ 1st Journey
 2nd Journey
 - - - - 3rd Journey
 - - - - 4th Journey

Underlined names are the Seven Churches in Asia

M E D I T E R R A N E A N S E A

32

36

40

16

16

20

24

28

32

36

16

20

24

36

32

36

40

36

Apostles belonged to the common people; for instance, Peter and John were fishermen and Matthew was a tax collector.

The Twelve Apostles (203) The crucifixion of Jesus struck them with sorrow and dismay. When, however, the apostles came to believe in the resurrection of their master they were fired with new devotion and enthusiasm. They now asserted that Jesus was not only a great prophet, the true Messiah, or Christ, whose coming had been foretold in the Jewish scriptures; he was indeed a divine being, Son of Man and Son of God, who had been raised from the dead and taken up into heaven.

The apostles remained in Jerusalem for several years after the crucifixion, preaching and making converts. They met so much opposition on the part of Jewish leaders in the capital that they finally withdrew to Samaria, Damascus, and Antioch. There were large Jewish communities in these places, among which Peter and his fellow apostles labored zealously.

Christianity among the Jews A new convert, Saul of Tarsus, afterward the Apostle Paul, did most to admit the Gentiles, or non-Jews, to the privileges of the new religion. Though born a Jew, Paul had been trained in the schools of Tarsus, a city of southern Asia Minor which was a center of Greek learning. He possessed a knowledge of Greek philosophy, particularly of Stoicism. This broad education helped to make him an acceptable missionary to Greek-speaking peoples. During more than thirty years of unceasing activity he established churches in Asia Minor, Greece, Macedonia, and Italy.¹ He wrote to many of these churches the *Epistles* (letters) which have found a place in the New Testament. Paul was an acute thinker, as well as a man of deep spiritual insight, and the doctrines found in his writings have exercised a very great influence on Christian theology.

Christianity advanced rapidly over the Roman world.² There were Christian communities in Palestine, Cyprus, Asia

¹ See the map, page 325.

² See the map, page 329.

Minor, the Balkan peninsula, and Italy by the close of the first century. The second and third centuries saw the establishment of churches in almost every province of the empire. "We are but of yesterday," says a Christian writer, with pardonable exaggeration, "yet we have filled all your places of resort — cities, islands, fortresses, towns, markets, the camp itself, the tribes, town councils, the palace, the senate, and the forum. We have left to you only the temples of your gods."

Christianity
among the
Gentiles

Certain circumstances contributed to the success of this great missionary enterprise. Alexander's conquests in the East and those

Conditions
favoring the
spread of
Christianity

of Rome in the West had done much to remove the barriers to intercourse between different peoples. The spread of Greek and Latin as the common languages of the Mediterranean region furnished a medium in which Christian speakers and writers could

be easily understood. The early missionaries, including Paul himself, were often Roman citizens, who enjoyed the protection of the Roman law and profited by the ease of travel which the imperial rule had made possible. Moreover, the destruction of Jerusalem by the Romans in 70 A.D. (§ 85) and the subsequent exile of the Jews from Palestine scattered the Chosen People throughout the Roman Empire, where they familiarized the pagans with Jewish ideals of mono-



THE ANTIOCH CHALICE

In 1910 Arabs at Antioch in Syria excavated a silver chalice, about eight inches in height, which seems to date from the fourth century of our era. It probably formed a part of church treasure. The illustration above shows Christ the Savior (center), with St. Peter (left) and St. Paul (right).

theism and moral purity and with Jewish hopes for a Messiah, thus preparing the way for Christianity. At no other period in ancient history were conditions so favorable for the rapid spread of a new religion.

102. DEVELOPMENT OF THE CHRISTIAN CHURCH

While Christianity was spreading throughout the Roman world its adherents were grouping themselves into churches.



THE GOOD SHEPHERD AND THE SHEEP

A wall painting in the catacombs of St. Callixtus, Rome. Outside the circle are symbolic figures of birds and fish and representations of angels.

They met, not in synagogues, as did the Jews, but

Churches in private houses, (208) where they sang

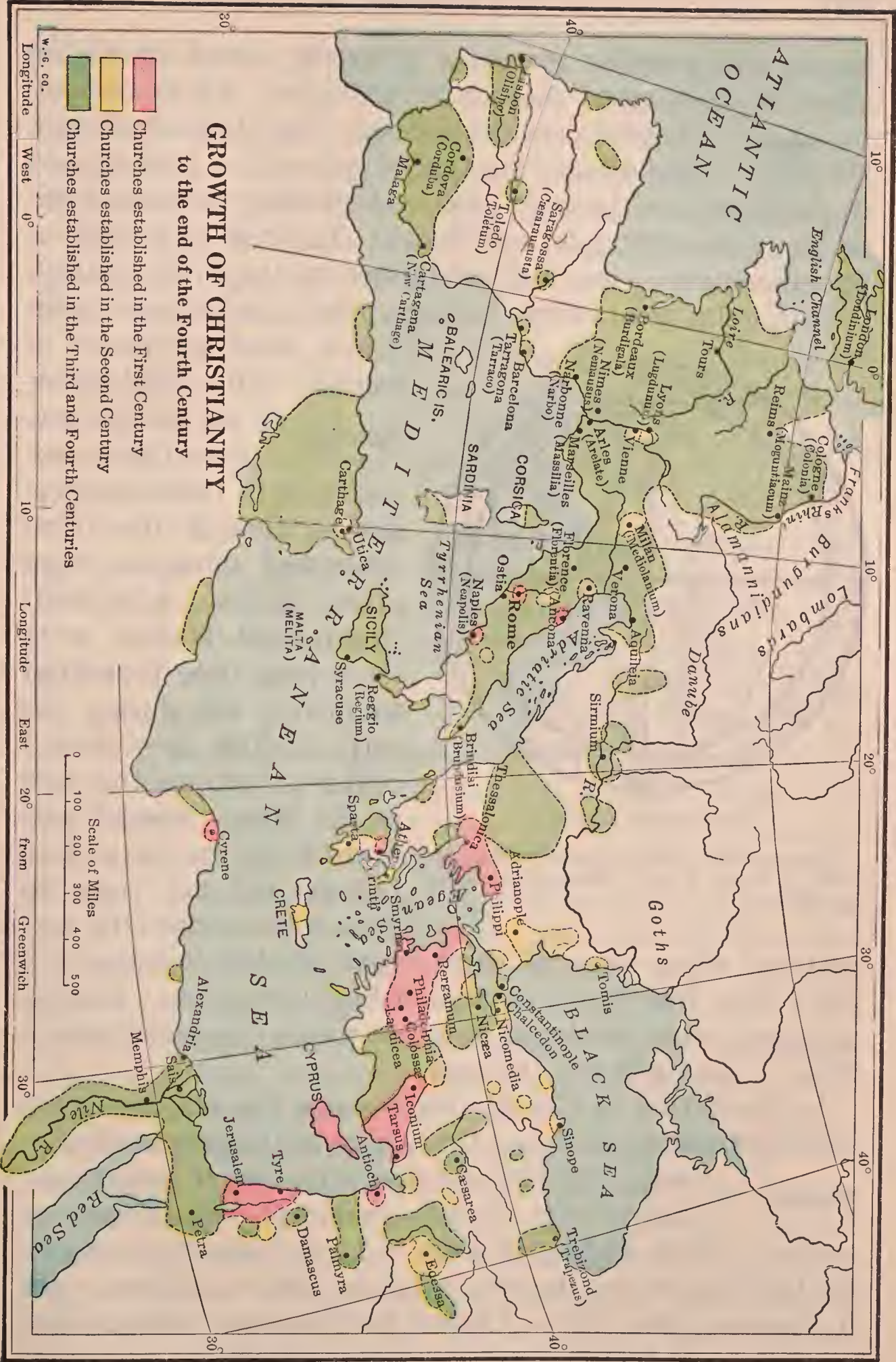
hymns, listened to readings from the Holy Scriptures, and partook of a sacrificial meal in memory of the last supper of Jesus with the Twelve Apostles. This was known as the Lord's Supper, or the Eucharist. Certain officers, called presbyters or priests (from a Greek word meaning "elders"), were chosen to conduct the services and instruct the converts. The chief priest

received the name of bishop, which also comes from a Greek word (*episkopos*) meaning an "overseer" or "guardian." There were also deacons, who visited the sick and relieved the wants of the poor. Every Christian community thus formed a little brotherhood of earnest men and women, united by common beliefs and common hopes.

The increase in the number of converts and the multiplication of churches led in time to a more elaborate organization, with the bishops of the chief cities as the principal officers. The bishops kept in touch with one another by visits and

GROWTH OF CHRISTIANITY to the end of the Fourth Century

- Churches established in the First Century
- Churches established in the Second Century
- Churches established in the Third and Fourth Centuries



W. G. CO.

letters and together formed a governing board for all the churches in a given district or province. An archbishop presided over the bishops. The highest ecclesiastical dignity was that of patriarch, a title applied to the bishops of the great cities of Jerusalem, Antioch, Alexandria, Constantinople, and Rome.¹ This rule of bishops — the episcopate — was well established by the third century.

Patriarchs, archbishops, bishops, priests, and deacons were drawn from all ranks of society. No special training at first was

The clergy considered necessary to fit them for their duties, though the more celebrated ministers were often highly educated. Priests and bishops were for a long time permitted to marry, but during the early Middle Ages clerical celibacy became the rule in the West. Special garments for priests and bishops did not begin to come into use until the fifth



RELIGIOUS MUSIC

From a window of the cathedral of Bourges, a city in central France. Shows a pipe organ and chimes.

century, when some of them began to don clothing of a more sober hue than was fashionable at the time. Clerical vestments were developed from two pieces of ancient Roman dress — the tunic and the toga.

In proportion as Christianity became the religion of the rich and powerful as well as the religion of the poor and lowly, more attention was devoted to church ceremonies.

Worship Magnificent church buildings were sometimes erected. Their architects seem to have followed as models the basilicas, or courthouses, which formed so familiar a sight in Roman cities (§ 99). Church interiors were adorned with

¹ See the map between pages 426–427.

paintings, mosaic pictures, images of saints and martyrs, and the figure of the cross. Lighted candles on the altars and the burning of fragrant incense lent an additional impressiveness to worship. Beautiful prayers and hymns were composed. Organs did not come into use until the seventh century, and then only in the West, but church bells, summoning the worshiper to divine service, early became attached to Christian edifices.

The early Christians observed "the first day of the week" in memory of Christ's resurrection. They attended public worship on the Lord's Day, but otherwise did not rigidly abstain from worldly business and amusements. During the fourth century, Sunday, as the Lord's Day was now generally called, came more and more to be kept as a day of obligatory rest. Sunday, like the Jewish Sabbath on the seventh day of the week (§ 23), was thus dedicated wholly to the exercises of religion. The great Christian festivals also took shape during the early centuries of our era. The most important anniversary to be observed was Easter. A period of fasting (Lent), which finally lasted forty days, preceded the festival. Two other festivals of later adoption were Christmas, the celebration of which was assigned to the 25th of December, and Epiphany (January 6), commemorating the baptism of Christ. Many other feasts and fasts, together with numerous saints' days, were afterward added to the calendar of the "Christian Year."

The different local churches maintained friendly relations with one another, in order to preserve a united front against the forces of paganism. They thus came to regard themselves as members of a larger whole — The Church the Church — which included all Christian believers throughout the world. To this Church the name Catholic, that is, "Universal," was applied. It appeared, henceforth, as a great and powerful organization, with fixed laws, with a graded series of officers, and with councils or gatherings at which the clergy discussed the affairs of their particular

localities. With it the Roman government engaged in the long struggle known as the Persecutions.

103. THE PERSECUTIONS

The new religion from the start met popular disapproval. The early Christians, who tried to keep themselves free from idolatry, were regarded as very unsociable persons. They



CHRISTIAN MOSAIC

Represents St. Felicitas and St. Perpetua, who were thrown to the wild beasts in the amphitheater of Carthage in 203. A cross has been set up there commemorating their martyrdom.

never appeared at public feasts and entertainments. They would not join in the amusements of the circus or the amphitheater. They refused to send their children to the schools. The ordinary citizen could not understand such people. It is not surprising, therefore, that they gained the evil name of "haters of mankind."

The Christians were feared, as well as despised. Strange stories circulated about their sacrificial meal, at which they were accused of feasting on children.

Sometimes they were thought to be magicians, who caused all sorts of disasters. It was not difficult, therefore, to excite the vicious crowds of the large cities to riots and disorders in which many followers of the new religion suffered wounds and death. As a Christian writer said, "If the Tiber rises, if the Nile does not rise, if the heavens give no rain, if there is an earthquake, famine, or pestilence, straightway the cry is, 'The Christians to the lion.'"

Such outbursts of mob hatred were only occasional. There

Hostility
toward the
Christians
(225)

Superstitious
fear of the
Christians

would have been no organized, persistent attack if the imperial government had not taken a hand. Rome, which had treated so many other foreign faiths with careless indifference or even with favor, which had tolerated the Jews and granted to them special privileges of worship, made a deliberate effort to crush Christianity.

Antagonism
of the
imperial gov-
ernment
(227-228)

Rome entered on the Persecutions because Christianity seemed to imperil the existence of the State. The Christians declined to support the official religion; they even condemned it unsparingly as sinful and idolatrous. This attitude of "atheism" seemed sacrilegious to the Romans, who thought that the safety of society depended on the faithful service of their deities. The Christians, moreover, would not worship the *genius* (guardian spirit) of the emperor and would not burn incense before his statue, which stood in every town. To do so would have been an acknowledgment of the divinity of the emperor — something impossible for Christians. Such a refusal to take what was really an oath of allegiance was felt to be an act of rebellion. Antagonism toward the Christians was increased by their unwillingness to serve in the army and to swear by the pagan gods in courts of law. Naturally, they were outlawed, and from time to time were subjected to repressive legislation in various parts of the Roman world.

Attitude of
the Christians
toward
paganism
(223-224)

The persecution beginning under Diocletian (§ 86) was the last and most severe. It continued, with some interruptions, for eight years. Only Gaul and Britain seem to have escaped its ravages. The government began by burning the holy books of the Christians, by destroying their churches, and by taking away their property. Members of the hated faith lost their privileges as full Roman citizens. Then sterner measures followed. The prisons were crowded with Christians. Those who refused to recant and sacrifice to the emperor were thrown to wild animals in the arena, stretched on the rack, or burned over a slow fire.

Diocletian's
persecution

Every refinement of torture was practiced. Paganism, fighting for its existence, left no means untried to root out a sect both despised and feared.

The Christians joyfully suffered for their religion. They welcomed the torture and death which would gain for them a heavenly crown. Those who perished were called martyrs, that is, "witnesses." Even now the festal day of a martyr is the day of his death.

The martyrs

104. TRIUMPH OF CHRISTIANITY

Diocletian's persecution came to an end in 311. In that year Galerius, the ruler in the East, published an edict



COIN OF CONSTANTINE
THE GREAT

Shows the sacred military standard (*labarum*), which was adopted by Constantine and carried by later Christian Roman emperors. It consisted of a staff or lance with a purple banner on a crossbar surmounted by the monogram of Christ.

which permitted the Christians to rebuild their churches and worship undisturbed.

It remained for

Constantine to take the next significant step. In

313 the emperor and his colleague on the throne issued the

so-called "Edict of Milan," which proclaimed for the first time in history

the noble principle of religious toleration. It gave absolute freedom to

every man to choose and follow the religion which he deemed best suited

to his needs. This edict placed the Christian faith on an equality with

paganism.

Constantine himself accepted Christianity and favored its followers throughout his reign. He surrounded himself with Christian bishops, freed the clergy

from taxation, and spent large sums in building churches. One of his laws abolished the use of the cross as an instrument of punishment. Another enactment required courts of justice and workshops

to be closed on the "venerable day of the Sun" and city

Constantine
and the
Christians

Christianity
a tolerated
religion (231,
233)

people (though not country people) to rest on that day. This was the beginning of a long series of "Sunday laws" from the fourth century to the present time.

Significant of the emperor's attitude toward Christianity was his summoning the bishops in the different provinces to a gathering at Nicæa in Asia Minor. More than three hundred bishops, or priests delegated by bishops, came to this assembly from nearly all parts of the Roman world. It was the first general council of the Church. The principal work of the Council of Nicæa was the settlement of a great dispute which had arisen over the nature of Christ. Some theologians, headed by Arius, a priest of Alexandria, maintained that Christ the Son, having been created by God the Father, was necessarily inferior to him. Athanasius, another Alexandrian theologian, opposed this view and held that Christ was not a created being, but was in all ways equal to God. The council accepted the arguments of Athanasius, condemned Arius as a heretic, and framed the Creed of Nicæa, which, as modified by later councils, is still the accepted summary of Christian doctrine. Though thrust out of the Church, Arianism lived to flourish anew among the Germanic barbarians, the majority of whom were converted to Christianity by Arian missionaries.

The recognition given to Christianity by Constantine helped immensely to spread the new faith. The emperor Theodosius I (§ 86), whose services to the Church won him the title of "the Great," made Christianity the State religion. Sacrifices to the pagan gods were forbidden, the temples were closed, and their property was taken away. Those strongholds of the old paganism, the Delphic oracle, the Olympic games, and the Eleusinian mysteries, were abolished. The ancient worship of ancestors (§ 70) was also prohibited. The household beliefs and ceremonies survived for a long time afterward, especially in country districts, but paganism as a recognized religion disappeared by the end of the fourth century.

Church Council at Nicæa, 325 (216)

Christianity the State religion (236)

105. CHRISTIAN INFLUENCE ON PAGAN SOCIETY

Christianity, which taught men to love God, taught them also to love their neighbors. It condemned the very common practice of suicide, as well as the frightful evil of infanticide. It set its face against all forms of cruelty, such as the gladiatorial combats, in which slaves, captives, and criminals were compelled to fight with one another and kill one another for the amusement of the spectators. It denounced, unsparingly, the luxury and vice of the great cities. In general, Christianity did much to soften and refine manners by the stress which it laid upon the "Christian" virtues of humility, tenderness, and mercy.



CHRISTIAN TOMBSTONE FROM SPAIN

A fourth-century monument on which appear the Greek letters XP (CHR), making a monogram of the word Christ (Greek *Christos*). Alpha (α) and omega (ω), the first and last letters of the Greek alphabet, are also shown, in allusion to *Revelation*, i, 8, 11; xxi, 6; xxii, 13.

expressed many times by ancient philosophers, but Christianity translated their precepts into practice. It sought to improve the condition of the slave by requiring his master to treat him as a brother, and it opened the offices and dignities of the Church to both alike. It declared that free and unfree were equal in God's sight, and by encouraging emancipation it even helped to decrease slavery. Christianity, whose founder had worked as a carpenter, naturally em-

Moral teachings of Christianity

nals were compelled to fight with one another and kill one another for the amusement of the spectators. It denounced, unsparingly, the luxury and vice of the great cities. In general, Christianity did much to soften and refine manners by the stress which it laid upon the "Christian" virtues of humility, tenderness, and mercy.

The Christian belief in the fatherhood of God implied a corresponding belief in the brotherhood of man. This doctrine of human equality had been

Social teachings of Christianity

phasized the dignity of manual toil. For Christians idleness, not work, was the real disgrace: "to labor is to pray" became a Christian motto. The new religion laid much stress on benevolence as a duty and therefore supported all institutions to relieve the poor, the sick, and the downtrodden. It also elevated the position of women, by making marriage a religious sacrament, instead of a mere civil contract, by opposing divorce, and by insisting upon purity of life for both men and women. Christianity, we see, was not simply a set of beliefs, or a system of church organization, or a beautiful and impressive ritual of worship. The new religion, from the start, became a mighty influence for the betterment of mankind.

At the close of the fourth century the Germanic tribes living nearest the frontiers had been visited by missionaries and had become converts to Christianity. The very fact that both Romans and barbarians were Christians tended to lessen the terrors of the invasions and to bring about a peaceful mingling of the conquerors and the conquered.

Christianity
and the
barbarians

FOR EXPLANATION

paganism	Galilee	episcopate
emperor worship	Judæa	Lord's Day
Eleusinian mysteries	Messiah	Epiphany
Demeter	Gentiles	martyr
Mithraism	Saul of Tarsus	Edict of Galerius
Judaism	deacon	Edict of Milan
Chosen People	presbyter	Council of Nicæa
Pontius Pilatus	bishop	Creed of Nicæa

FOR DISCUSSION

1. What is meant by calling the early Christian Church an episcopal organization?
2. In what divisions of the Christian Church to-day is the episcopal organization retained?
3. "The blood of the martyrs is the seed of the Church." Explain this statement.

4. Why was Christianity persecuted by the Roman government? Why did the persecutions fail?
5. What reasons may be given for the conversion of the Mediterranean world to Christianity?
6. Compare the Jewish and Christian idea of one God and his omnipotence with pagan ideas of the gods and their limited powers.

FOR FURTHER STUDY

1. Read Milton's *Ode on the Morning of Christ's Nativity*. How does this poem represent the ancient paganism?
2. Make a list of the cities of the Roman Empire to which St. Paul wrote his *Epistles*. Where were most of these cities situated?
3. Summarize the New Testament narrative (*Acts*, xxvii–xxviii) of St. Paul's voyage to Rome and indicate on the map (page 325) the route which he followed.
4. Prepare an oral report on the catacombs of Rome.
5. Trace the extent of Christianity by the end of the fourth century (map, page 329).
6. Look up the original meaning of the words *Gospel*, *Messiah*, *Gentile*, *apostle*, *presbyter*, and *bishop*.



COINS OF ELIS

A famous statue of Zeus, by the sculptor Phidias, was one of the treasures of ancient Olympia. It represented the god as of colossal size and seated on a throne. The flesh parts were of ivory; the clothing was of solid gold on a core of wood or stone. The right hand of Zeus bore a Victory, and his left hand a scepter on which perched an eagle. The whole monument, including the pedestal, was about sixty feet high, so that men said Zeus could not stand up without putting his head through the roof. These coins probably afford some idea of the appearance of the statue.

CHAPTER XIV

THE BARBARIAN INVASIONS

The settlement of the Teutonic tribes was not merely the introduction of a new set of ideas and institutions to combine with the old, it was also the introduction of fresh blood and youthful mind, the muscle and the brains which were in the future to do the larger share of the world's work.

— GEORGE BURTON ADAMS

The aim of the invaders was not to destroy the Roman Empire but to settle there and enjoy it. By and large, what they preserved far exceeded what they destroyed and what they brought that was new.

— HENRI PIRENNE

106. GERMANY AND THE GERMANS

THE region called Germany (*Germania*) in antiquity reached from the Rhine eastward as far as the Vistula and from the Danube northward to the Baltic Sea. It consisted of dense forests, extensive marshes, and sandy plains, incapable of supporting a large population. Clouds and mists enveloped much of the country in summer, and in winter it lay buried under snow and ice. Such unfavorable conditions retarded the development of Germany, which was also shut out from the Mediterranean basin by mountain barriers.

Physical
features of
Germany

The Germans were an Indo-European people, speaking Teutonic languages related, on the one hand, to Greek and Latin and, on the other hand, to the Celtic and Slavic tongues. Our earliest notice of them is found in the *Commentaries* by Julius Cæsar, who twice invaded their country (§ 81). About a century and a half later the historian Tacitus (§ 98) wrote a little book called *Germany*, which gives an account of the people as they were before coming under the influence of Rome and Christi-

Inhabitants
of Germany

anity. Tacitus describes them as barbarians. He speaks of their towering stature, fierce blue eyes, and blond or ruddy hair. These physical traits made them seem especially terrible to the smaller and darker Romans. He mentions their love of warfare, the fury of their onset in battle, and the contempt which they had for wounds and even death itself. When not fighting, they passed much of their time in the chase, and still more time in sleep and gluttonous feasts. They were deep drinkers, too, and so passionately fond of gambling that, when a man's wealth was gone, he would



ROMANS DESTROYING A GERMAN VILLAGE

Relief on the Column of Marcus Aurelius, Rome.

even stake his liberty on a single game. Tacitus also dwells on certain attractive qualities possessed by these northern barbarians. They were hospitable to the stranger, they respected their sworn word, and they loved liberty and hated restraint. Their chiefs, we are told, ruled rather by persuasion than by authority. Above all, the Germans had a pure family life. "Almost alone among barbarians," writes Tacitus, "they are content with one wife. No one in Germany laughs at vice, nor is it the fashion to corrupt and be corrupted. Good habits are here more effectual than good

laws elsewhere." The Germans, then, were strong and brave, hardy, chaste, and free.

The love of fighting for its own sake, the desire for adventure, and the lust for booty explain in part the Germanic invasions — but only in part. They were principally due to land-hunger. When the soil of Germany, as people then understood how to use it, could no longer sustain increasing numbers, the inhabitants had the alternative of migration or starvation. It was the same grim alternative that has faced man at every stage of savagery, barbarism, and civilization. The Germans chose to migrate, even though that meant war, and from time to time hurled themselves against the frontiers of the Roman Empire.

Reasons for
the Germanic
invasions

The Roman Empire had long contained many Germans. Some were mercenaries in the imperial army. Augustus began the practice of hiring them as soldiers, and by the time of Constantine they formed the majority of the troops. The emperors also admitted friendly tribes of Germans within the frontiers to fill up the gaps in population and to farm the waste lands. Still other Germans entered the empire as slaves. The result was a very considerable "barbarization" of the Roman world *before* the period of the invasions.

Rome and the
Germans

An examination of the accompanying map¹ will show the position of the chief tribes and confederations on the eve of the great invasions. The Ostrogoths (East Goths) lived north of the Black Sea, between the Don and Dniester rivers. Their kinsmen, the Visigoths (West Goths), occupied the country now called Rumania, north of the lower Danube. The Vandals dwelt in the plains of Austria and Hungary and along the Oder River. The Burgundians inhabited what is now southern Germany. The Franks held lands on both sides of the lower Rhine, partly in western Germany and partly in northern Gaul. The Saxons, Angles, and Jutes

German
tribes and
confederations

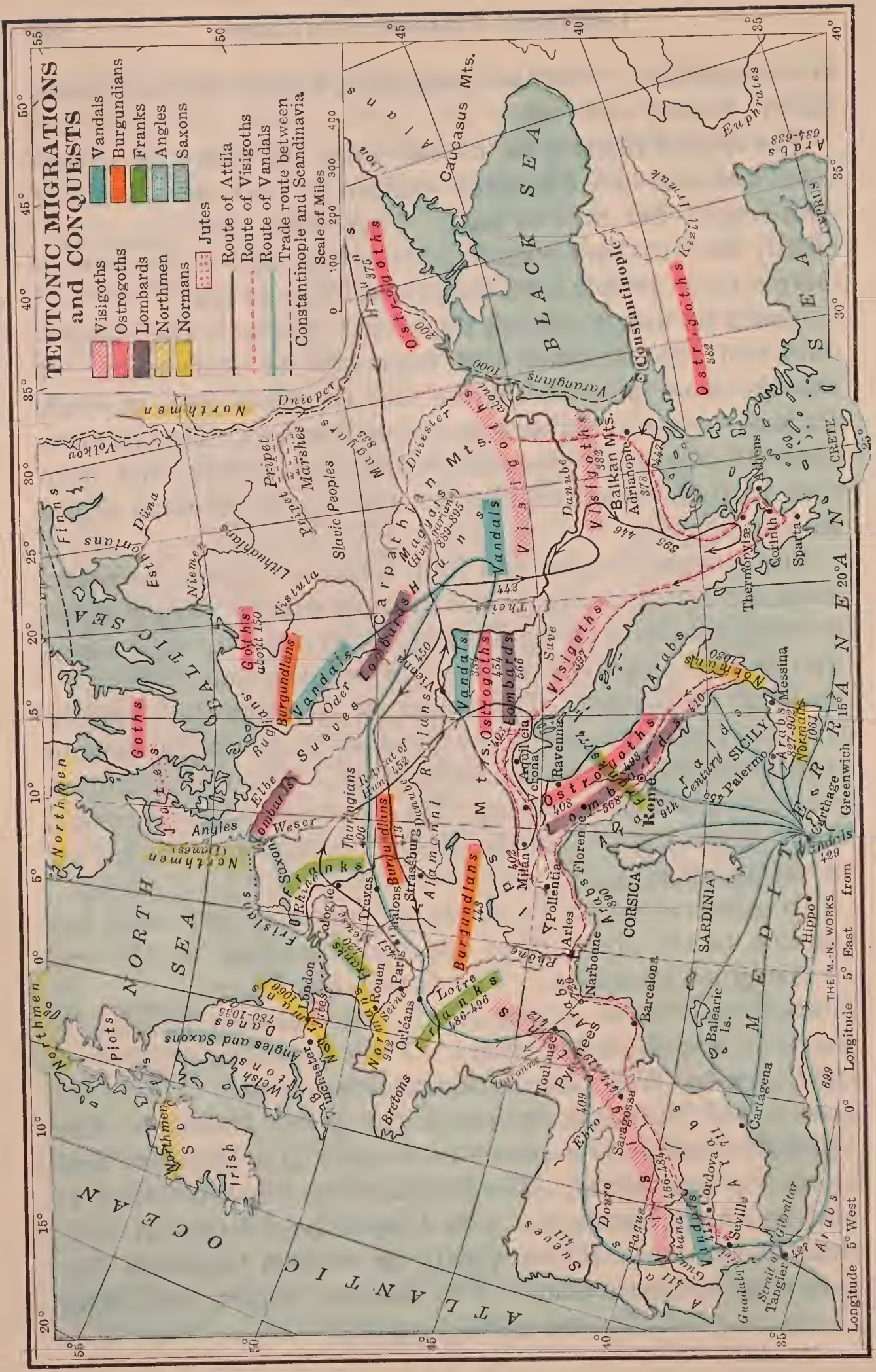
¹ See the map, page 342.

TEUTONIC MIGRATIONS and CONQUESTS

- Visigoths
- Ostrogoths
- Lombards
- Northernmen
- Normans
- Vandals
- Burgundians
- Franks
- Angles
- Saxons
- Jutes

- Route of Attila
- Route of Visigoths
- Route of Vandals
- Trade route between Constantinople and Scandinavia

Scale of Miles
0 100 200 300 400



Longitude 5° West 0° 5° East from Greenwich

had settled along the coast of the North Sea as far as the extremity of the present Denmark. There were many other tribes and confederations in the interior of Europe, but those just mentioned took the leading part in the invasions of the fourth and fifth centuries.

107. BREAKING OF THE DANUBE BARRIER

The Goths had long been among the most dangerous enemies of Rome. In the third century they made so many attacks on the eastern territories of the empire that it was necessary to surrender to the Visigoths the great province of Dacia (§ 86). The barbarians now came into contact with Roman civilization and began to lead more settled lives. Some of them even accepted Christianity in its Arian form (§ 104) from Bishop Ulfilas, a converted Visigoth, who translated the Bible into his native tongue.

The Goths

The peaceful fusion of Goth and Roman might have gone on indefinitely but for the sudden appearance in Europe of the Huns. They were a wild, nomadic people from central Asia. Entering Europe north of the Caspian Sea, the Huns quickly subdued the Ostrogoths and forced them to unite in an attack upon their German kinsmen. The Visigoths then crowded the banks of the Danube and begged the Roman authorities to allow them to cross that river and place its broad waters between them and their terrible foes. Their prayer was granted. Day and night the Visigoths poured across the Danube, some on board ships and rafts, others in canoes made of the hollowed trunks of trees. Their entire nation — men, women, and children — stood at length on Roman soil.

The Visigoths cross the Danube

The settlement of such a host of barbarians within the frontier of the empire was in itself a dangerous thing. The danger was increased by the bad treatment which the immigrants received. The Roman officials robbed them of their possessions, withheld the promised supplies of food, and even tried to murder their

Battle of Adrianople, 378

leaders at a banquet. Finally, the Germans broke out into open revolt. The emperor Valens misjudged their strength and rashly gave them battle near Adrianople in Thrace. The once invincible legions fell an easy prey to their foes, and the emperor himself perished.

The defeat at Adrianople is considered one of the few really decisive battles in the world's history. It showed the barbarians that they could face the Romans in open fight and beat them. And it broke, once for all, the Danube barrier. Swarms of fighting men, Ostrogoths as well as Visigoths, overran the provinces south of the Danube. Theodosius I, the successor of Valens, saved the empire for a time by granting lands to the Germans and by enrolling them in the army under the high-sounding title of "allies." Until his death the barbarians remained quiet — but it was only the lull before the storm.

Theodosius, "the friend of the Goths," died in 395, leaving the defense of the now divided empire to his weakling sons, Arcadius in the East and Honorius in the West. In the same year the Visigoths raised one of their young nobles, named Alaric, upon a shield and with joyful shouts acclaimed him as their king. The new leader despised the service of Rome. His people, he thought, should be masters, not servants. Alaric determined to lead them into the very heart of the empire, where they might find fertile lands and settle once for all.

Alaric at first fixed his attention on Constantinople. Realizing, at length, how hopeless would be the siege of that strongly walled city, he turned toward the west and descended upon Greece. The Germans marched unopposed through the Pass of Thermopylæ and devastated central Greece, as the Persians had done nearly nine centuries before (§ 41). The barbarians then entered the Peloponnesus, but were soon driven out by Stilicho, a German chieftain who had risen to the command of the army of Honorius. Alaric gave up Greece only to invade Italy. He led his people through the low passes

of the Julian Alps and into the rich but defenseless valley of the Po. To meet the crisis the legions were hastily called in, even from the distant frontiers. Stilicho formed them into a powerful army, beat back the enemy, and captured the Visigothic camp, filled with the spoil of Greek cities. Stilicho seemed to the Romans a second Marius, who had arisen in their hour of peril to save Italy from its barbarian foes (§ 80).

Alaric and his Visigoths had been repulsed; they had not been destroyed. Beyond the Alps they were regaining their shattered strength and biding their time. Their opportunity came soon enough, when Honorius caused Stilicho to be put to death on a charge of plotting to seize the throne. The accusation may have been true, but in killing Stilicho the emperor had cut off his right hand with his left. Now that Stilicho was out of the way, Alaric no longer feared to descend again on Italy. The Visigoths swept rapidly southward past Ravenna, where the wretched Honorius had shut himself up in terror, and made straight for Rome. In 410, just eight hundred years after the sack of the city by the Gauls (§ 73), Rome found the Germans within her gates.

The city was given up to pillage for three days and nights. Alaric, who was a Christian, ordered his followers to respect the churches and their property and to refrain from bloodshed. The city did not greatly suffer, but the moral effect of the disaster was immense. Rome, the eternal, the unconquerable, she who had taken captive so much of the ancient world, was now herself a captive. The pagans saw in this calamity the vengeance of the ancient deities, who had been dishonored and driven from their shrines. The Christians believed that God had sent a judgment on the Romans to punish them for their sins. In either case the spell of Rome was forever broken.

Alaric now advanced into southern Italy. He probably intended to cross over into Sicily and thence into the rich province of Africa. The plan was never carried out, for the

The Visi-
goths before
Rome

Sack of Rome
by the Visi-
goths, 410

youthful chieftain died suddenly, a victim of the Italian fever. After Alaric's death the Visigoths made their way northward through Italy and settled in southern Gaul and Spain. They founded there an independent kingdom, the first to be created on Roman soil.

Kingdom of
the Visigoths,
415-711

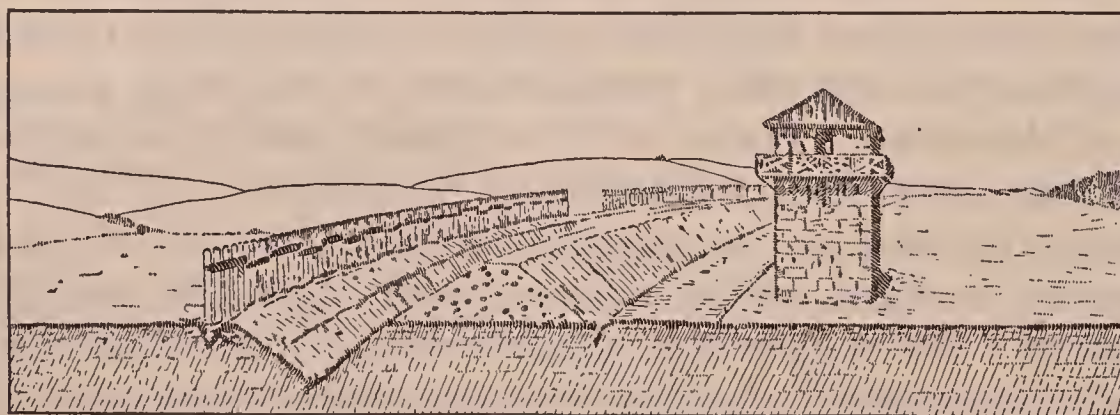
The possessions of the Visigoths in Gaul were seized by their neighbors, the Franks, within less than a century, but their kingdom in Spain had three hundred years of prosperous life. The Visigothic rulers of the peninsula sought to preserve the institutions of Rome and to respect the rights of their Roman subjects. Conquerors and conquered gradually blended into one people, out of whom have grown the modern Spaniards.

Romaniza-
tion of the
Visigoths

108. BREAKING OF THE RHINE BARRIER

Rome and Italy remained undisturbed for nearly forty years after the departure of the Visigoths. The western provinces were not so fortunate. At the time of Alaric's first attack on Italy the legions along the Rhine had been withdrawn to meet him, leaving the frontier unguarded. In 406, four years before Alaric's sack of Rome, a great company of Germans crossed the

The Germans
cross the
Rhine



ROMAN FRONTIER DEFENSE

A reconstruction of the fortified boundary of the Roman Empire between the upper Rhine and the upper Danube.

Rhine and swept almost unopposed through Gaul. Some of these peoples carved out kingdoms for themselves from the ruins of the empire.

The Burgundians settled on the upper Rhine and in the fertile valley of the Rhône, in southeastern Gaul. After less than a century of independence, they were conquered by the Franks. Their name survives, however, in Burgundy, a territory now included in France.

Kingdom of
the Burgun-
dians, 443-
534

The Vandals settled first in Spain. The territory now called Andalusia after them still preserves the memory of these barbarians. After the Visigothic invasion of Spain the Vandals passed over to North Africa. They made themselves masters of Carthage and soon conquered all the Roman province of Africa. Their kingdom here lasted about one hundred years.

Vandal
kingdom in
North Africa,
429-534

While the Visigoths were finding a home in the districts north and south of the Pyrenees, the Burgundians in the Rhône Valley, and the Vandals in Africa, the Franks began to spread over northern Gaul. They contented themselves with a gradual advance into Roman territory. It was not until near the close of the fifth century that they overthrew the Roman power in northern Gaul and began to form the Frankish kingdom out of which modern France has grown (§ 115).

The Franks
in Gaul

The troubled years of the fifth century saw also the beginning of the Germanic conquest of Britain. The withdrawal of the legions from that island left it defenseless, for the Celtic inhabitants were too weak to defend themselves. Bands of savage Picts from what is now Scotland swarmed over the Roman fortifications and attacked the Britons in the rear. Ireland sent forth the no less savage Scots. The eastern coasts, at the same time, were exposed to raids by Saxon pirates. "The barbarians," groaned the wretched people, "drive us to the sea; the sea drives us back to the barbarians; thus two modes of death assail us — we are either slain or drowned." The Britons, in their extremity, adopted the old Roman practice of getting the Germans to fight for them. Bands of Jutes were invited over from Denmark in 449. The Jutes forced back the Picts

The Angles
and Saxons
in Britain

and then settled down on the island as conquerors. They were followed by the Angles and Saxons, who subdued nearly all that part of Britain which Rome had previously conquered. The Angles and Saxons in this way became ancestors of the English people, and Engleland became England.

109. INROADS OF THE HUNS

We know very little about the Huns, except that they were an Asiatic people belonging to the Mongoloid or yellow race. During the fourth century they were already in Europe north of the Black Sea. Roman writers describe their olive skins, little, turned-up noses, black, beady eyes, and generally ferocious appearance. They spent most of their time on horseback, sweeping over the country like a whirlwind and leaving destruction and death in their wake.

The Huns did not become dangerous to Rome for more than half a century after their first appearance in Europe (§ 107). During this time they moved into the Danube region and settled in the lands now known as Austria and Hungary. They found at length a national leader in Attila, "a man born into the world to agitate the nations, the fear of all lands," one whose boast it was that the grass never grew again where his horse's hoofs had trod. He quickly built up a great military power obeyed by many barbarous peoples from the Caspian to the Rhine.

Attila, from his capital on the Danube, could threaten both the East and the West. The emperors at Constantinople bought him off with lavish gifts, and so the robber-ruler turned to the western provinces for his prey. In 451 he led his motley host, said to number half a million men, across the Rhine. Many a noble municipality with its still active Roman life was visited by the Huns with fire and sword. Paris, it is worthy of note, escaped destruction. That now famous city was then only a village on an island in the Seine.

Romans and Germans united against the common foe. Visigoths under their native king hastened from Spain; Burgundians and Franks joined their ranks; Battle of Châlons, 451 and to these forces was added the last Roman army in the West. Opposed to them Attila had his Huns, the conquered Ostrogoths, and many other barbarian peoples. The battle which now took place near Châlons on the Marne River has been well called a struggle of the nations. It was one of the fiercest conflicts recorded in history. Thousands perished on both sides, but so many more of Attila's men fell that he dared not risk a fresh encounter on the following day. He drew his shattered forces together and retreated beyond the Rhine.

Attila, in spite of this setback, did not abandon his plans for conquest. The next year he led his still formidable army over the Julian Alps and captured the most im- Attila in- vades Italy portant fortresses of northern Italy, with the exception of Ravenna. Tradition declares that some of the fugitives from the Huns sought shelter on the islands in the shallow lagoons at the head of the Adriatic. Here in after ages grew up splendid and famous Venice, a city that in later centuries was to help defend Europe against those kinsmen of the Huns, the Turks.

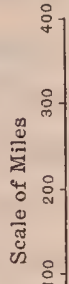
The fiery Hun did not long survive this Italian expedition. Within a year he was dead, passing away suddenly, it was said, in a drunken sleep. The great confederacy Death of Attila which he had formed broke up at once after his death. The German subjects gained their freedom, and the Huns themselves either withdrew to their Asiatic wilds or mingled with the peoples whom they had conquered. Europe breathed again; the nightmare was over.

110. END OF THE ROMAN EMPIRE IN THE WEST

Rome escaped a visitation by the Huns only to fall a victim to the Vandals. Having captured Carthage, they made it the seat of a pirate empire. They put out in their

EUROPE

at the Deposition of
Romulus Augustulus 476 A. D.



Longitude West 0° East from Greenwich

THE M.-N. WORKS

long, light vessels, swept the western Mediterranean, and raided many a populous city on the coast. "Whither shall we sail?" a Vandal pilot is said to have asked his chief at the outset of an expedition. "To the dwellings of men with whom God is angry," was the answer. Their inroads were so terrible that the word "vandalism" has come to mean the aimless and wanton destruction of property.

The ships of the Vandals, led by their king, Gaiseric, appeared at the mouth of the Tiber in 455. The Romans offered no resistance, but the bishop of Rome went out with his clergy to meet the invader and intercede for the city. Gaiseric promised to spare the lives of the inhabitants and not to destroy the public buildings. These were the best terms he would grant. The Vandals spent fourteen days stripping Rome of her wealth. Besides shiploads of booty, they took away thousands of Romans as slaves, including the widow and two daughters of an emperor.

**Sack of Rome
by the Van-
dals, 455**

After the Vandal sack of Rome the imperial throne became the mere plaything of the army and its leaders. Finally, a German commander, named Orestes, placed his own son on the throne of the Cæsars. This lad, by a curious coincidence, bore the name of Romulus, legendary founder of Rome, and the nickname of Augustulus ("the little Augustus"). The boy emperor reigned less than a year. The barbarian troops serving in Italy as mercenaries clamored for a third of the lands of the peninsula. Their demand being refused by Orestes, they rose in revolt and proclaimed their general, Odoacer, king. Odoacer put his rival to death and occupied Ravenna, which had taken the place of Rome as the favorite residence of the emperors in the West. The poor little Romulus Augustulus was packed off to a villa near Naples, where he disappears from history.

**The Roman
Empire in
the West,
455-476**

There was now no Western emperor. It seemed to the men of the time that East and West had been once more joined

under a single ruler, as in the days of Constantine and Theodosius I. Odoacer refused the imperial dignity, formally recognized the supremacy of the Roman emperor at Constantinople, and accepted from the latter the title of "patrician," which had been held before him by other barbarian leaders. Such was his position in legal theory. As an actual fact, Roman dominion in the West had now come to an end. Odoacer, head of the barbarians in Italy, ruled a kingdom as independent as that of the Vandals in Africa or that of the Visigoths in Spain and Gaul. After 476 no emperor reigned in western Europe until the time of Charlemagne, more than three centuries later (§ 118). This date may therefore be chosen as marking, better than any other, the final overthrow of the Roman Empire in the West by the Germans.

111. THE "FALL" OF ROME

Why could not this great Roman Empire keep the Germans at bay and prevent them from occupying western Europe?

Political
weakness of
the empire

Many reasons have been given for its failure to do so. We may point out, first, that the empire embraced too wide a territory for its efficient management. It was so big as to be unwieldy. Second, the empire contained too many diverse peoples for its real unification. There existed between them no unity of language, religion, and customs, which enables the inhabitants of a modern nation to work together for common ends. Third, the empire made no provision for local self-government. As time went on, nearly all power was concentrated in the hands of the emperor and his officials. He assessed the taxes, framed edicts having the force of laws, and acted as the supreme judge. The old Græco-Roman ideal of democracy, which had meant so much for civilization, was destroyed by the imperial system. The inhabitants of the empire looked to their all-powerful ruler to protect them; when he failed to do so, they could not, or would not, protect themselves.

The Germans entered the empire to find a spiritless people, who seldom opposed, and indeed often welcomed, their coming.

There were still other reasons for the breakdown of the imperial system. The population of the empire seems to have much decreased, especially during the third and fourth centuries. The long series of civil wars under the later emperors (§ 86), the raids of the barbarians, and the ravages of malaria and great plagues were terribly destructive of human life. The birth-rate also declined, because there were fewer marriages and fewer children to a marriage. The custom of infanticide was likewise very common, especially among the poorer classes. The empire suffered from want of men to serve as soldiers in the armies, as artisans in the workshops, and as peasants on the farms. It is no wonder, therefore, that in province after province large tracts of land went out of cultivation, that the cities decayed, and that there was a general "slump" in commerce, manufacturing, and other forms of business enterprise. "Hard times" settled on the Roman world. The empire also suffered from want of money. To meet the heavy cost of the luxurious court, to pay the salaries of the swarms of public officials, and to feed and amuse the idlers in the great cities involved a heavy expenditure. Taxes were harder to collect, now that both population and production had so seriously fallen off. The harshest measures were adopted to wring from the wretched subjects every penny that could possibly be paid. They came to dread the visits of the taxgatherers even more than the inroads of the barbarians.

To speak of the "fall" of Rome suggests the idea of a violent catastrophe which suddenly plunged the empire into ruin. The truth is, rather, that the breakdown of the imperial system was a *gradual* process, which lasted several hundred years. Rome was a long time falling. Nor had all of the empire fallen by the end of the fifth century. The barbarians never made much

Economic
weakness of
the empire

Survival of
the empire in
the East

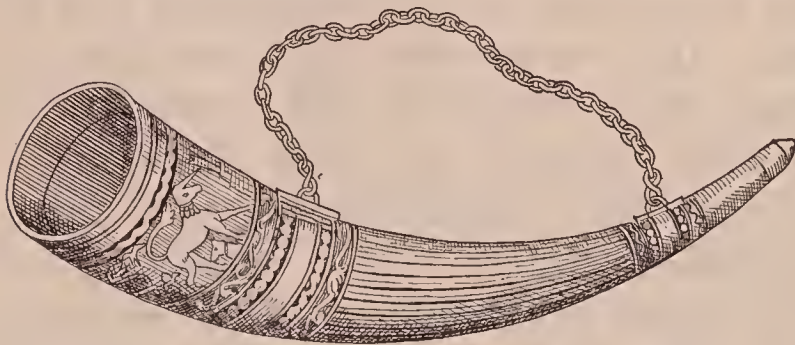
impression on that part of its territory lying in eastern Europe. There the empire, with a capital at Constantinople, survived throughout the Middle Ages.

112. FUSION OF GERMANS AND ROMANS

Ancient civilization suffered a great shock when the Germans descended on the Roman Empire and from its western provinces carved out their kingdoms. These barbarians were rude in manners, were very ignorant, and had little taste for anything except fighting and bodily enjoyments. They were unlike the Romanized provincials in dress and habits of life. They lived under different laws, spoke different languages,

Significance
of the Ger-
manic in-
vasions

and obeyed different rulers. The invasions naturally ushered in a long period of confusion and disorder, during which the barbarians slowly raised themselves to a level of culture somewhat



ANGLO-SAXON DRINKING HORN

Horn of Ulphus (Wulf) in the cathedral of York. The old English were heavy drinkers, chiefly of ale and mead. The evening meal usually ended with a drinking bout.

approaching that which the Greeks and the Romans had reached.

The Germans in many ways did injury to classical civilization. They sometimes destroyed the cities and killed or enslaved the inhabitants. Even when they settled peaceably within the empire, they appropriated a large part of the farming land and set up their own tribal governments. They allowed aqueducts, bridges, and roads to go without repairs, and theaters, baths, and other public buildings to sink into ruins. Being devoted chiefly to agriculture, they permitted both industry and commerce to languish. Lacking any appreciation of

Immediate
results of the
invasions

education, they failed to keep up schools, universities, and libraries. Classical civilization had been declining before the Germans came. The invasions hastened the decline, with the result that large parts of western Europe went back for several centuries into semi-barbarism.

Nevertheless, the Germans had the capacity to learn, and the willingness to learn, from those whom they had conquered. Their fusion with the Romans was helped by the previous settlement within the empire of so many German soldiers, colonists, and slaves (§ 106). It was very greatly helped by the fact that some of the principal peoples, including the Visigoths, Ostrogoths, Vandals, and Burgundians, were already Christians at the time of their invasions, while other peoples, including the Franks and Anglo-Saxons, afterward adopted Christianity. Finally, as observed before, the Germans invaded the empire to seek homes for themselves, rather than simply to pillage and destroy. They accepted what they understood of Græco-Roman culture and then imparted to the enfeebled provincials their fresh blood, youthful minds, and vigorous, progressive life. The fusion of Germans and Romans formed the great work of the early Middle Ages in western Europe.

Ultimate results of the invasions

FOR EXPLANATION

Germania	Saxons	Huns
Ostrogoths	Jutes	Attila
Visigoths	Adrianople	Châlons
Vandals	Alaric	Gaiseric
Burgundians	Stilicho	Orestes
Franks	Ravenna	Odoacer
Angles	Picts	Romulus Augustulus

FOR DISCUSSION

1. Why did the Germans progress more slowly in civilization than the Greeks and Romans?
2. Why is modern civilization, unlike that of antiquity, in little danger from barbarians?

3. Comment on this statement: "The Germans had stolen their way into the very citadel of the empire long before its distant outworks were stormed."
4. Why did the battle of Adrianople mark the beginning of the "death of Rome"?
5. Why has Alaric been called the "Moses of the Visigoths"?
6. Why was Attila called the "Scourge of God"?
7. Was or was not Châlons one of the decisive battles of the world?
8. Compare, as to results, the Vandal sack of Rome with that by the Visigoths.
9. What is the origin of the geographical names Andalusia, Burgundy, England, and France?
10. In what sense does the date 476 mark the end of the Roman Empire in the West?
11. What do you understand by the "fall" of Rome?
12. "The fall of the Roman Empire is the greatest tragedy in the history of the world." Do you accept this statement?
13. Set forth the conditions which favored, and those which hindered, the fusion of Germans and Romans.

FOR FURTHER STUDY

1. Give the dates for the following events: battle of Adrianople; sack of Rome by Alaric; battle of Châlons; and deposition of Romulus Augustulus.
2. Make a list of all the Germanic peoples mentioned in this chapter and give some account of each.
3. Trace the routes of the Visigoths, Vandals, and Huns (map, page 342).
4. Prepare an oral report on the death and burial of Alaric the Visigoth.
5. Hold a dialogue supposedly between Gaiseric, king of the Vandals, and the Roman bishop who went out to parley with him.
6. Indicate on the map (page 350) the political situation in Europe in 476.

SUPPLEMENTARY

Webster, *Readings in Early European History*, chapter xxiii; "The Germans as Described by Tacitus."

Webster and Webb, *Historical Outline Maps and Exercises: Early European History*, No. XI, The Barbarian Invasions and the Germanic Kingdoms.

Part VI

MEDIEVAL CIVILIZATION

(CHAPTERS XV-XXIV)

The Middle Ages cover the thousand years and more between antiquity and modern times. The early Middle Ages formed in western Europe an era of turmoil and disorder, consequent upon the barbarian invasions. It took a long time for the Germans to settle in their new homes, to become thoroughly fused with the Romanized provincials, and to absorb what remained of Græco-Roman, or classical, civilization (Chapter XV). There were also fresh inroads of the barbarians, and those of the Northmen (Chapter XVI) led to the foundation of new states and kingdoms. Out of the general confusion arose the system called feudalism (Chapter XVII), which, however imperfect, was a step toward the reorganization of society. Meanwhile, the Roman Church (Chapter XVIII) worked among the barbarians, Christianizing them and providing them with higher standards of life. The era of the early Middle Ages was also the time when the Moslem Arabs made their sweeping conquests and carried the faith of Islam throughout the Near East and around the shores of the Mediterranean (Chapter XIX). The Crusades (Chapter XX) may be regarded as an effort to win back the ground lost by the Arab advance, as a European counter-attack upon Asia. The Roman Empire in the East ("New Rome"), which survived until the middle of the fifteenth century, preserved the name, the culture, and some part of the dominions of "Old Rome" (Chapter XXI).

The later Middle Ages were for western Europe a period of settled government, increasing knowledge, and steady progress in many fields of human activity. Strong national states arose in England, France, Spain, and other countries (Chapter XXII). Numerous new cities, with a thriving industry and commerce, came into being (Chapter XXIII). Nor was this period stagnant and barren, culturally. The various national or vernacular languages of Europe began to take their present form. Much fine literature in both poetry and prose was produced. Architecture revived and flowered in majestic cathedrals. Great universities, attended by thousands of students, arose all over western Europe and became centers of liberal learning. This rich, many-sided culture (Chapter XXIV) naturally owed much to the classical civilization which preceded it, but it was in many respects an original creation of the medieval mind. It has not really disappeared; it underlies the civilization of our own day.

CHAPTER XV

THE GERMANIC KINGDOMS IN WESTERN EUROPE

The history of the five centuries from the end of the fifth to the end of the tenth, is the history of the efforts of the new nations of the West after organization, improvement, and power.

— R. W. CHURCH

Among the institutions of the Middle Ages there is scarcely one which can be understood until it is traced up either to classical or to primitive Teutonic antiquity.

— JAMES BRYCE

113. THE OSTROGOTHS IN ITALY

WE are not to suppose that the settlement of Germans within the Roman Empire ended with the deposition of Romulus Augustulus, near the close of the fifth century. The following centuries witnessed fresh invasions and the formation of new barbarian kingdoms. The study of these troubled times leads us from the ancient world to the world of medieval Europe, from the history of antiquity to the history of the Middle Ages.

From antiquity to the Middle Ages

The kingdom which Odoacer established on Italian soil in 476 (§ 110) did not long endure. It was soon overthrown by the Ostrogoths. They occupied at this time a district south of the middle Danube, which the government at Constantinople had hired them to defend. The Ostrogoths turned out to be expensive and dangerous allies. When, therefore, their chieftain, Theodoric, offered to lead his people into Italy and against Odoacer, the Roman emperor gladly sanctioned the undertaking. "If I fail," Theodoric said to the emperor, "you will be relieved of a troublesome friend; if I succeed, I shall govern Italy in your name and to your glory."

The Ostrogoths under Theodoric

Theodoric led the Ostrogoths — women and children as well as warriors — across the Alps into Italy, defeated Odoacer in several battles, and shut him up in the strong fortress of Ravenna. Theodoric could not capture the place and at length agreed to share the government with Odoacer, if the latter would surrender. The agreement was never carried into effect. When Theodoric entered Ravenna, he invited Odoacer to a



TOMB OF THEODORIC AT RAVENNA

Begun by Theodoric and completed by his daughter. It is a massive, ten-sided structure of two stories, with a dome consisting of a single block of Istrian stone about thirty-four feet in diameter. The mausoleum was converted into a Christian church during the Middle Ages.

great feast and at its conclusion slew him and his chief officers in cold blood. The Ostrogoths were now supreme in Italy.

Theodoric had gained the throne by violence and treachery, but he soon showed himself to be a wise, broad-minded, and humane ruler. He had lived as a youth in the imperial court at Constantinople and there had become well acquainted with Roman ideas of law and order. Roman civilization impressed him; he wished not to destroy but to preserve it. Theodoric reigned in Italy for thirty-three years, and during this time the country enjoyed unbroken peace and prosperity.

The influence of Theodoric reached far beyond Italy. He allied himself by marriage with most of the Germanic rulers of the West. His second wife was a Frankish princess, his sister was the wife of a Vandal chief-^{Theodoric's foreign policy}tain, one of his daughters married a king of the Visigoths, and another daughter wedded a Burgundian king. Theodoric by these alliances brought about friendly relations between the various barbarian peoples. It seemed, in fact, as if the Roman dominions in the West might again be united under a single ruler; as if the Ostrogoths might be the Germanic people to carry on the civilizing work of Rome. No such good fortune was in store for Europe.

Theodoric died in 526. The next year a great emperor, Justinian, came to the throne at Constantinople (§ 161). Justinian had no intention of abandoning to^{End of the Ostrogothic kingdom} the Germans the rich provinces of Sicily and Italy. The Ostrogoths made a stubborn resistance to his armies, but in the end they were so completely overcome that they agreed to withdraw from the Italian peninsula. The feeble remnant of their nation filed through the passes of the Alps and, mingling with other barbarian tribes, became lost to history.

114. THE LOMBARDS IN ITALY

The destruction of the Ostrogothic kingdom did not free Italy of the Germans. The country was overrun by the Lombards soon after Justinian's death. The name of these invaders (in Latin, *Langobardi*) may have^{Invasion of Italy by the Lombards} been derived from the long beards that gave them such a ferocious aspect. The Lombards were the last of the Germanic peoples to quit their northern wilderness and seek new homes in sunny Italy. They seized the territory north of the river Po — a region ever since known as Lombardy — and established their capital at Pavia. The Lombards afterward made many settlements in central and southern Italy, but never succeeded in subduing the entire peninsula.

The rule of the Lombards at first bore harshly on Italy, which they treated as a conquered land. Many of them were still heathen when they entered Italy and others were converts to the Arian form of Christianity (§ 104). In course of time, however, the Lombards accepted the orthodox Catholic faith and adopted the customs of their subjects. They even gave up their own language and learned to speak Latin. The Lombard kingdom lasted over two centuries, until it was overthrown by the Franks (§ 117).

The failure of the Lombards to conquer all Italy had important results in later history. Sicily and the extreme southern part of the Italian peninsula, besides large districts containing the cities of Naples, Rome, Genoa, Venice, and Ravenna, continued to belong to the Roman Empire in the East. The rulers at Constantinople could not exercise effective control over their Italian possessions, now that these were separated from one another by the Lombard territories. The consequence was that Italy broke up into a number of small and practically independent states, which never combined into one kingdom until our own time. The ideal of a united Italy waited thirteen hundred years for its realization.

115. THE FRANKS

We have already met the Franks in their home on the lower Rhine, from which they pushed gradually into Roman territory (§ 108). In 486, just ten years after the deposition of Romulus Augustulus, the Franks went forth to conquer under Clovis, one of their chieftains. He defeated Syagrius, the governor of what was left of Roman Gaul, in a battle near Soissons, thus destroying the last vestige of imperial rule in the West. He then turned against the Alamanni, a German people living in what is now known as Alsace, overcame them near Strasbourg, and added much of their territory to the Frankish realm. Clovis afterward conquered the Visigothic possessions between the

Lombard rule
in Italy

Results of the
Lombard in-
vasion

Clovis, king
of the Franks,
481-511

Loire and the Pyrenees and compelled the Burgundians to pay tribute. The Franks under Clovis were now supreme over nearly the whole of Gaul.

Clovis reigned in western Europe as an independent king, but he acknowledged a sort of allegiance to the Eastern emperor by accepting the honorary title of "con-
sul." Henceforth to the Romanized provincials he represented the distant ruler at Constanti-
nople. The inhabitants of Gaul were not oppressed; their cities were preserved; and their language and laws were undisturbed. Clovis did not hesitate to appoint Romans to important positions in the government and army, just as the Romans had long been accustomed to employ the Germans. This Frankish king may be compared with his contemporary, Theodoric the Ostrogoth, in his efforts to pose as an heir of the Roman Empire and a guardian of Latin culture.

The Franks
and the Gallo-
Romans

The Franks were still a heathen people when they began their career of conquest. Clovis, however, had married a Burgundian princess, Clotilda, who was a devout Catholic and an ardent advocate of Christianity. The story is told how, when Clovis was hard-
pressed by the Alamanni at the battle of Stras-
bourg, he vowed that if Clotilda's God gave him victory he would become a Christian. The Franks won, and Clovis, faithful to his vow, had himself baptized by St. Remi, bishop of Reims. "Bow down thy head," spoke the bishop, as the Frankish king approached the font, "adore what thou hast burned, burn what thou hast adored." With Clovis were baptized on that same day three thousand of his warriors.

Christianiza-
tion of the
Franks, 496
(247)

The conversion of Clovis was an event of the first importance. He and his Franks naturally embraced the orthodox Catholic faith, which was that of his wife, instead of the Arian form of Christianity, which had been accepted by almost all the other Germanic invaders. Catholicism, instead of Arianism, thus became the religion of a large part of western Europe. The conversion of Clovis gained for the Frankish king and his successors the

Significance
of Clovis's
conversion

support of the Papacy. The friendship between the popes and the Franks afterward ripened into a close alliance, which greatly influenced European history.

The descendants of Clovis are called Merovingians (after Merovech, grandfather of Clovis). They occupied the throne of the Franks for nearly two hundred and fifty years. The annals of their reigns form an unpleasant catalogue of bloody wars, horrible murders, and deeds of treachery without number. Nevertheless, the earlier Merovingians were strong men, under whose direction the Frankish territory continued to expand, until it included nearly all of what is now France, Belgium, and Holland, besides a considerable part of Germany.

The Frankish conquests differed in two important respects from those of the other Germanic peoples. In the first place, the Franks did not cut themselves off completely from their original homes. They kept permanently their territory in Germany, drawing from it continual reinforcements of fresh German blood. In the second place, the Franks steadily added new German lands to their possessions. They built up in this way what was the largest and the most permanent of all the barbarian states founded in western Europe.

The Mero-
vingians

Character of
the Frankish
conquests

116. THE FRANKS UNDER CHARLES MARTEL AND PEPIN THE SHORT

The later Merovingian kings degenerated into weaklings, who reigned but did not rule. The actual management of the State passed into the hands of officers called “mayors of the palace.” They left to the kings little more than their title, their long hair — the badge of royalty among the Franks — and a scanty allowance for their support. The later Merovingians are often called the “do-nothing kings.”

The most illustrious of the mayors was Charles, surnamed Martel, “the Hammer,” from the terrible defeat which he

inflicted on the Arab invaders near Tours, in central France (§ 151). Charles Martel was really a king, but he never ventured to set aside the Merovingian ruler and himself ascend the throne. This step was taken, however, by Charles's son, Pepin the Short.

Before dethroning the last feeble "do-nothing," Pepin sought the approval of the Papacy. The pope declared that it was only right that the man who possessed the real authority in the State should also have the royal title. Pepin then had himself crowned king of the Franks, thus founding the dynasty named Carolingian from Pepin's son, Charles (Latin *Carolus*). Three years later the pope came to Pepin's court and solemnly anointed the new ruler with holy oil, in accordance with ancient Jewish custom. The rite of anointing, something unknown to the Germans, gave to Pepin's coronation the sanction of the Roman Church. The Frankish sovereigns henceforth called themselves "kings by the grace of God."

Pepin was soon able to repay his great obligation to the Roman Church by becoming its protector against the Lombards (§ 114). These barbarians, who were trying to extend their rule in Italy, threatened to capture Rome and the territory in the vicinity of that city, then under the control of the pope. Pepin twice entered Italy with his army, defeated the Lombards, and forced them to cede to the pope an extensive district lying between Rome and Ravenna. Pepin might have returned this district to the emperor at Constantinople, to whom it had belonged, but the Frankish king declared that he had not fought for the advantage of any man but for the welfare of his own soul. He decided, therefore, to bestow his conquests on St. Peter's representative, the pope. The bishops of Rome before this time had owned much land in Italy and had acted as virtual sovereigns in Rome and its neighborhood. Pepin's gift, known as the "Donation of Pepin," greatly increased their possessions, which came to be called the States of the Church.






Charles
Martel

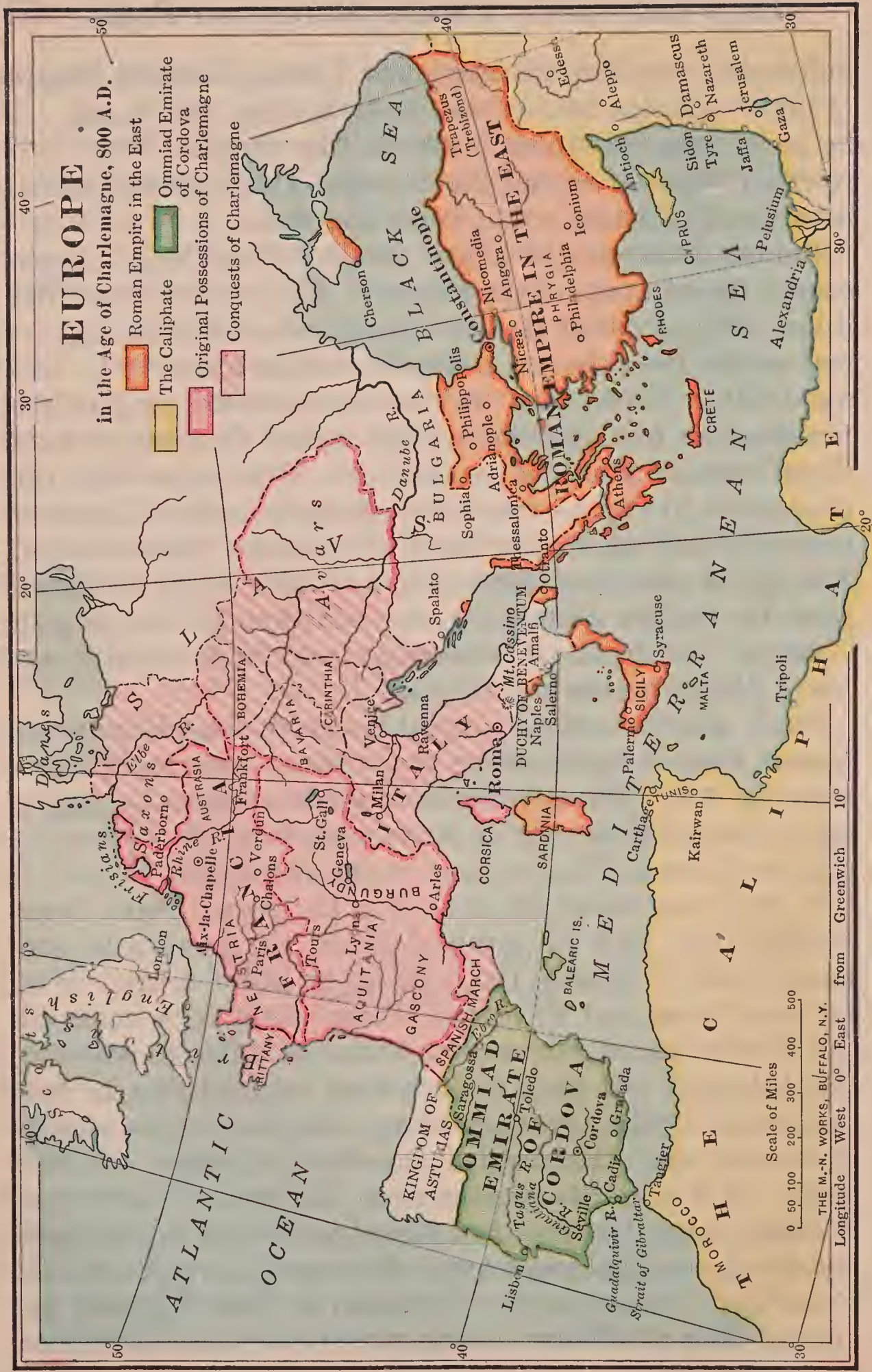
Pepin the
Short

"Donation
of Pepin,"
756

EUROPE

in the Age of Charlemagne, 800 A.D.

-  Roman Empire in the East
-  The Caliphate
-  Omniad Emirate of Cordova
-  Original Possessions of Charlemagne
-  Conquests of Charlemagne



Scale of Miles
0 50 100 200 300 400 500

THE M.-N. WORKS, BUFFALO, N.Y.

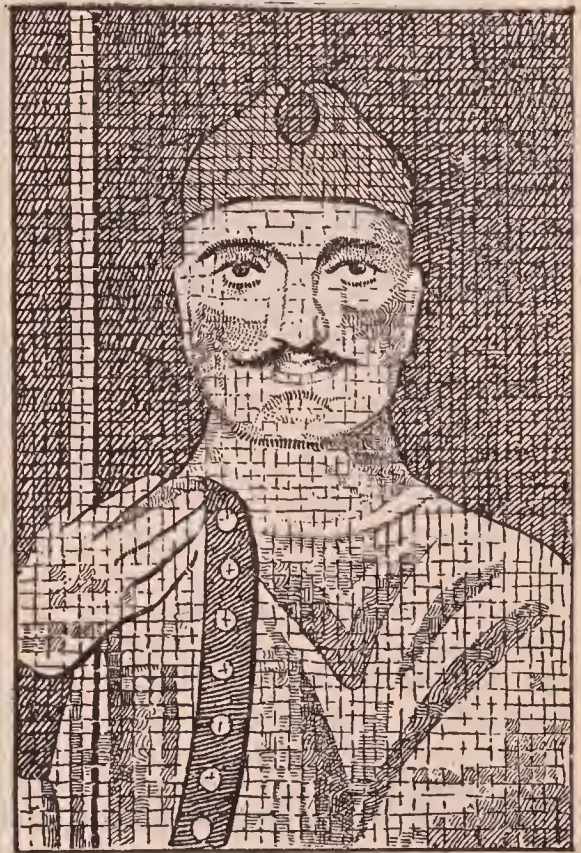
Longitude West 0° East from Greenwich 10° 20° 30° 40° 50°

117. THE REIGN OF CHARLEMAGNE

Pepin was succeeded in 768 by his two sons, one of whom, Charles the Great (Charlemagne), three years later became sole king of the Franks. Charlemagne reigned for nearly half a century, and during this time he set his mark on all later European history. His appearance and character are familiar to us from a brief biography,

written by his secretary, Einhard. Charlemagne, we learn, was a tall, square-shouldered, strongly built man, with bright, keen eyes, and an expression at once cheerful and dignified. Riding, hunting, and swimming were his favorite sports. He was simple in his tastes and very temperate in both food and drink. Except when in Rome, he wore the old Frankish costume, with high-laced boots, linen tunic, blue cloak, and sword girt at his side. He was a clear, fluent speaker, used Latin as readily as his native tongue, and understood Greek when it was spoken. "He also tried to learn to write and often kept his tablets and writing book under the pillow of his couch, that, when he had leisure, he might practice his hand in forming letters; but he made little progress in this task, too long deferred and begun too late in life." For the times, however, Charlemagne was a well-educated man — by no means a barbarian.

Much of Charlemagne's long life, almost to its close, was filled with warfare. He conquered the Lombards in Italy and brought their kingdom to an end. He invaded Spain



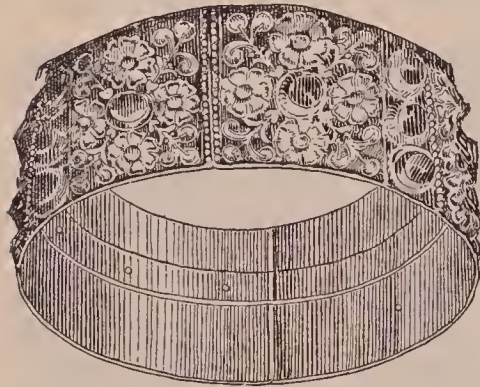
CHARLEMAGNE

Lateran Museum, Rome

A mosaic picture, made during the lifetime of Charlemagne, and probably a fair likeness of him.

and wrested from the Arabs a considerable district south of the Pyrenees. This frontier district received the name of the Spanish March (or Mark).¹ His long struggle with the heathen Saxons led to the annexation of the German territory between the Rhine and the Elbe and the forcible conversion of its inhabitants to Christianity. His other wars extended the Frankish realm

Charle-
magne's
conquests



THE IRON CROWN OF
LOMBARDY

A fillet of iron, which, according to pious legend, had been beaten out of one of the nails of the True Cross. It came to the Lombards as a gift from Pope Gregory I, as a reward for their conversion to Roman Catholicism. Charlemagne placed it on his own head after his conquest of the Lombards, and during the Middle Ages it was used to crown the German emperors kings of Italy. The jewels were added at this time. The crown is now kept in a church at Monza in northern Italy.

lay exposed to invasion, were organized into "marks," under the military supervision of counts of the mark, or margraves (marquises). These officials had so much power and lived so far from the royal court that Charlemagne appointed special agents, called *missi dominici* ("the lord's messengers"), to maintain control over them. The *missi* were usually sent out in pairs, a layman and a bishop or abbot, in order that the one might serve as a check upon the other. They traveled from county to county, bearing the orders

deep into central Europe. Charlemagne at the height of his power ruled over what is now France, Belgium, Holland, Switzerland, Austria, western Germany, northern Italy, and northern Spain, besides a part of Czechoslovakia and Jugoslavia. In this truly gigantic realm all the surviving Germanic peoples, except those in Denmark, Norway, Sweden, and Britain, were brought under the sway of one man.

Charlemagne was a statesman as well as a warrior. He divided his wide domains into counties, each ruled by a count, who was expected to keep order and administer justice. The border regions, which

Charle-
magne's
government

¹ See the map, page 366.

of their royal master and making sure that these orders were promptly obeyed. Charlemagne thus kept well informed as to the condition of affairs throughout his kingdom.

Charlemagne made a serious effort to revive civilization in western Europe from the low state into which it had fallen during the period of the barbarian invasions. We still possess a number of laws issued by this Frankish king for the promotion of education. He founded schools in the monasteries and cathedrals, where not only the clergy but also the common people might receive some training. He formed his whole court into a palace school, in which learned men from Italy, Spain, and England gave instruction to his own children and those of his nobles. He had the manuscripts of Latin authors collected and copied, so that the knowledge preserved in books should not be forgotten. All this civilizing work, together with the peace and order which he maintained throughout a wide territory, made his reign the most brilliant period of the early Middle Ages.

Civilizing
work of
Charlemagne
(352-353)

118. CHARLEMAGNE AND THE ROMAN EMPIRE IN THE WEST

Charlemagne, the champion of Christendom and the foremost ruler in Europe, seemed to the men of his time the rightful successor of the Roman emperors. He had their power, and now he was to have their name. On Christmas Day, 800, the pope, in old St. Peter's Church at Rome, placed on his head a golden crown, while all the people cried out with one voice, "Long life and victory to Charles Augustus, the great and pacific emperor of the Romans, crowned by God!"

Coronation
of Charle-
magne, 800

Charlemagne seems to have been surprised by the pope's act, but it is probable that he wished to become emperor. The imperial title would confer upon him greater dignity and honor, though not greater power, than he possessed as king of the Franks and Lom-

Reasons for
the corona-
tion

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bards. The pope, in turn, was glad to reward the man who had protected the Roman Church and had done so much to spread the Catholic faith among the heathen. The Roman people also welcomed the coronation, because they felt that the time had come for Rome to assume her old place as the capital of the civilized world. To reject the Eastern ruler, in favor of the great Frankish king, was an emphatic method of asserting Rome's independence of Constantinople.



CATHEDRAL AT AIX-LA-CHAPELLE (AACHEN)

Aix-la-Chapelle (Aachen) was the capital city and favorite residence of Charlemagne. The church which he built here was almost entirely destroyed by the Northmen in the tenth century. The octagonal building surmounted by a dome, which forms the central part of the present cathedral, is a restoration of the original structure. The marble columns, pavements, and mosaics of Charlemagne's church were brought by him from Ravenna. The emperor was buried in this church, where his remains are still preserved within an antique sarcophagus. His successors on the throne were also crowned here until the sixteenth century.

The coronation of Charlemagne forms one of the most significant events in early medieval history. It might be thought a small matter that he should take the imperial title, when he already exercised imperial sway throughout western Europe. Charle-

Significance
of the
coronation

magne's contemporaries believed, however, that the Roman Empire had now been revived, more than three centuries after the deposition of Romulus Augustulus (§ 110).

Charlemagne's empire was not in any true sense a continuation of the Roman Empire in the West. It did not include North Africa, Britain, or much of Spain. It did include, on the other hand, extensive territories east of the Rhine and north of the Danube, which the Romans had never been able to conquer. Furthermore, the German Charlemagne and his German successors on the imperial throne had little in common with the old Roman emperors, who spoke Latin, administered Roman law, and regarded the Germans as their most dangerous foes. Charlemagne's empire was, indeed, largely a new creation, the result of an alliance between the kingdom of the Franks and the Roman Church.

Charle-
magne's
empire

119. OTTO THE GREAT AND THE HOLY ROMAN EMPIRE

The empire of Charlemagne passed to his only legitimate son, a weak ruler, who had difficulty enough in keeping it intact. After the latter's death the empire was divided among Charlemagne's three grandsons, though only one could hold the imperial title. Disputes which soon arose about the inheritance found a temporary settlement in a treaty concluded at Verdun (843). Lothair, the oldest brother, received North Italy and a narrow strip of land along the valleys of the Rhine and the Rhône, between the North Sea and the Mediterranean. Louis and Charles, the other brothers, received kingdoms lying to the east and west, respectively, of Lothair's territory. These arrangements have historical importance, because they foreshadowed the future map of western Europe. The East Frankish kingdom of Louis, inhabited almost entirely by Germans, was to develop into modern Germany. The West Frankish kingdom of Charles,

Division of
Charle-
magne's
empire

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inhabited mainly by descendants of Romanized Gauls, was to become modern France. Lothair's kingdom, however, never became one national state.

Even had Charlemagne been followed by strong and able rulers, it would have been almost impossible to hold the empire together in the face of the fresh series of barbarian inroads which began immediately after his death. The Mohammedan Arabs, though checked by the Franks at the battle of Tours (§ 116), continued to be dangerous enemies. The piratical Northmen from Denmark and Norway harried the coast of France and made inroads far beyond Paris. They also penetrated into western Germany, sailing up the Rhine in their black ships and destroying many important towns. The Magyars, or Hungarians, were also dreaded foes. These wild horsemen entered Europe from the plains of Asia and, like the Huns (§ 109) to whom they were probably related, spread devastation far and wide. A great part of western Europe thus suffered from invasions almost as destructive as those which had brought ruin to the old Roman world.

The conquering and civilizing tasks of Charlemagne were taken up in the tenth century by the kings of Germany.

Renewed barbarian invasions
Otto I as German king

The most eminent of them was Otto I, whom history knows as Otto the Great. Tall and commanding in presence, strong and vigorous of body, and gifted with much charm of manner, Otto presented the aspect of a born ruler. In his bronzed face shone clear and sparkling eyes, and down his breast hung a long, thick beard. He was a man of immense energy and ambition, with a high conception of his duties as a sovereign. It was Otto who finally freed Germany from the fierce Magyars. These barbarians were now driven back to their lands on the middle Danube, where they settled down, became Roman Catholic Christians, and founded the kingdom of Hungary. As a protection against further Magyar inroads Otto established the East Mark. This region afterward became important under the more familiar name of Austria (§ 174).

Otto's reign is also noteworthy in the history of Italy. Following in the footsteps of Charlemagne, Otto led his armies across the Alps, went to Rome, and had the pope crown him Roman emperor (962). Otto's ardent spirit, one may well imagine, was fired with the vision of imperial sway and the renewal of a title around which clustered so many glorious memories.

Otto I as
Roman em-
peror

The outcome of Otto's coronation as Roman emperor was good neither for Italy nor for Germany. It became the rule, henceforth, that the man whom the German nobles chose as their king had a claim, also, to the Italian crown and the imperial title. The efforts of the German kings to make good this claim led to their constant interference in the affairs of Italy. They treated that country as a conquered province which had no right to a national life and an independent government under its own rulers. At the same time they neglected their German possessions and failed to keep their powerful territorial lords in subjection. Neither Italy nor Germany, in consequence, could become a unified state, such as was formed in England, France, and Spain during the later Middle Ages.

Italy and
Germany in
the Middle
Ages



RING SEAL OF OTTO
THE GREAT

The inscription reads
Oddo Rex.

Otto's imperial dominions were considerably smaller than Charlemagne's, since they included only Germany and North Italy. Nevertheless, he and the emperors who followed him asserted vast claims to sovereignty in Europe, as the heirs of Charlemagne and, through Charlemagne, of Constantine and Augustus. The new empire came afterward to be called the Holy Roman Empire, the word *Holy* in its title expressing its intimate connection with the Papacy. It lived on in some measure for more than eight hundred years and did not quite disappear

The Holy
Roman Em-
pire

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THE FRANKISH DOMINIONS AS DIVIDED BY THE TREATIES OF VERDUN (843 A.D.) AND MERSEN (870 A.D.)

The Treaty of Mersen was made by Louis and Charles, after the death of their brother Lothair. They divided between themselves Lothair's kingdom north of the Alps, leaving to his young son the possession of northern and central Italy and the empty title of emperor.

120. THE ANGLO-SAXONS

The conquest of Britain by the Anglo-Saxons (§ 108) was a slow process, which lasted at least one hundred and fifty years. The invaders followed the rivers into the interior and gradually subdued more than a half of what is now England, comprising the fertile plain district in the southern and eastern parts of the island. They destroyed many flourishing settlements of the Roman-

Anglo-Saxon conquest of Britain



ized Britons, but doubtless spared the women, whom they married, and the agricultural laborers, whom they made slaves. Other natives took refuge in the hill regions of western and northern Britain, where their descendants kept their Celtic language and traditions. The Anglo-Saxons regarded the Britons with contempt, naming them Welsh, a word which means one who talks gibberish. The antagonism between the two peoples died out in the course of centuries; conquerors and conquered intermingled; and one English nation came into being.

The Anglo-Saxons started to fight one another before they ceased fighting their common enemy, the Britons. Throughout the seventh and eighth centuries the Anglo-Saxon states were engaged in almost constant struggles, either for increase of territory or for supremacy. The kingdoms farthest east — Kent, Sussex, Essex, and East Anglia — found their expansion checked by other kingdoms — Northumbria, Mercia, and Wessex — which grew up in the interior of the island. Each of these three stronger states gained in turn the leading place. Early in the ninth century Egbert, king of Wessex (802–839), compelled all the other Anglo-Saxon kings to acknowledge him as overlord. He thus began the work of uniting the Anglo-Saxons under one government.

Christianity reached the Anglo-Saxons by way of Rome. It was brought in 597 by the monk Augustine, whom the pope, Gregory the Great (§ 144), had sent with forty companions to preach the gospel to the heathen English. They landed in Kent, then a kingdom under Ethelbert. He had a Christian wife, the Frankish princess Bertha. The king of Kent, already well disposed toward the Christian faith, greeted the missionaries kindly and told them that they were free to convert whom they would. He and his court soon embraced Christianity, and the people of Kent then followed the royal example. The monks were assigned a residence in Canterbury, a city which has ever since remained the re-

The seven
kingdoms in
Britain

Conversion of
the Anglo-
Saxons (242–
244)

ligious capital of England. Christianity gradually spread from Kent into the other Anglo-Saxon kingdoms.

When the Germans along the Rhine and the Danube crossed the frontiers and entered the western provinces, they had already been partially Romanized. They understood enough of Roman civilization to appreciate it and to desire to preserve it. The situation was quite different with the Anglo-Saxons. Their original home lay in a part of Germany far beyond the borders of the Roman Empire and remote from the cultural influences of Rome. Coming to Britain as barbarians, they naturally introduced their own language, laws, and customs wherever they settled. Much of what the Anglo-Saxons brought with them still lives in England, and from that country has spread to the United States and the vast English colonies beyond the seas. The English language is less indebted to Latin than any of the Romance languages (§ 184), and the Common Law of England owes much less to Roman law than do the legal systems of Continental Europe (§ 167). England, indeed, looks to the Anglo-Saxons for some of the most characteristic and important elements of her civilization.



ST. MARTIN'S CHURCH, CANTERBURY

The present church, dating from the thirteenth century, occupies the site of a chapel built before the arrival of Augustine. The walls still contain some of the Roman bricks used in the original structure. St. Martin's Church was the scene of the earliest work of Augustine in Canterbury.

We have now followed the fortunes of the Germans for about five centuries, from the end of the Roman Empire in the West. Most of their kingdoms, it has been seen, were not permanent. Only those established by the Franks and the Anglo-Saxons developed into lasting states. The history of France and Ger-

The Germanic kingdoms

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many after Otto the Great and of England after Egbert takes us well into the Middle Ages.

FOR EXPLANATION

Theodoric	do-nothing kings	Roman Empire in the West
Lombards	mayors of the palace	Treaty of Verdun
Clovis	Charles Martel	Magyars
Soissons	Pepin the Short	Otto the Great
Alamanni	Carolingian	Holy Roman Empire
Strasbourg	Donation of Pepin	Wessex
Gallo-Romans	States of the Church	Egbert
Reims	margrave	Augustine
Merovingians	missi dominici	Canterbury

FOR DISCUSSION

1. How did Theodoric seek to preserve Roman civilization in Italy?
2. Why was the extinction of the Ostrogothic kingdom a misfortune for Italy?
3. Why did Italy remain for so many centuries after the Lombard invasion merely "a geographical expression"?
4. Compare the conversion of Clovis with that of Constantine.
5. What difference did it make whether Clovis became an Arian or a Catholic?
6. What events in the lives of Clovis and Pepin the Short contributed to the alliance between the Frankish rulers and the popes?
7. Compare Charlemagne's government of his empire with the imperial system of the Persian ruler, Darius I.
8. What provinces of the Roman Empire in the West were not included within the limits of Charlemagne's empire?
9. What was meant by calling Charlemagne "Emperor of the Romans"?
10. How did the division of Charlemagne's empire foreshadow the future map of western Europe?
11. Mention some reasons why it was unfortunate for Germany and Italy to be included in one empire.
12. Why might the inhabitants of England be more properly described as Anglo-Celts than as Anglo-Saxons?
13. Compare the conquest of England by the Angles, Saxons, and Jutes with the conquest of Gaul by the Franks. Which was the more destructive?
14. Comment on the importance of the conversion of the Anglo-Saxons.

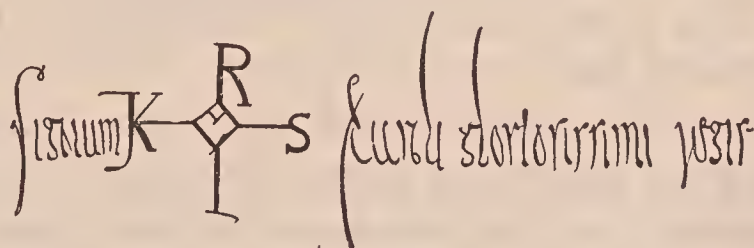
FOR FURTHER STUDY

1. Write and act a dialogue between a "mayor of the palace" and one of the later Merovingian kings.
2. Distinguish the hereditary dominions of Charlemagne from those which he acquired by conquest (map, page 366).
3. Dramatize the coronation of Charlemagne as Roman emperor.
4. Indicate on the map (page 375) those parts of the British Isles which remained Celtic in population, in spite of the Anglo-Saxon invasions. Why were these regions not conquered by the invaders?
5. Look up in an encyclopedia or longer history an account of Augustine's mission to Britain and report to class.

SUPPLEMENTARY

Webster, *Readings in Early European History*, chapter xxiv, "Stories of the Lombard Kings"; chapter xxv, "Charlemagne"; chapter xxvii, "The Reestablishment of Christianity in Britain."

Webster and Webb, *Historical Outline Maps and Exercises: Early European History*, No. XII, Revival of the Roman Empire in the West (800); No. XIII, Break-up of Charlemagne's Empire; No. XIV, Britain under the Anglo-Saxons.



CHARLEMAGNE'S SIGNATURE

The emperor's signature as attached to a charter signed at Kurstein in 790. Only the small lines within the diamond were made by Charlemagne.

CHAPTER XVI

THE NORTHMEN AND THE NORMANS

The Germanic peoples had done much for the development of European civilization in the time of the wanderings of the nations, but by the end of the eighth century they had lost much of their pristine vigor through contact with the richer and more luxurious civilization of the Roman world. It was reserved for the North Germanic peoples, or the Northmen as we can more fitly describe them, in the ninth and tenth centuries to give a yet more powerful stimulus to European life, if not to European thought, a stimulus which perhaps found its highest expression in the great creations of the Norman race in the world of politics, the world of commerce, the world of architecture, and the world of letters.

— ALLEN MAWER

121. THE VIKING AGE

THE Northmen (Vikings) lived, as their descendants still live, in Denmark, Norway, and Sweden. They spoke Teu-
Northmen or tonic languages related to those of the Germans.
Vikings The same land-hunger which drove the German tribes southward and westward made the Northmen quit their bleak, sterile country and seek new homes abroad. Their migrations, beginning about the time of Charlemagne, may be regarded as the last wave of that great barbarian movement which had inundated western Europe and overwhelmed the Roman Empire.

A very important source of information for the Viking Age consists of the writings called sagas. These narratives are
The sagas in prose, but they were often based on the songs which minstrels sang to appreciative audiences assembled at the banqueting board of a Viking chieftain. Eventually, the sagas were committed to writing. This was done chiefly in Iceland, and so it happens that we must look to that distant island for the beginnings of Scandinavian

literature. Some of the most important sagas describe the explorations and settlements of the Northmen and hence have considerable value as historical records.

The sagas throw much light on the character of the Northmen. Love of adventure and contempt for the quiet joys of home come out in the description of Viking chiefs, who “never sought refuge under a roof nor emptied their drinking-horns by a hearth.” An intense love of fighting breathes in the accounts of Viking warriors, “who are glad when they have hopes of a battle;

The Northmen as seen in the sagas



A VIKING SHIP

A Viking chieftain, after his days of sea-roving had ended, was sometimes buried in his ship, over which a grave-chamber, covered with earth, would be erected. Several such burial ships have been discovered. The Gokstad vessel, shown in the illustration, is of oak, twenty-eight feet long and sixteen feet broad in the center. It has seats for sixteen pairs of rowers, a mast for a single sail, and a rudder on the right or starboard side. The gunwale was decorated with a series of shields, painted alternately black and gold.

they will leap up in hot haste and ply the oars, snapping the oar-thongs and cracking the tholes.” The undaunted spirit of Viking sailors, braving the storms of the northern ocean, expresses itself in their sea songs: “The force of the tempest assists the arms of our oarsmen; the hurricane is our servant, it drives us whithersoever we wish to go.” The sagas also reveal other characteristics of the Northmen: a cruelty and

faithlessness which made them a terror to their foes; an almost barbaric love of gay clothing and ornament; a strong sense of public order, giving rise to an elaborate legal system; and even a feeling for the romantic beauty of their northern home, with its snow-clad mountains, dark forests of pine, sparkling waterfalls, and deep, blue fiords.

Another literary production of the Viking Age consists of the poems known as the *Elder Edda*. Like the prose sagas they were collected and arranged in Iceland during the later Middle Ages. The *Elder Edda* is a storehouse of mythology. It forms our chief source of information concerning Scandinavian heathenism before the introduction of Christianity.

Eddaic poems

122. SCANDINAVIAN HEATHENISM

The leading deity of the Northmen was Odin (German *Woden*), whose exploits are celebrated in many songs of the *Elder Edda*. Odin was represented as a tall, gray-bearded chieftain, carrying a shield and a spear which never missed its mark. Though a god of battle, Odin was also a lover of wisdom. He discovered the runes, or alphabetic writing, which gave him secret knowledge of all things. Legend told how Odin killed a mighty giant, whose body was cut into pieces to form the world: the earth was his flesh, the water his blood, the rocks his bones, and the heavens his skull. Having created the world and peopled it with human beings, Odin retired to the sacred city of Asgard, where he reigned in company with his children.

Odin

Enthroned beside Odin sat his eldest son, Thor (German *Thunor*), god of thunder and lightning. His weapon, the thunderbolt, was imagined as a hammer, and was especially used by him to protect gods and men against the giants. The hammer, when thrown, returned to his hand of its own accord. Thor also possessed a belt of strength, which, when girded about him, doubled his power.

Thor

Many stories were told of Thor's adventures when visiting the abode of the giants. In a drinking-match he tried to drain a horn of liquor, not knowing that one end of the horn reached the sea, which was appreciably lowered by the god's huge draughts. He sought to lift from the ground a large, gray cat, but struggle as he might, could raise only one of the animal's feet. What Thor took for a cat, however, was really the Midgard serpent, which, with its tail in its mouth, encircled the earth. In the last trial of strength Thor wrestled with an old woman and after a violent contest was thrown down upon one knee. But the hag was in truth relentless old age, which sooner or later lays low all men.

Odin's son, Balder, was the most beautiful and best beloved of the Scandinavian divinities. He was represented as a gentle deity of innocence and righteousness. As long as he lived, evil could gain no real control in the world, and the power of the gods would remain unshaken. To preserve Balder from all danger his mother required everything on earth to swear never to harm her son. Only a single plant, the mistletoe, did not take the oath. The traitor Loki then gathered the mistletoe and came to an assembly where the gods were hurling all kinds of missiles at Balder, to show that nothing could hurt him. Loki asked the blind Höder to throw the plant at Balder. Höder did so, and Balder fell dead. The

Myths of
Thor

Myth of
Balder



NORSE METAL WORK

Museum, Copenhagen

A door from a church in Iceland; date, tenth or eleventh century. The iron knob is inlaid with silver. The slaying of a dragon is represented above and below is shown the Midgard serpent.

gods tried to recover him from Hel, the gloomy underworld, but Hel demanded as his ransom a tear from every living creature. Gods, men, and even things inanimate wept for Balder, except one cruel giantess — Loki in disguise — who would not give a single tear. Loki said, “Neither living nor dead was Balder of any use to me. Let Hel keep what she has.”

Disasters followed Balder’s death. An immense fire burned up the world and the human race. The giants invaded Asgard and slaughtered its inhabitants. Odin fell a victim to the mighty wolf Fenris. Thor, having killed the Midgard serpent, was suffocated with the venom which the dying monster cast over him. The end of all things arrived. This was the catastrophe which had been predicted of old — the “Twilight of the Gods.”

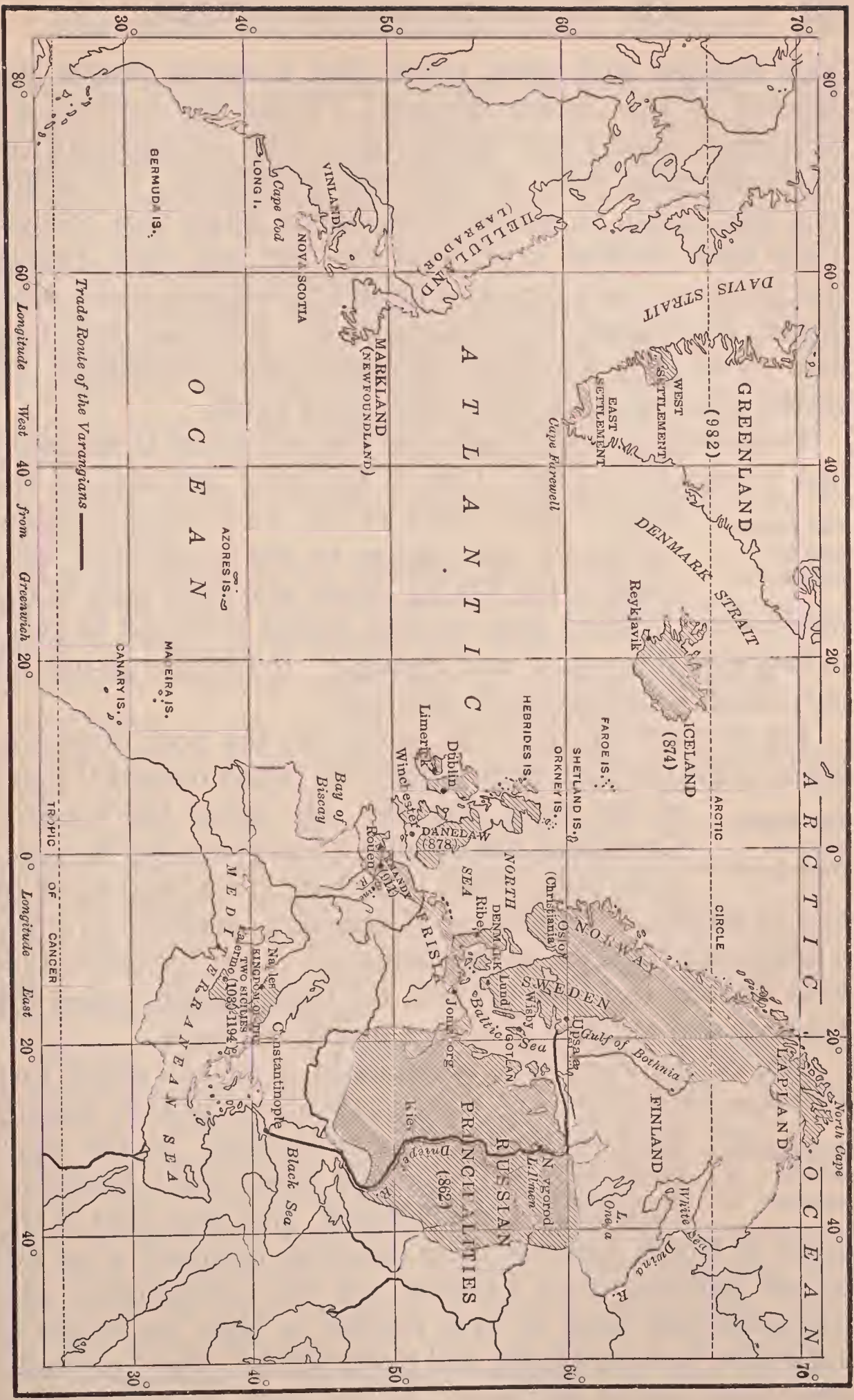
Christianity first gained a foothold in Denmark through the work of Roman Catholic missionaries sent out by a son of the emperor Charlemagne. Two centuries passed before the Danes were completely converted. The new faith spread from Denmark to Sweden. Norway owed its conversion largely to the crusading work of King Olaf, whose zeal for Christianity won him the title of Olaf the Saint. The Norwegians, in turn, carried Christianity to their settlements in Iceland.

Christianiza-
tion of the
Northmen
(253–254)

123. DISCOVERIES AND SETTLEMENTS OF THE NORTHMEN

The Northmen, when they began their inroads, were barbarous and heathen, untouched by Græco-Roman civilization or by the Christian religion. They started out as pirates and fell on the coasts of England, France, and Germany. They also found it easy to ascend the rivers in their shallow boats and reach places far inland. The Northmen directed their attacks especially against the churches and monasteries, which were full of treasure and less easily defended than fortified towns. Their

From piracy
to coloniza-
tion



DISCOVERIES AND SETTLEMENTS OF THE NORTHMEN

raids inspired such great terror that a special prayer was inserted in the church services: "From the fury of the Northmen, good Lord, deliver us." The incursions of the Northmen took place at first only in summer, but before long they began to winter in the lands which they visited. Their fleets became larger year by year, and their attacks changed from mere forays of pirates to well-organized expeditions of conquest and colonization. The accompanying map shows their extensive discoveries and settlements, together with the dates when these were made.

The Northmen soon discovered Iceland, where Irish monks had previously settled. One of the most valuable of the sagas — the "Book of the Land-taking" — describes the emigration to the island and enumerates the Viking chiefs who took part in the movement. Iceland soon became almost a second Norway in language, literature, and customs. It remains to-day an outpost of Scandinavian civilization.

The first settlement of Greenland was the work of an Icelander, Eric the Red, who reached the island toward the end of the tenth century. He called the country Greenland, not because it was green, but because, as he said, "there is nothing like a good name to attract settlers." Norway and Greenland continued to enjoy a flourishing trade for several centuries. After the connection with Norway had been severed, the Greenlanders joined the Eskimos and mingled with that primitive people.

Two of the sagas give accounts of a voyage which Leif Ericsson, son of Eric the Red, made about 1000 to regions lying southward from Greenland. In the sagas they are called Helluland (stone-land), Markland (wood-land), and Vinland. Just what part of the coast of North America these countries occupied is an unsolved problem. Leif Ericsson and the Greenlanders who succeeded him seem to have reached at least the shores of Labrador, Newfoundland, and Nova Scotia. They may have gone even farther southward, for the sagas describe regions

The Northmen in Iceland

The Northmen in Greenland

The Northmen in America

where the climate was mild enough for wild vines and wild wheat to grow. The Northmen did not follow up their explorations by lasting settlements. All memory of the far western lands faded before long from the minds of men. The curtain fell on the New World, not again to rise until the time of Columbus and Cabot.

The Norwegians had taken the leading part in the exploration of the West. The Swedes, on account of their geographical situation, were naturally the most active in expeditions to the East. They overran Finland, whose rude inhabitants, the Finns, were of Asiatic origin. Sweden ruled Finland throughout the Middle Ages.

The North-
men in
Finland

The activities of the Swedes also led them to establish settlements on the southern shore of the Baltic and far inland along the waterways leading into Russia. That country in 862 came under the rule of a Swedish adventurer named Ruric, who established a dynasty which reigned there for more than seven hundred years (§ 217). The first Russian state centered in the city of Novgorod, which during the Middle Ages formed an important station on the trade route between Constantinople and the Baltic.¹ Some of Ruric's followers, passing southward along the Dnieper River, took possession of the small town of Kiev. It became later the capital of the Scandinavian possessions in Russia.

The North-
men in
Russia

During the reign of Vladimir, a descendant of Ruric, the Christian religion gained its first foothold in Russia. We are told that Vladimir, having made up his mind to embrace Christianity, sent commissioners to Rome and Constantinople. They reported in favor of the Greek Church, for their barbarian imagination had been so impressed by the majesty of the ceremonies performed in the great cathedral of Sancta Sophia that "they did not know whether they were on earth or in heaven." Vladimir accepted their report, ordered the idols of Kiev

Russia
Christianized,
988

¹ See the map, page 385.

to be thrown into the Dnieper, and had himself and his people baptized according to the rites of the Greek Church. At the same time he married a sister of the reigning emperor at Constantinople. Vladimir's decision to adopt the Greek form of Christianity is justly regarded as one of the formative influences in Russian history. It meant that the Russian people were to come under the religious and civilizing influence of Constantinople, instead of under that of Rome.

124. NORMANDY AND THE NORMANS

No part of western Europe suffered more severely from the Northmen than France. They first appeared on the French coast toward the end of Charlemagne's reign. After that ruler's death the wars of his grandsons left the empire defenseless, and the Northmen in consequence redoubled their attacks. They sailed far up the rivers of France to plunder and murder. Paris, then a small but important city, lay in the path of the invaders and more than once suffered at their hands. The destruction by the Northmen of many monasteries was a loss to civilization, for the monastic establishments at this time were the chief centers of learning and culture (§ 141).

The history of the Northmen in France began in 911, when the Carolingian king granted to a Viking chieftain, Rollo, dominion over the region about the lower Seine. Rollo, on his part, agreed to accept Christianity and to acknowledge the French ruler as his lord. It is said, however, that he would not kneel and kiss the king's foot as a mark of homage, and that the follower who performed the unwelcome duty did it so awkwardly as to overturn the king, to the great amusement of the assembled Northmen. The story illustrates the Viking sense of independence.

The district ceded to Rollo developed into what in later times was known as the duchy of Normandy. Its Scandi-

France over-
run by the
Northmen

Rollo and the
grant of
Normandy,
911

navian settlers, henceforth called Normans, soon became thoroughly French in language and culture. It was amazing to see how quickly the descendants of wild sea-rovers put off their heathen ways and made their new home a Christian land, noted for its churches, monasteries, and schools.

The Normans helped to found the medieval French monarchy. During the tenth century the old Carolingian line of rulers, which had already died out in Germany and Italy, came also to an end in France. A new dynasty was then founded by a nobleman named Hugh Capet, who secured the aid of the powerful Norman dukes in his efforts to gain the throne. The accession of Hugh Capet took place in 987. His descendants reigned over France for almost exactly eight hundred years.

Duchy of
Normandy

The Normans
and Hugh
Capet, 987

125. CONQUEST OF ENGLAND BY THE DANES; ALFRED THE GREAT

Even before Egbert of Wessex succeeded in uniting all the Anglo-Saxon kingdoms (§ 120), bands of Vikings, chiefly from Denmark, had made occasional forays on the English coast. Egbert kept the Danes at bay, but after his death the real invasion of England began. The Danes came over in large numbers, made permanent settlements, and soon controlled all England north of the Thames.

England over-
run by the
Danes

Wessex before long felt the full force of the Danish attack. The country at this time was ruled by Alfred, the grandson of Egbert. Alfred mounted the throne in 871, when he was only about twenty-three years old. In spite of his youth, he showed himself the right sort of leader for the hard-pressed West Saxons. After much fighting, Alfred gained a signal victory over the enemy, who were now glad to make peace and accept the religion of their conquerors. The English and Danes finally agreed to a treaty dividing the country between them. The eastern

King Alfred
and the
Danes

part of England, where the invaders were firmly established, came to be called the Danelaw, because here the Danish, and not the Anglo-Saxon, law prevailed.

It was a well-nigh ruined country which Alfred had now to rule over and build up again. His work of restoration invites comparison with that of Charlemagne. Alfred's first care was to organize a fighting force always ready at his call to repel invasion. He also created an efficient fleet, which patrolled the coast and engaged the Vikings on their own element. He had the laws

Civilizing
work of Alfred
(354)



A SCENE FROM THE SO-CALLED BAYEUX TAPESTRY

Museum of Bayeux, Normandy

The Bayeux Tapestry, which almost certainly belongs to the time of the Norman Conquest, is a strip of coarse linen cloth, about 230 feet long by 20 inches wide, embroidered in worsted thread of eight different colors. There are seventy-two scenes picturing various events in the history of the Norman Conquest. The illustration above represents an attack of Norman cavalry on the English shield wall at the battle of Hastings.

of the Anglo-Saxons collected and reduced to writing, taking pains at the same time to see that justice was done between man and man. He did much to rebuild the ruined churches and monasteries. Alfred labored with especial diligence to revive education among the English folk. His court at Winchester became a literary center where learned men wrote and taught. The king himself mastered Latin, in order that he might translate Latin books into the English tongue. So great were Alfred's services in this direction that he has been called "the father of English prose."

Alfred, alone of English rulers, bears the title of "the

Great." He well deserves it, not only for what he did but for what he was. Through the mists of ten centuries his figure still looms large. It is the figure of a ^{Alfred's} brave, patient, and modest man, who wore himself ^{character} out in the service of his people. The oft-quoted words which he added to one of his translations form a fitting epitaph for this noble king: "My wish was to live worthily as long as I lived, and after my death to leave to them that should come after, my memory in good works." His wish has been fulfilled.

About seventy-five years after Alfred's death the Danes renewed their invasions. It then became necessary to buy them off with an annual tribute. Early in the eleventh century Canute, the son of a Danish ^{From Alfred to the Norman Conquest} king, succeeded in establishing himself on the English throne. His dynasty did not last long, however, and at length the old West-Saxon line was restored in the person of Edward the Confessor (or "the Saint"). Edward had spent most of his early life in Normandy, and on coming to England brought with him a large following of Normans, whom he placed in high positions. During his reign Norman nobles and churchmen gained a foothold in England, thus preparing the way for the Norman conquest of the country.

126. NORMAN CONQUEST OF ENGLAND; WILLIAM THE CONQUEROR

Edward the Confessor having left no direct heirs, the choice of his successor fell lawfully upon the Witenagemot ("meeting of wise men"), the national assembly of noble- ^{Harold and William} men and higher clergy. This body chose as king, Harold, earl of Wessex, the leading man in England. Harold's right to the succession was disputed by William, duke of Normandy, who declared that the Crown had been promised to him by his cousin, the Confessor. William also asserted that Harold had once sworn a solemn oath, over a chest of sacred relics, to support his claim to the throne on

Edward's death. When word came of Harold's election, William wrathfully denounced him as a usurper and began to prepare a fleet and an army for the invasion of England.

Normandy under Duke William had become a powerful, well-organized state. Norman knights, attracted by promises of wide lands and rich booty if they should conquer, formed the core of William's forces. Adventurers from every part of France, and even from Spain and Italy, also entered his service. The pope blessed the enterprise and sent to William a ring, containing a hair from St. Peter's head, and a consecrated banner. When all was ready in the late fall of 1066, a large fleet, bearing five or six thousand archers, foot-soldiers, and horsemen, crossed the Channel and landed in England.

William at first met no resistance. Harold was far away in the north fighting against the Norwegians, who had seized the opportunity to make another descent on the English coast. Harold defeated them decisively and then hurried southward to face his new foe. The two armies met near Hastings on the road to London. All day they fought. The stout English infantry, behind their wall of shields, threw back one charge after another of the Norman knights. Again and again the duke rallied his men and led them where the foe was thickest. A cry arose that he was slain. "I live," shouted William, tearing off his helmet that all might see his face, "and by God's help will conquer yet." At last, with the approach of evening, Harold was killed by an arrow; his household guard died about him; and the rest of the English took to flight. William pitched his camp on the field of victory, and "sat down to eat and drink among the dead."

The battle of Hastings settled the fate of England. Following up his victory with relentless energy, William pressed on to London. That city, now practically the capital of the country, opened its gates to him. The Witenagemot, meeting in London, offered the throne to

Invasion of
England

Battle of
Hastings,
1066

William be-
comes king

William. On Christmas Day, 1066, in Westminster Abbey, the duke of Normandy was crowned king of England.

What manner of man was William the Conqueror? Tall of stature, endowed with tremendous strength, and brave even to desperation, he seemed an embodiment of the William's personality old Viking spirit. "No knight under heaven," personality men said truly, "was William's peer." A savage temper and a harsh, forbidding countenance made him a terror even to his closest followers. "So stern and wrathful was he," wrote an English chronicler, "that none durst do anything against his will." Though William never shrank from force or fraud, from bloodshed or oppression, to carry out his ends, he yet showed himself throughout his reign a patron of learning, a sincere supporter of the Church, and a statesman of remarkable insight. He has left a lasting impress on English history.

Norman merchants and artisans followed Norman soldiers to England and settled particularly in the southern and eastern parts of the island. They seem to have emigrated in considerable numbers and doubtless added an important element to the English population. The Normans thus completed the Norman element in the English people work of the Anglo-Saxons and Danes in making England largely a Germanic country.

127. THE NORMANS IN SOUTHERN ITALY AND SICILY

The unsettled condition of Italy gave the Normans an opportunity for interference in the affairs of that country. The founding of Norman power there was largely the Conquests of Robert Guiscard work of a noble named Robert Guiscard ("the Crafty"), a man almost as celebrated as William the Conqueror. He had set out from his home in Normandy with only a single follower, but his valor and shrewdness soon brought him to the front. Robert united the scattered bands of Normans in Italy, who were fighting for pay or plunder, and wrested from the Roman Empire in the East its last

territories in the peninsula. Most of southern Italy now passed under Norman rule.

Robert's brother, Roger, crossed the Strait of Messina and began the subjugation of Sicily, then an Arab possession. Its recovery from the hands of "infidels" was considered by the Normans a work both pleasing to God and profitable to themselves. By the close of the eleventh century they had finally established their rule in the island.

The conquests of the Normans in southern Italy and Sicily were united into a single state, which came to be known as the kingdom of the Two Sicilies. The Normans kept it for only about one hundred and fifty years, but under French, Spanish, and Austrian rulers it lasted until the middle of the nineteenth century.

Roger
Guiscard's
conquests

Kingdom of
the Two
Sicilies



NORMAN POSSESSIONS IN ITALY AND SICILY

The conquests of the Normans in England, Italy, and Sicily were made after they had become a Christian and a French-speaking people. In these lands they were the armed missionaries of a culture not their own. The Normans, indeed, invented little and borrowed much. They were more than simple imitators, however. The language, literature, art, religion, and law

The Normans
in European
history

which they took from others they improved and then spread abroad wherever they settled. Their mission, it has been well said, was to be leaders and energizers of society, "the little leaven that leaveneth the whole lump." European civilization during the early Middle Ages owed much to them.

FOR EXPLANATION

Vikings	Ruric	Canute
sagas	Novgorod	Edward the Confessor
Eddaic poems	Kiev	Harold
Odin	Vladimir	William the Conqueror
Thor	Rollo	Hastings
Balder	Hugh Capet	Robert Guiscard
Olaf the Saint	Capetian dynasty	Roger Guiscard
Leif Ericsson	Danelaw	Two Sicilies

FOR DISCUSSION

1. Why has the Baltic Sea been called a "secondary Mediterranean"?
2. Why is an acquaintance with Scandinavian mythology, literature, and history especially desirable for English-speaking peoples?
3. What is meant by "sea-power"? What people possessed it during the ninth and tenth centuries?
4. Compare the invasions of the Northmen with those of the Germans as to (a) causes, (b) area covered, and (c) results.
5. What was the significance of the fact that the Northmen were not Christians at the time when they began their expeditions?
6. Show how the voyages of the Northmen vastly increased geographical knowledge.
7. Mention three conquests of England by foreign peoples before 1066. Give for each conquest the results and the approximate date.
8. Compare Alfred and Charlemagne as promoters of civilization.
9. Compare Alfred's cession of the Danelaw with the cession of Normandy to Rollo.
10. Why is Hastings included among "decisive" battles?
11. "We English are not ourselves but somebody else." Comment on this statement.
12. What is meant by the "Norman graft upon the sturdy Saxon tree"?
13. What settlements of the Northmen most influenced European history?
14. Account for the origin of the geographical names Russia, Greenland, Finland, and Normandy.

FOR FURTHER STUDY

1. Make a list of the chief Scandinavian gods and goddesses, with their attributes.
2. Prepare an oral report on our names of the week days. What names have been derived from those of Scandinavian deities? What was the origin of the other names?
3. Read Longfellow's "The Saga of King Olaf" (in *Tales of a Wayside Inn*) and report to the class.
4. Locate the regions discovered and colonized by the Northmen (map, page 385).

SUPPLEMENTARY

Webster, *Readings in Early European History*, chapter xxx, "The Saga of a Viking"; chapter xxxi, "Alfred the Great"; chapter xxxii, "William the Conqueror and the Normans in England."



ALFRED'S JEWEL

Ashmolean Museum, Oxford

A jewel of blue enamel inclosed in a setting of gold, with the words around it "Alfred had me wrought." Found at Athelney in the seventeenth century.

CHAPTER XVII

FEUDALISM

The feudal organization of state and society is the dominant fact of medieval history on its institutional side, quite as much as the city-state is the dominant fact of ancient history from the institutional point of view.

— PAUL VINOGRADOFF

Feudalism was not merely a form of government and a structure of society; it was a civilization, a culture, a psychology.

— JAMES WESTFALL THOMPSON

128. RISE OF FEUDALISM

THE ninth century in western Europe was a period of violence, disorder, and even anarchy. Charlemagne for a time had arrested the disintegration of society which resulted from the invasions of the Germans, and had united their warring tribes under something like a centralized government. His empire, attacked by the Northmen and other invaders and weakened by civil conflicts, soon broke up into separate kingdoms (§ 119).

A dark age

Charlemagne's successors in France, Germany, and Italy possessed little real authority. They reigned, but did not rule. During this dark age it was impossible for a king to govern with a strong hand. The absence of good roads or of other easy means of communication made it difficult for him to move troops quickly from one district to another, in order to quell revolts or resist invasions. Even had good roads existed, the lack of ready money would have prevented him from maintaining a strong army devoted to his interests. Moreover, the king's subjects, as yet not welded into a nation, felt toward him no sentiments of loyalty and affection. They cared far less for their king,

Decline of
the royal
authority

of whom they knew little, than for their own local lords who dwelt near them.

The decline of the royal authority meant that the chief functions of government would be more and more performed by the nobles, who were the great land-owners of the kingdom. Under Charlemagne these men had been the king's officials, appointed by him and holding office at his pleasure. Under his successors they tended to become almost independent princes. Western Europe thus entered upon the stage of feudalism, when the possession of land carried with it the obligation of military service.

Feudalism in Europe was not a unique development. Parallels to it may be found in other parts of the world.

Whenever the State becomes incapable of protecting life and property, powerful men in each locality will themselves undertake this duty; they will assume the burden of their own defense and of those weaker men who seek their aid. Such was the situation in ancient Egypt for several hundred years, in medieval Persia, and in Japan until the second half of the nineteenth century.

European feudalism arose in the countries which had formed Charlemagne's empire, that is, in France, Germany, and northern Italy. It also spread to Bohemia, Hungary, Poland, and the Christian states of Spain. The Normans transplanted it into England, southern Italy, and Sicily. The crusaders introduced it into the kingdoms which they founded in the Near East (§§ 156,158). The Scandinavian countries still later became acquainted with feudalism.

Feudalism flourished for several hundred years, but during the later Middle Ages it largely passed away in one European country after another. It decayed and disappeared as the authority of the great nobles was undermined, on the one side, by the kings, who were always anti-feudal (§ 165), and, on the other side, by the cities, which were equally anti-feudal (§ 176). Other reasons for the

Increased
power of the
nobles

Parallels to
European
feudalism

Extent of
European
feudalism

Duration of
feudalism

decay and disappearance of feudalism will be mentioned in the course of our narrative.

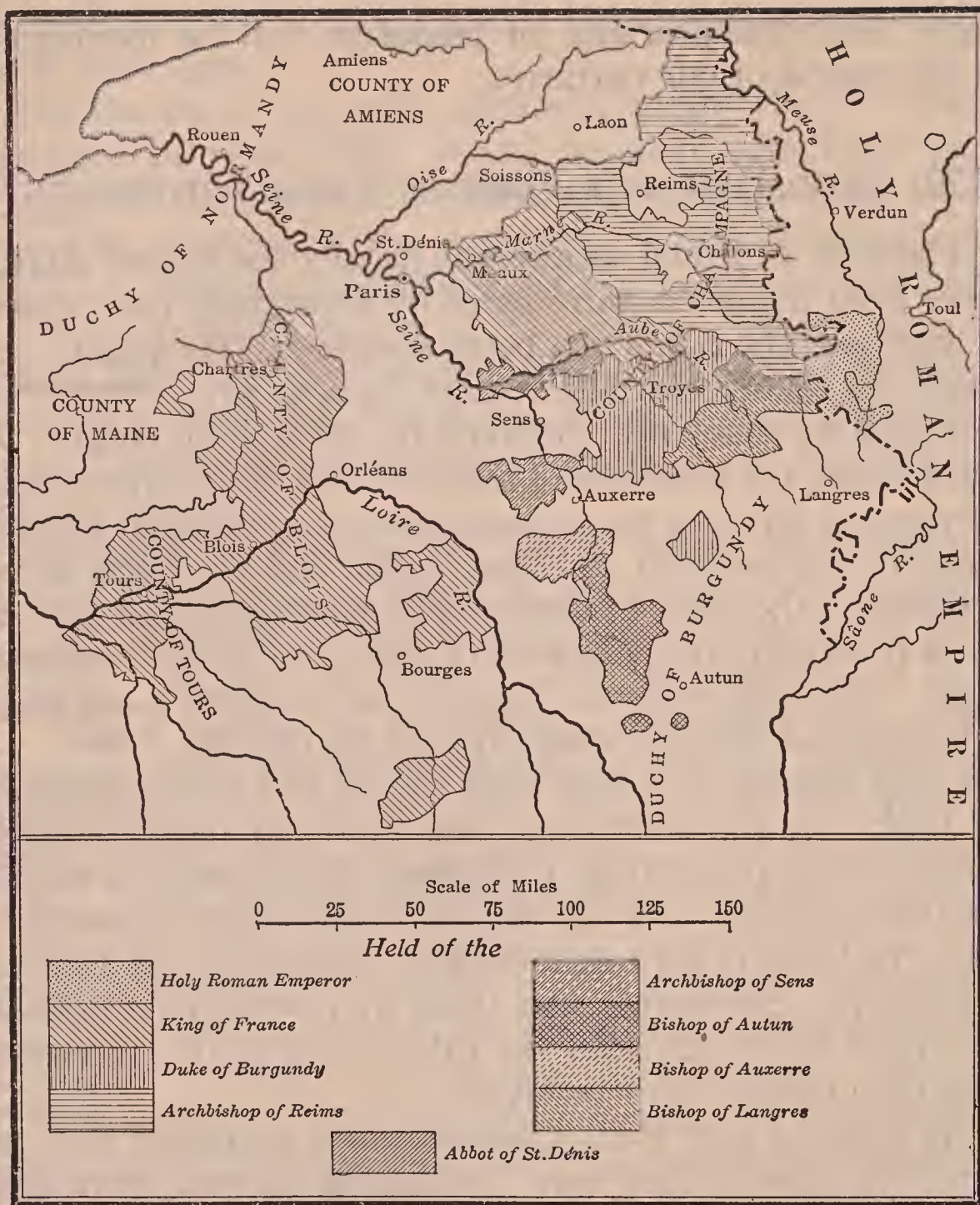
129. FEUDALISM AS A FORM OF LOCAL GOVERNMENT

The basis of feudal society was usually the landed estate. Here lived the noble, surrounded by dependents over whom he exercised the rights of a petty sovereign. He ^{Feudal} could tax them; he could require them to give ^{sovereignty} him military assistance; he could try them in his courts. A great noble, the possessor of many estates, even enjoyed the privilege of declaring war, making treaties, and coining money. How, it will be asked, did these rights and privileges arise?

Owing to the decay of commerce and industry, land had become practically the only form of wealth in the early Middle Ages. The king, who was regarded as the abso- ^{Feudal tenure} lute owner of the soil, would reward his officials ^{of land} for their services by giving them the use of a certain amount of land. In the same way, one who had received large estates would parcel them out among his followers in return for their support. An unscrupulous noble might sometimes seize the lands of his neighbors and compel them to become his tenants. Sometimes, too, those who owned land in their own right might surrender the title to it in favor of a noble, who then became their protector.

An estate in land which a person held of a superior lord, on condition of performing some "honorable" service, was called a fief (Latin *feudum*). At first the tenant re- ^{The fief} ceived the fief only for a specified term of years or for his lifetime; but in the end it became inheritable. On the death of the tenant his eldest son succeeded him in possession. This right of the first-born son to the whole of the father's estate was known as primogeniture. If a man had no legal heir, the fief went back to its lord.

The tie which bound the tenant who accepted a fief to the lord who granted it was called vassalage. Every holder of land was in theory, though not always in fact, the vassal of



POSSESSIONS OF THE COUNT OF CHAMPAGNE
(Twelfth Century)

some lord. At the apex of the feudal pyramid stood the king, the supreme landlord, who was supposed to hold his land from God; below the king stood the greater lords (dukes, marquises, counts, and barons), with large estates; and below them stood the lesser lords, or knights, whose possessions were considered too small for further subdivision.

Vassalage
(290)

The vassal owed various services to the lord. In time of war he did garrison duty at the lord's castle and joined him on military expeditions. In time of peace the vassal attended the lord on ceremonial occasions, gave him the benefit of his advice, when required, and helped him as a judge in trying cases.

Personal
services of
the vassal

The vassal, under certain circumstances, was also expected to make money payments. When a new heir succeeded to the fief, the lord received from him a sum usually equivalent to one year's revenue of the estate. This payment was called a "relief." Again, if a man sold his fief, the lord demanded another large sum from the purchaser, before giving his consent to the transaction. Vassals had also to raise money for the lord's ransom, in case he was made prisoner of war, to meet the expenses connected with the knighting of his eldest son, and to provide a dowry for his eldest daughter. Such exceptional payments went by the name of "aids."

The vassal's
money
payments

The vassal, in return for his services and payments, looked to the lord for the protection of life and property. The lord agreed to secure him in the enjoyment of his fief, to guard him against his enemies, and to see that in all matters he received just treatment. This was no slight undertaking.

The lord's
duty to the
vassal

The ceremony of homage symbolized the whole feudal relationship. One who proposed to become a vassal and hold a fief came into the lord's presence, bareheaded and unarmed, knelt down, placed his hands between those of the lord and promised henceforth to become his "man" (Latin *homo*). The lord then kissed him and raised him to his feet. After the ceremony the vassal placed his hand upon the Bible, or upon sacred relics, and swore to remain faithful to his lord. This was the oath of fealty. The lord then gave the vassal some object — a stick, a clod of earth, a lance, or a glove — in token of the fief with the possession of which he was now "invested."

Homage

The feudal method of land tenure, coupled with the custom

of vassalage, made in some degree for security and order. Each noble was attached to the lord above him by the bond of personal service and the oath of fealty. To his vassals beneath him he was at once protector, benefactor, and friend. Feudal obligations, of course, were not always strictly observed. Both lords and vassals often broke their engagements, when it seemed profitable to do so. They had many quarrels and indulged in constant warfare. Feudalism, nevertheless, was better than anarchy. The feudal lords drove back the pirates and hanged the brigands and enforced the laws, as no feeble king could do. Feudalism provided in this way a rude form of local government for a rude society.

Feudal
government a
substitute for
anarchy

130. FEUDAL JUSTICE

Feudalism was also a form of local justice. Knights, barons, counts, and dukes had their separate courts, and the king had his court above all. Cases arising on the lord's estate were tried before him and the vassals whom he called to his assistance in giving justice. Since most wrongs could be atoned for by the payment of a fine, the administration of justice on a large fief produced a considerable income. The nobles, accordingly, regarded their judicial rights as a valuable property, which they were loath to surrender to the State.

The feudal court did not require the accuser to prove his case by calling witnesses and having them give testimony.

The oath
(301) The burden of proof lay on the accused, who had to clear himself of the charge, if he could do so.

In one form of trial it was enough for him to declare his innocence under oath, and then to bring in several "oath-helpers," sometimes relatives, but more often neighbors, who swore that they believed him to be telling the truth. The number of these "oath-helpers" varied according to the seriousness of the crime and the rank of the accused. This method was hardly as unsatisfactory as it seems to be, for a

person of evil reputation might not be able to secure the required number of friends who would commit perjury on his behalf. To take an oath was a very solemn proceeding; it was an appeal to God, by which a man called down on himself divine punishment if he swore falsely.

The consequences of a false oath were not apparent at once. Ordeals, however, formed a method of appealing to God, the results of which could be immediately observed. A common form of ordeal was by fire. Ordeals
(302-303)

The accused walked barefoot over live brands, or stuck his hand into a flame, or carried a piece of red-hot iron for a



WATER TEST FOR WITCHCRAFT

certain distance. In the ordeal by hot water he plunged his arm into boiling water. A man established his innocence through one of these tests if the wound healed properly after three days. The ordeal by cold water rested on the belief that pure water would reject the criminal. Hence the accused was thrown bound into a stream: if he floated he

was guilty; if he sank he was innocent and had to be rescued. This ordeal was often employed to detect witches. Ordeals were doubtless useful in many instances. The real culprit would often prefer to confess, rather than incur the anger of God by submitting to the test.

A form of trial which especially appealed to the warlike nobles was the judicial duel. The accuser and the accused fought with each other; and the conqueror won the case. God, it was believed, would give victory to the innocent party, because he had right on his side. When one of the adversaries could not fight, he secured a

The judicial
duel (305)

champion to take his place. The judicial duel finally went out of use in the law courts, but it continued to be employed privately, as a means of settling disputes which involved a man's honor. Duelling was a very common practice, even as late as the nineteenth century, but it has now nearly disappeared in civilized communities. It does not appeal to our industrial, democratic, and unromantic age.



CHAMPIONS FIGHTING

A picture on a thirteenth-century tile found on the site of Chertsey Abbey, England.

Oaths, ordeals, and duels formed an inheritance from Germanic antiquity. They offered a sharp contrast to Roman law, which acted in the public interest, balanced evidence, and sought only to get at the truth. After the middle of the twelfth century the revival of the study of Roman law, as embodied in Justinian's code (§ 161), led gradually to the abandonment of most forms of appeal to the judgment of God. The kings at the same time grew powerful enough to take into their own hands the administration of justice.

Feudal and
Roman law

131. FEUDAL WARFARE

Feudalism, once more, was a form of local defense. The knight must guard his small estate, the baron his barony, the count his county, and the duke his duchy. The vassal had to follow his lord to war, either alone or with a certain number of men, according to the size of the fief. This assistance was limited. A vassal served only for a definite period (varying from one month to three months in the year), and then only within a reasonable distance from the lands for which he did homage. These restrictions made it difficult to conduct a long campaign, or one far removed from the vassal's fief, unless mercenary soldiers were employed.

Military obligations of a vassal



MOUNTED KNIGHT

Seal of Robert Fitzwalter, showing a mounted knight in complete mail armor; date about 1265.

The feudal army, as a rule, consisted entirely of cavalry. Swiftly moving assailants, such as the Northmen and other barbarian invaders, could best be dealt with by mounted men, who could bring them to bay, compel them to fight, and overwhelm them by the shock of the charge. Mailed horsemen thus came to dominate European battlefields.

The feudal army

The armor used in medieval times was gradually perfected, until at length the knight became a living fortress.¹ He wore at first a cloth or leather tunic, covered with iron rings or scales, and an iron cap with nose guard. He later adopted chain mail, with a hood of the same material for the head. Still later he began to wear

Arms and armor

¹ See the illustrations, pages 390, 405, and 478.

heavy plate armor, weighing fifty pounds or more, and a helmet with a visor which could be raised or lowered. Thus completely incased in metal, provided with shield, lance, straight sword or battle-ax, and mounted on a powerful horse, the knight could ride down almost any number of poorly armed foot-soldiers. It was not until the development of missile weapons — the longbow, and later the musket — that infantry resumed its importance in warfare. The feudal age by this time was drawing to a close.

The nobles regarded the right of waging war on one another as their most cherished privilege. Fighting became almost a form of business enterprise, which enriched the lords and their retainers through the sack of castles, the plunder of villages, and the ransom of prisoners. Every hill became a stronghold and every plain a battlefield. Such private warfare, though rarely very bloody, spread havoc throughout the land.

The Church lifted a protesting voice against this evil. It proclaimed a "Peace of God" and forbade attacks on all defenseless people, including priests, monks, pilgrims, merchants, peasants, and women. The feudal lords continued to war with each other, even though they were threatened with the eternal torments of hell; and so the Church tried to restrict what could not be altogether abolished. A "Truce of God" was proclaimed, including the whole period from Wednesday evening to Monday morning of each week, the season of Lent, and various holy days. The truce would have given Christendom peace for about two hundred and forty days each year, but it seems never to have been strictly observed except in limited areas.

The kings, as their power increased in western Europe, naturally tried to stop the constant fighting in their dominions. The Norman rulers of Normandy, England, and the Two Sicilies restrained their turbulent nobles with a strong hand. Peace came later in most parts of the Continent; in Germany,

Prevalence
of private
warfare (299)

The Peace
and Truce
of God (297-
298)

Abolition
of private
warfare

“fist right” (the rule of the strongest) prevailed until the end of the fifteenth century. The abolition of private war was the first step in Europe toward universal peace. The second step — the abolition of public war between nations — is yet to be taken.

132. THE CASTLE AND LIFE OF THE NOBLES

The outward mark of feudalism was the castle (French *château*), where the lord lived and from which he ruled his fief. The castle, in its earliest form, was simply a wooden blockhouse placed on a mound and surrounded by a stockade. The nobles later began to build in stone, which would better resist fire and the assaults of besiegers. A stone castle consisted at first of a single tower, square or round, with thick walls, few windows, and often with only one room to each story. As engineering skill increased, several towers were built and were then connected by outer and inner walls. The castle thus became a group of fortifications, which might cover a wide area.

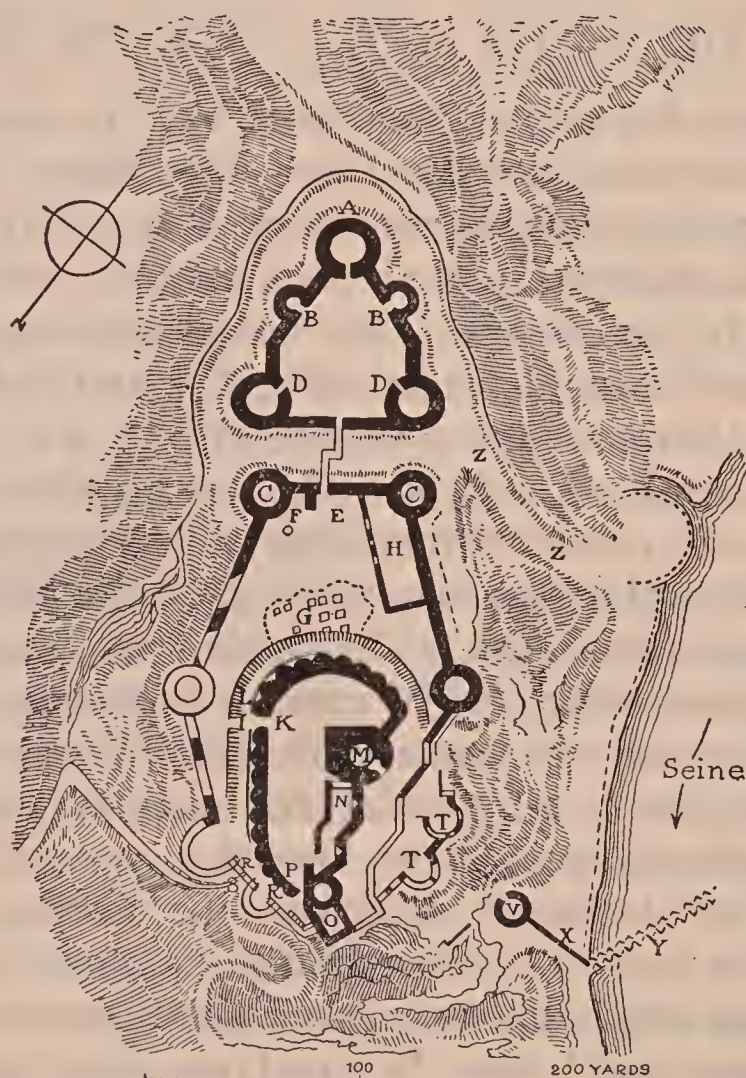
Defense formed the primary purpose of the castle. Until the introduction of gunpowder and cannon, the only siege engines employed were those known in ancient times. They included machines for hurling heavy stones and iron bolts, battering rams, and movable towers, from which the besiegers crossed over to the walls. Such engines could best be used on firm, level ground. Consequently, a castle would often be erected on a high cliff or hill, or on an island, or in the center of a swamp. A castle without such natural defenses would be surrounded by a deep ditch (the moat), usually filled with water. If besiegers could not batter down or undermine the walls, they adopted the slower method of a blockade and tried to starve the garrison into surrendering. It was very difficult, however, to capture a well-built, well-provisioned castle.

A visitor to a medieval castle crossed the drawbridge over

the moat and approached the narrow doorway, which was protected by a tower on each side. If he was admitted, the iron grating (portcullis) rose slowly on its creaking pulleys, the heavy, wooden doors swung open, and he found himself in the courtyard commanded by the great central tower (keep), where the lord and his family

A castle
described

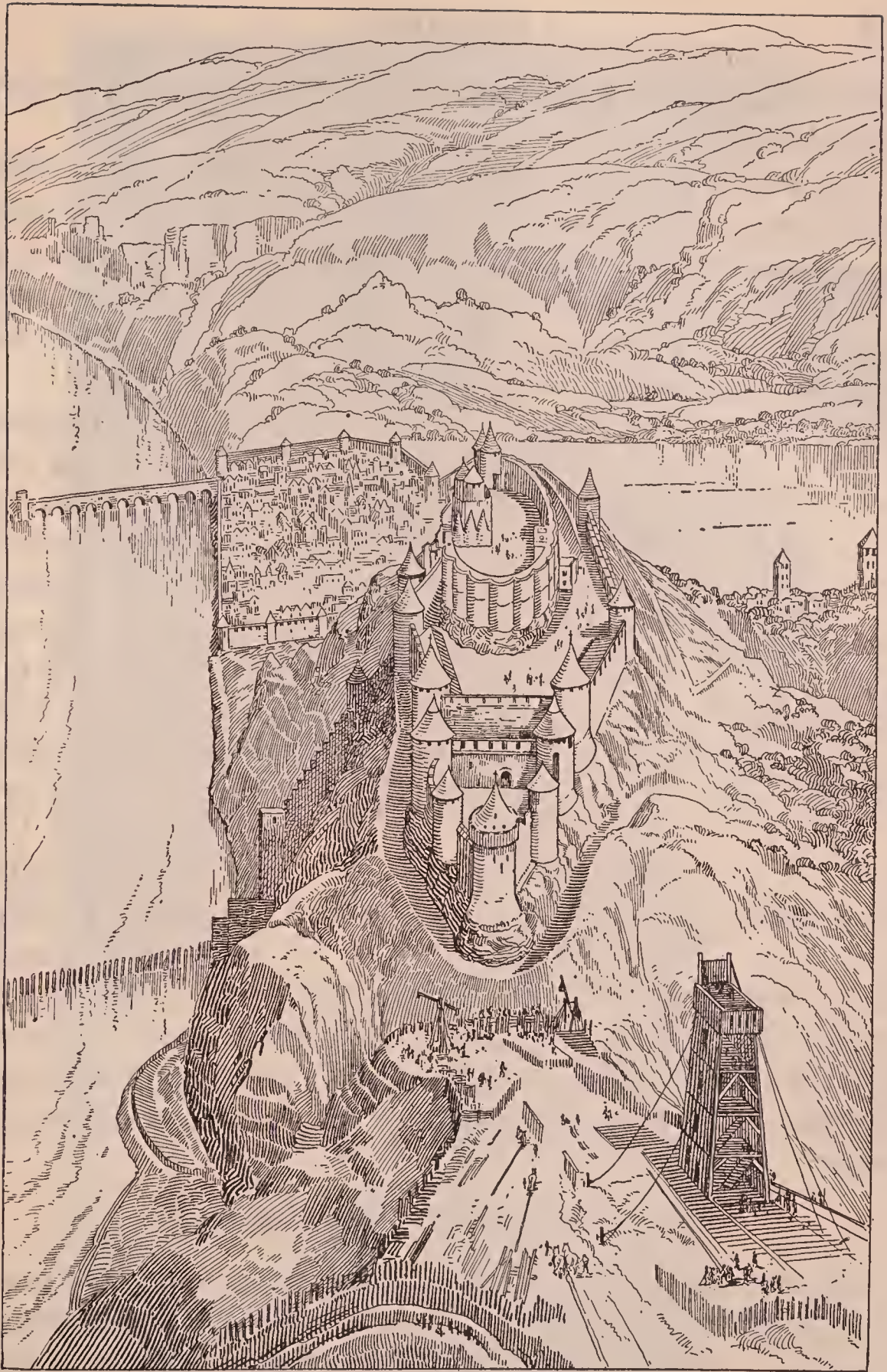
iron grating (portcullis) rose slowly on its creaking pulleys, the heavy, wooden doors swung open, and he found himself in the courtyard commanded by the great central tower (keep), where the lord and his family



- | | | |
|-----------------------------------|---------------------|-------------------------|
| A. High Angle Tower | K. Entrance Gate | S. Gate from Escarpment |
| B. B. Smaller Side Tower | L. Counterscarp | T. T. Flanking Towers |
| C. C. D. D. Corner Tower | M. Keep | V. Outer Towers |
| E. Outer Enceinte, or Lower Court | N. Escarpment | X. Connecting Wall |
| F. Well | O. Postern Tower | Y. Stockade in River |
| G. H. Buildings in Lower Court | P. Postern Gate | Z. Z. Great Ditches |
| I. Moat | R. R. Parapet Walls | |

PLAN OF CHÂTEAU GAILLARD

lived, especially in time of war. At the summit of the keep rose a platform whence a sentinel surveyed the country far and wide; below, two stories underground, lay the dungeon, dark, damp, and dirty. A castle usually contained a hall for the lord's residence in time of peace, a chapel, a kitchen,

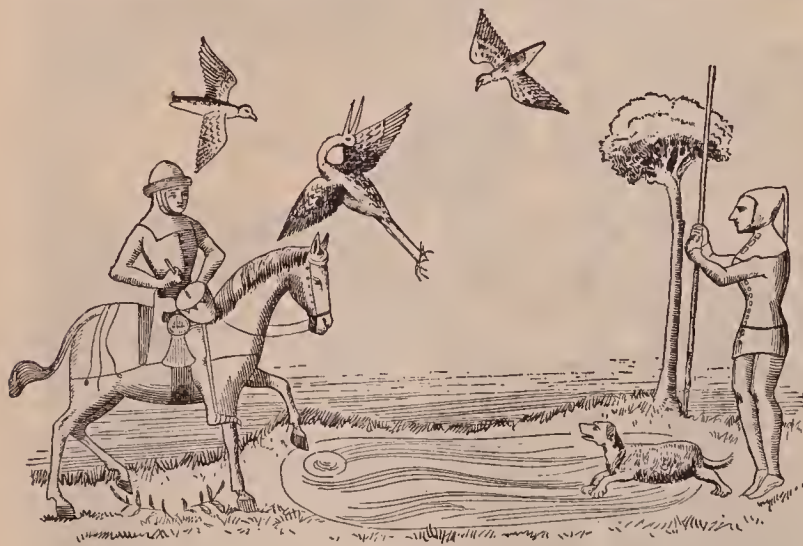


CHÂTEAU GAILLARD (RESTORED)

The finest of all medieval castles. Located on a high hill overlooking the Seine, about twenty miles from Rouen. Built by Richard the Lion-hearted within a twelvemonth (1197-1198) and by him called "Saucy Castle." It was captured a few years later by the French king, Philip Augustus, and was dismantled early in the seventeenth century. The castle consisted of three distinct series of fortifications, besides the keep, which in this case was merely a strong tower.

and stables, as well as accommodations for the lord's servants and soldiers.

Life within the castle must have been rather dull. There were some games, especially chess, which the nobles learned from the Arabs. Banqueting formed the chief indoor amusement. The lord and his retainers sat down to a gluttonous feast and, as they ate and drank, watched the pranks of a professional jester ("fool"), or



FALCONRY

After a manuscript of the thirteenth century in the Bibliothèque Nationale, Paris.

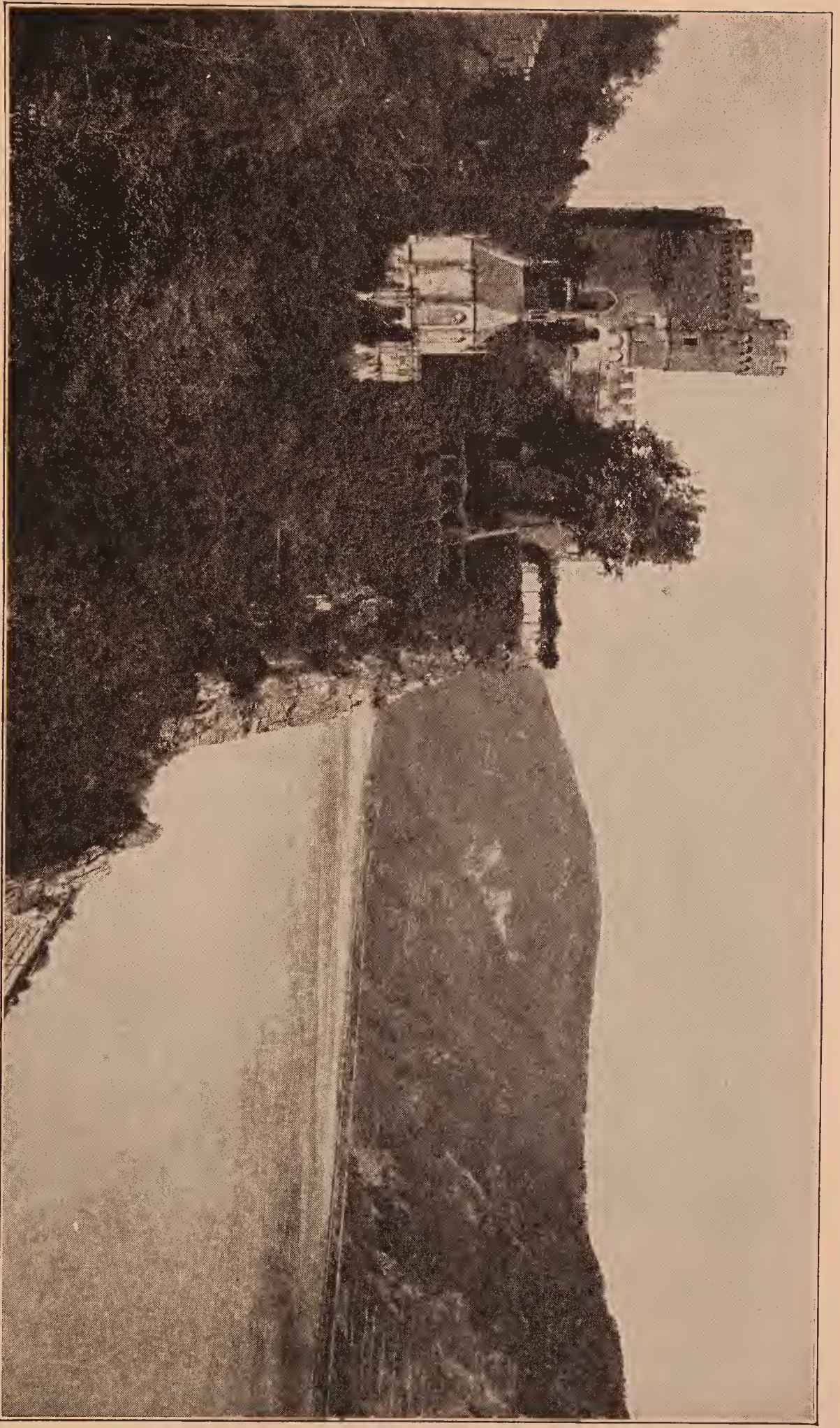
Deer, bears, and wild boars were hunted with hounds; for smaller animals trained hawks, or falcons, were employed. But the nobles found in fighting their chief occupation and pastime. "To play a great game" was their description of a battle.

133. KNIGHTHOOD AND CHIVALRY

The prevalence of warfare in feudal times made the use of arms a profession requiring special training. A nobleman's son served for a number of years, first as a page, then as a squire, in his father's castle or in that of some other lord. He learned to manage a horse, to climb a scaling ladder, and to wield sword, battle-ax, and lance. He also waited on the lord's table, assisted him at his toilet, followed him in the chase, and attended him

Apprentice-
ship of the
knight

son served for a number of years, first as a page, then as a squire, in his father's castle or in that of some other lord.



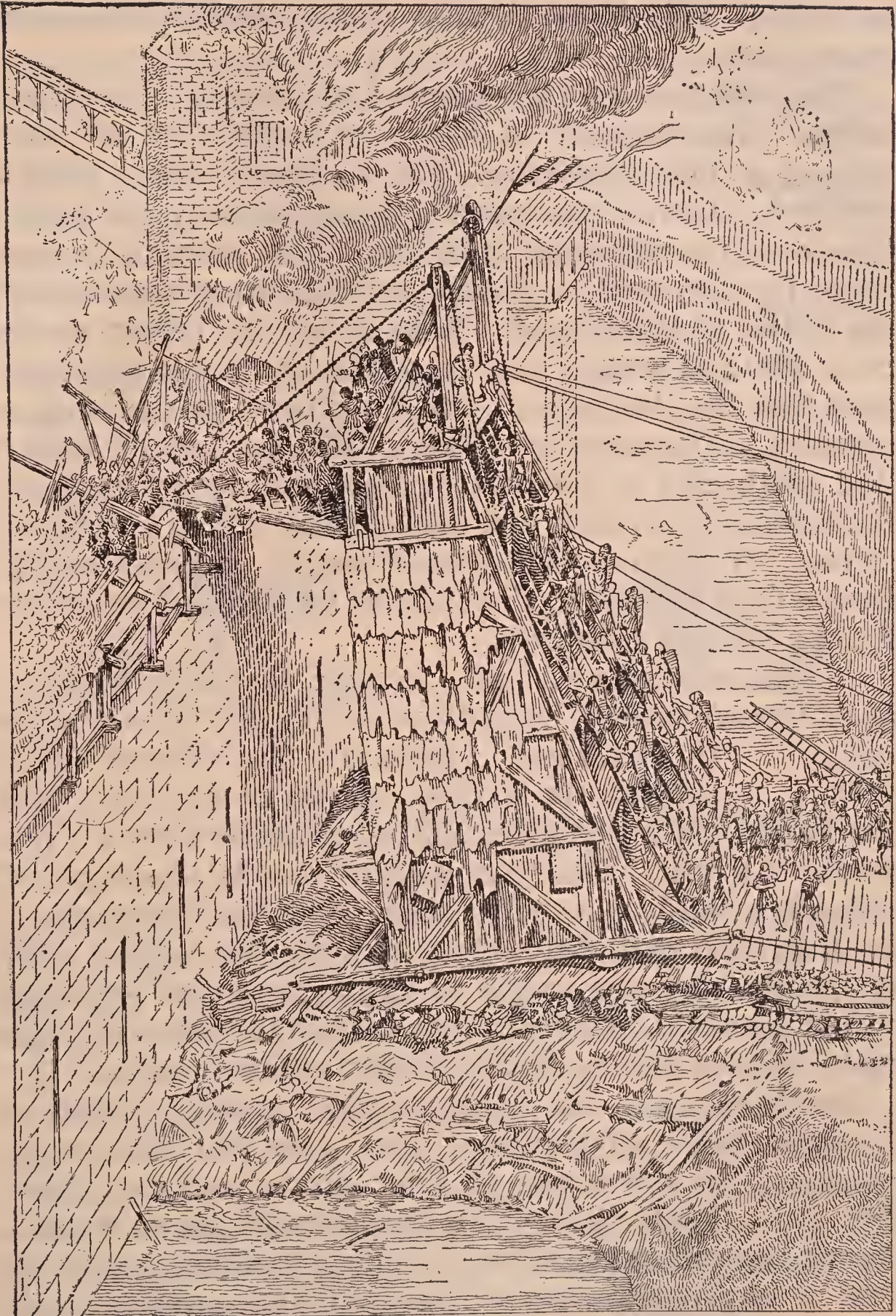
RHEINSTENIN CASTLE

Rheinstein Castle, near Bingen, is one of the oldest strongholds bordering the Rhine. After the restoration about 1825 it was used as a summer home of German royalty. The walls are hung with medieval armor, the windows are of stained glass, and the furniture is of the Middle Ages.



CAPTURE OF CONSTANTINOPE BY THE CRUSADERS

After the painting by F. V. E. Delacroix



A MEDIEVAL SIEGE (RECONSTRUCTION)

The castle is surrounded by a moat, on the other side of which the attack is being made by means of penthouses, lofty towers, and catapaults.

in battle. This apprenticeship usually lasted from five to seven years.

When the young noble became of age, he might be made a knight. The ceremony of conferring knighthood was often most elaborate. The candidate fasted, took a bath — the symbol of purification — and passed the eve of his admission in prayer. Next morning he confessed his sins, went to church, and listened to a sermon on the duties of knighthood. This ended, his father, or the noble who had brought him up, girded him with a sword and gave him the “*accolade*,” that is, a blow on the neck or shoulder, at the same time saying, “Be thou a good knight.” The youth, clad in shining armor and wearing golden spurs, then mounted his horse and exhibited his skill in warlike exercises. If a squire for valorous conduct received knighthood on the battlefield, the *accolade* by stroke of the sword formed the only ceremony.

As manners softened and Christian teachings began to affect feudal society, knighthood developed into chivalry (French *cheval*, “horse”). The Church, which opposed the warlike excesses of feudalism, took the knight under her wing and bade him be always a true soldier of Christ. The “good knight” was he who respected his sworn word, who never took an unfair advantage of another, who defended widows and orphans against their oppressors, and who sought to make justice and right prevail in the world. Chivalry thus marked the union of pagan and Christian virtues, of Christianity and militarism.

Needless to say, the “good knight” appears oftener in romance than in sober history. Such a one was Sir Lancelot, in the stories of King Arthur and the Round Table (§ 185). As Sir Lancelot lies in death, a former companion addresses him in words which sum up the best in the chivalric code: “Thou wert the courtliest knight that ever bare shield; and thou wert the truest friend to thy lover that ever bestrode horse; and thou wert the truest lover among sinful men that ever loved woman; and thou

wert the kindest man that ever struck with sword; and thou wert the goodliest person that ever came among press of knights; and thou wert the meekest man, and the gentlest, that ever ate in hall among ladies; and thou wert the sternest knight to thy mortal foe that ever put spear in the rest.'”

The all-absorbing passion for fighting led to the development of mimic warfare in the shape of jousts and tournaments. These exercises formed the medieval equivalent of the Greek athletic games (§ 35) and the Roman gladiatorial shows (§ 96). The joust was a contest between two knights; the tournament, between two bands of knights. The contests took place in a railed-off

Jousts and
tournaments
(294)



A JOUST

After a French manuscript of the early fourteenth century. Shows knights jousting with cronels on their lances.

space, called the “lists,” about which the spectators gathered. Each knight wore upon his helmet the scarf or color of his lady and fought with her eyes upon him. Victory went to the one who unhorsed his opponent or broke in the proper manner the greatest number of lances. The beaten knight forfeited horse and armor and had to pay a ransom to the conqueror. Sometimes he lost his life, especially when the participants fought with real weapons and not with blunted lances and pointless swords. The Church now and then tried to stop these performances, but they remained universally popular until the close of the Middle Ages.

Chivalry arose with feudalism and passed away only when the changed conditions of society made feudalism itself obsolete. While chivalry lasted, it produced some improvement

in manners, particularly by insisting on the sense of personal honor and by fostering greater regard for women (though only for those of the upper class). It also developed the idea that "rank confers obligations" (*noblesse oblige*); in other words, the idea that one who is well-born and powerful must act honorably and generously toward his associates. Our modern notion of the conduct befitting a "gentleman" goes back, in part, to the old chivalric code. Chivalry expressed, however, simply the sentiments of the warlike nobles. It was an *aristocratic* ideal. The knight despised and did his best to keep in subjection the toiling peasantry, upon whose backs rested the real burden of feudal society.

Influence of
chivalry

134. FEUDALISM AS A FORM OF LOCAL INDUSTRY

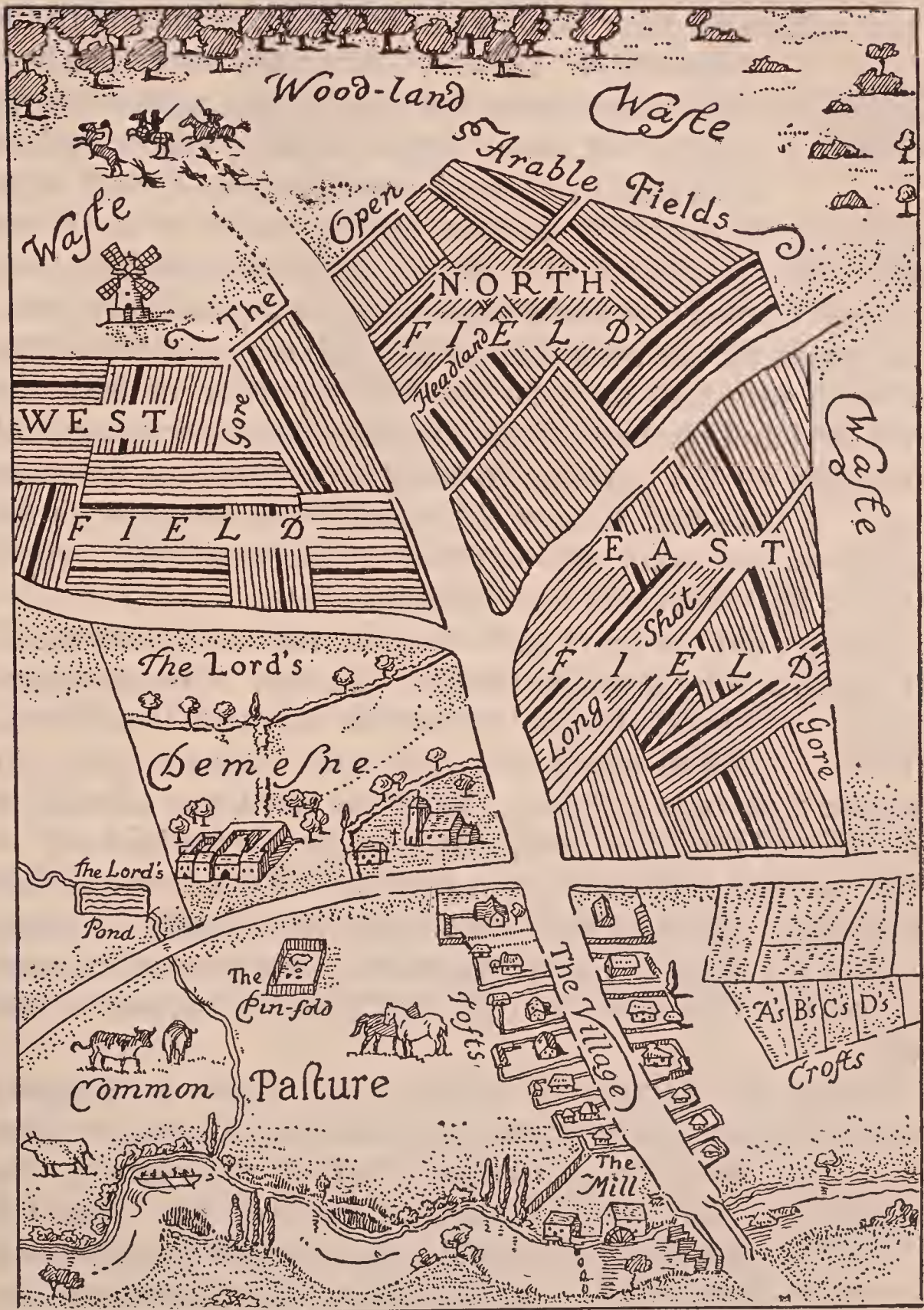
Western Europe under the Roman Empire had been filled with flourishing cities (§ 89). The Germanic invasions, followed by those of the Northmen, led to a gradual decay of trade and manufacturing, and hence of the cities in which such activities centered. As urban life declined, the mass of the population came to live more and more in isolated rural communities. This was the great economic feature of the early Middle Ages.

Decline of
urban life

An estate in land, when owned by a lord and occupied by dependent tenants, was called a manor. It naturally varied in size, according to the wealth of its lord. In England perhaps six hundred acres represented the extent of an average estate. Every noble had at least one manor; great nobles might have several manors, usually scattered throughout the country; and even the king depended on his many manors for the food supply of the court. England, during the period following the Norman Conquest, contained more than nine thousand of these manorial estates.

The manor

The lord reserved for his own use a part of the arable land of the manor. This was his "demesne," or domain. The rest



PLAN OF A MEDIEVAL MANOR
Showing the holdings in the common fields.

of the land he allotted to the peasants who were his tenants. They cultivated their holdings in common, according to the “open-field” system. A farmer, instead of having his land in one field, had it split up into a large number of small strips (usually about half an acre each) scattered over the manor, and separated, not by fences or hedges, but by banks of unplowed turf. The appearance of a manor, when under cultivation, has been likened to a vast checkerboard or a patchwork quilt. The reason for the intermixture of strips seems to have been to make sure that each farmer had a portion of both the good land and the bad. It is obvious that this arrangement compelled all the peasants to labor according to a common plan. A man had to sow the same kinds of crops as his neighbors, and to till and reap them at the same time. Agriculture, therefore, was very unprogressive.

Farmers did not know how to enrich the soil by the use of fertilizers and by a proper rotation of crops. Consequently, they divided all the arable land into three parts, one of which was sown with wheat or rye, and another with oats or barley, while the third was allowed to lie “fallow” (uncultivated), that it might recover its fertility. Eight or nine bushels of grain represented the average yield of an acre. Farm animals were small, for scientific breeding had not yet begun. Farm implements were few and clumsy. It took five men a day to reap and bind the harvest of two acres.

Besides his holding of arable land, which in England averaged about thirty acres, each peasant had certain rights over the non-arable land of the manor. He could cut a limited amount of hay from the meadow. He could turn so many farm animals — cattle, geese, swine — on the waste. He also enjoyed the privilege of taking so much wood from the forest for fuel and building purposes. A peasant’s holding, which also included a house in the village, thus formed a complete outfit.

Common cultivation of the arable land

Farming methods

Common use of the non-arable land

135. THE VILLAGE AND LIFE OF THE PEASANTS

The peasants on a manor lived close together in one or more villages. Their small, thatch-roofed, and one-roomed houses would be grouped about an open space (the "green"), or on both sides of a single, narrow street. The only important buildings were the parish church, the parsonage, a mill, if a stream ran through the manor, and possibly a blacksmith's shop. The population of one of these little communities often did not exceed one hundred souls.

A village in the Middle Ages had a regular body of officials. First came the headman, or reeve, who represented the peasants in their dealings with the lord of the manor. Next came the constable, or beadle, whose duty it was to carry messages round the village, summon the inhabitants to meetings, and enforce the orders of the reeve. Then there was the poundkeeper, who seized straying animals, the watchman, who guarded the flocks at night, and the village carpenter, blacksmith, and miller. These officials, in return for their services, received an allowance of land, which the villagers cultivated for them.

The most striking feature of a medieval village was its self-sufficiency. The inhabitants tried to produce at home everything they required, in order to avoid the uncertainty and expense of trade. The land gave them their food; the forest provided them with wood for houses and furniture. They made their own clothes of flax, wool, and leather. Their meal and flour were ground at the village mill, and their farm implements were manufactured at the village smithy. The chief articles which needed to be brought from some distant market were salt, used to salt down farm animals killed in autumn, iron for various tools, and millstones. Cattle, horses, and surplus grain also formed common objects of exchange between manors.

Life in a medieval village was rude and rough. The peasants labored from sunrise to sunset, ate coarse fare, lived in huts, and suffered from frequent pestilences. They were

often the helpless prey of the feudal nobles. If their lord happened to be a quarrelsome man, given to fighting with his neighbors, they might see their lands ravaged, their cattle driven off, their village burned, and might themselves be slain. Even under peaceful conditions the narrow, shut-in life of the manor could not be otherwise than degrading.

Yet there is another side to the picture. If the peasants had a just and generous lord, they probably led a fairly comfortable existence. Except when crops failed, they had an abundance of food, with wine or cider to drink. They shared a common life in the work of the fields, in the sports of the village green, and in the services of the parish church. They enjoyed many holidays; it has been estimated that, besides Sundays, about eight weeks in every year were free from work. Festivities at Christmas, Easter, and May Day, at the end of plowing and the completion of harvest, relieved the monotony of the daily round of labor.

136. SERFDOM

A medieval village usually contained several classes of peasants. There might be a number of freemen, who paid a fixed rent, either in money or produce, for the use of their land. A few slaves might also be found in the lord's household or at work on his demesne. By this time, however, slavery had nearly died out in western Europe. Most of the peasants were serfs.

X Serfdom represented a stage between slavery and freedom. A slave belonged to his master; he was bought and sold like other chattels. A serf had a higher position than a slave, for he could not be sold apart from the land nor could his holding of land be taken from him. He was fixed to the soil. A serf ranked lower than a freeman, because he could not change his abode, nor marry outside the manor, nor bequeath his goods, without the permission of his lord.

The serf did not receive his land as a free gift; for the use of it he owed certain duties to his master. These took chiefly the form of personal services. He must labor on the lord's demesne for two or three days each week, and at specially busy seasons, such as plowing and harvesting, he must do extra work. At least half his time was usually demanded by the lord. The serf had also to make certain payments, either in money or more often in grain, honey, eggs, or other produce. When he ground the wheat or pressed the grapes which grew on his land, he must use the lord's mill, the lord's wine-press, and pay the customary charge.

Obligations
of the serf
(322-323)

X Serfdom developed during the later centuries of the Roman Empire and in the early Middle Ages. It was well established by the time of Charlemagne. Many serfs seem to have been the descendants of the tenants, both free and servile, who had worked the great Roman estates in western Europe (§ 90). The serf class was also recruited from the ranks of free Germans, whom the disturbed conditions of the age induced to seek the protection of a lord.

Origin of
serfdom



SERF WARMING HIS
HANDS

After a twelfth-century
manuscript in the British
Museum.

Serfdom began to decline after the opening of the thirteenth century, with the revival of trade and industry. More money thus came into circulation, so that the lord was now able to accept money payments from his serfs, in lieu of their personal services. Both parties gained by such an arrangement: the lord because hired labor was more efficient than forced labor on his domain, the serf because he could now devote himself entirely to the cultivation of his own holding. In this way the manorial lord developed into the modern landlord, the proprietor of the soil, while

Decline of
serfdom

his former serfs became free tenant farmers who paid a fixed sum (rent) for the land they tilled.

The decline of serfdom was hastened, strangely enough, as the result of perhaps the most terrible calamity that has ever afflicted mankind. About the middle of the fourteenth century a pestilence of Asiatic origin, now known to have been the bubonic plague, reached the West. The Black Death, so called because among its symptoms were dark patches all over the body, moved steadily across Europe. The way for its ravages had been prepared by the unhealthful conditions of ventilation and drainage in villages and towns. After attacking Greece, Sicily, Italy, Spain, France, and Germany, the plague entered England in 1349, and within less than two years swept away probably half the population.

The pestilence in England, as in other countries, caused a great scarcity of labor. Crops rotted in the ground for want of hands to bring in the harvest, while sheep and cattle, with no one to care for them, strayed through the deserted fields. The free peasants who survived demanded and received higher wages. Even the serfs, whose labor was now more valued, found themselves in a better position. The lord of a manor, in order to keep his laborers, would often allow them to substitute money payments for personal services. When the serfs secured no concessions, they frequently took to flight and hired themselves to the highest bidder. All this went on in spite of numerous laws ordering workmen to accept the old rate of wages and forbidding them to migrate in search of better employment.

Not many years after the Black Death the restlessness and discontent among the peasants led to a serious outbreak.

It was one of the few attempts at violent revolution which the English working people have made. One of the inspirers of the movement was a wandering priest named John Ball. He went about preaching that all goods should be held in common and the distinction between lords and serfs wiped away.

**The Black
Death**

**Effects of the
Black Death**

**The
Peasants'
Rebellion,
1381 (330)**

“When Adam delved and Eve span, who was then the gentleman?” asked John Ball. Uprisings occurred in nearly every part of England, but the one in Kent had most importance. The rioters marched on London and presented their demands to the youthful king, Richard II. He promised to abolish serfdom and to give them a free pardon. As soon, however, as Richard had gathered an army, he put down the revolt by force and hanged John Ball and about a hundred of his followers.

A far more terrible uprising of the peasants against their masters occurred in France. This was the Jacquerie, so

called from the popular name (Jacques Bonhommes) of French peasants. They raged through the land, burning the castles and

The
Jacquerie,
1358 (332)

murdering the feudal lords. The movement had scarcely any reasonable purpose; it was an outburst of blind passion. “When they were asked for what reason they acted so wickedly, they replied they knew not, but they did so because they saw others do it; and they thought that by this means they should destroy all the nobles and gentlemen in the world.” The nobles avenged themselves by slaughtering the peasants in great numbers.

In spite of such setbacks, the decline of serfdom continued throughout the fourteenth and fifteenth centuries. It had virtually disappeared in Italy, in many parts of France and Germany, and in England by the dawn of modern times. Some European countries, however, kept serfdom much longer. Prussian, Austrian, and Russian serfs did not secure freedom until the nineteenth century.

We have now learned something about feudalism as a form of local government and as a form of local industry.



“WHEN ADAM DELVED AND
EVE SPAN”

After a manuscript of the time of
John Ball.

Extinction
of serfdom

We have also studied the classes of feudal society — the war-like nobles and their retainers and the peaceful peasants, of whom many were serfs. The forces opposed to feudalism made themselves felt more and more effectively as time went on. Among these forces must be included the Roman Church. As a universal and democratic organization, including men of all ranks of society, it was the very opposite of feudalism, a local and an aristocratic system. The work and influence of this Church will now engage our attention.

Feudalism
and the
Church

FOR EXPLANATION

fief	Peace of God	tournament
primogeniture	Truce of God	manor
vassal	moat	demesne
relief	portcullis	open-field system
aids	keep	reeve
homage	dungeon	serf
fealty	chivalry	Black Death
oath-helpers	squire	John Ball
ordeal	acolade	Peasants' Rebellion
judicial duel	joust	Jacquerie

FOR DISCUSSION

1. "The real heirs of Charlemagne were from the first neither the kings of France nor those of Italy or Germany, but the feudal lords." Comment on this statement.
2. Why has feudalism been called "confusion roughly organized"?
3. Contrast feudalism as a political system with (a) the ancient city-states, (b) the Roman Empire, and (c) modern national states.
4. What was the effect of feudalism on the sentiment of patriotism?
5. Mention some feudal titles which survive in those of European nobles.
6. Explain these phrases: "to be in hot water"; "to go through fire and water"; and "to haul over the coals."
7. Compare the oaths administered to witnesses in modern courts with medieval oaths.
8. Why was war the usual condition of feudal society?
9. Compare the "Peace of God" with the peace movement to-day.
10. Mention some modern comforts and luxuries which were unknown in feudal castles.

11. What is the present meaning of the word "chivalrous"? How did it get that meaning?
12. Why has chivalry been called "the blossom of feudalism"?
13. Show that the serf was not a slave or a "hired man" or a rent-paying farmer.
14. B is a vassal of A; C is a serf living on a manor belonging to A. Compare the obligations of B and C to A.
15. Suggest some reasons for the prevalence of pestilences in the Middle Ages. Why was it impossible to check them?

FOR FURTHER STUDY

1. Write an essay (400 words) on feudal society, using the following terms: *lord, vassal, castle, keep, dungeon, tournament, joust, manor, and serf*.
2. Study the plan of Château Gaillard (page 408) and compare it with the restoration of the same castle (page 409).
3. Read in Scott's *Ivanhoe* the description of a tournament (chap. xii) and of a judicial duel (chap. xliii).
4. Read Tennyson's poem *Sir Galahad*. How does it present the ideal knight?
5. Look up the derivation of the words *homage, castle, chivalry, and manor*.
6. Study the plan of a medieval manor (page 415) and identify on it the lord's demesne, the three open fields, the meadow, the woodland, the waste, and the village, with the mill and the parish church.
7. Look up the origins of the terms *acre* and *furlong*. How were they derived from the practice of medieval agriculture?

CHAPTER XVIII

THE ROMAN CHURCH AND THE PAPACY

It was not by military force, but by religious authority, that the foundations of civilized society were laid anew in the Dark Ages; in so far as old institutions reappear in medieval Christendom, they were for the most part modified or remodeled under religious influence.

— WILLIAM CUNNINGHAM

137. THE ROMAN CHURCH

THE most important civilizing influence in western Europe during the early Middle Ages was the Roman Church. The Church performed a double task. On the one hand, it gave the people religious instruction and watched over their morals; on the other hand, it played an important part in secular affairs and provided a means of government. Because the Church thus combined ecclesiastical and civil duties, it was quite unlike modern religious organizations, whether Catholic or Protestant. Both sides of its activities deserve, therefore, to be considered.

The authority of the Church extended throughout western Europe. Italy and Sicily, the larger part of Spain, France, the Netherlands, Germany, Austria, Bohemia, Hungary, Poland, the British Isles, Denmark, Sweden, Norway, and Iceland yielded obedience to the pope at Rome.

Membership in the Church was not a matter of free choice. All people, except Jews, were required to belong to it. A person joined the Church by baptism, a rite usually performed in infancy, and remained in it as long as he lived. Every one was expected to accept the

doctrines and practices of the Church, and any one attacking its authority was liable to punishment as a heretic.

The existence of one Church in the western world furnished a bond of union between European peoples. The Church took no heed of political boundaries, for men of all nationalities entered the ranks of the priesthood and joined the monastic orders. Even differences of language counted for little in the Church, since Latin was the universal speech of the educated classes. One must think, then, of the Church as a great *international* society, presided over by the pope, and with its capital at Rome.

The Church
as inter-
national

The Church presented itself to the medieval man as essential to his salvation. Through its officers it declared the meaning of the Scriptures and set forth Christian doctrine. It also administered the rites called “sacraments,” which were regarded as the indispensable means of saving souls. There were seven of these sacraments (baptism, confirmation, penance, the Lord’s Supper, or the Eucharist, extreme unction, holy orders, and matrimony). The Church thus appeared as the sole repository of religious knowledge and as the necessary mediator between God and man. It was the only “gate of heaven.”

The “gate of
heaven”

138. CHURCH ORGANIZATION

During the early Middle Ages there were really just three classes of society: the nobles who fought; the peasants who worked; and the clergy who prayed. The clergy consisted of secular priests, who led active lives in the world (Latin *sæculum*), and of regular priests, or monks, who lived according to a monastic rule (Latin *regula*).

The clergy

Both classes of the clergy were distinguished from the laity by abstention from money-making activities, differences in dress, and the obligation of celibacy (§ 102). Being unmarried, the clergy had no family cares; being free from the necessity of earning a living, they could devote all their time and energy to the service of the Church.

Influence of
the clergy

They were almost the only persons of education; consequently, they conducted the schools, wrote the books, framed the laws, served as royal ministers, and, in general, acted as leaders and molders of public opinion. The clergy thus directed the higher life of a medieval community.

An account of the clergy naturally begins with the parish priest, who had charge of a parish, the smallest division of

Christendom. No one could act as a Parish priest (256-257) without

the approval of the bishop, but the nobleman who supported the parish had the privilege of nominating candidates for the position. The priest derived his income from lands belonging to the parish, from tithes, and from voluntary contributions, but as a rule he received only a bare living. He was the



A BISHOP ORDAINING A PRIEST

After an English manuscript of the twelfth century. The bishop wears a miter and holds in his left hand the pastoral staff, or crozier. His right hand is extended in blessing over the priest's head.

one Church officer who came continually into touch with the common people. He baptized, married, and buried his parishioners, held a religious service (Mass) at least once a week, heard confessions, and imposed penances. He watched over all their deeds on earth and prepared them for the life to come.

A group of parishes formed a diocese, over which a bishop presided. It was his business to look after the property belonging to the diocese, to hold the ecclesiastical courts, to

visit the clergy, and to see that they did their duty. The bishop alone could administer the sacrament of confirmation, which gave one full Church fellowship, and the sacrament of holy orders, which admitted a person to the priesthood. He also performed the ceremonies at the consecration of a new church edifice or shrine. Since the Church held many estates on feudal tenure, the bishop was usually a territorial lord, owing a vassal's obligations to the king or to some powerful noble for his land and himself ruling over vassals in different parts of the country.

The archbishop stood above the bishop in rank. In England, for example, there were two archbishops, one residing at York and the other at Canterbury. The church which contained the official seat or throne (Latin *cathedra*) of a bishop or archbishop was called a cathedral. It was ordinarily the largest and most magnificent church in the diocese.

139. CHURCH JURISDICTION

The Church had regular courts and a special system of "canon" law for the trial of offenders against its regulations. Many cases, which to-day would be decided according to the civil or criminal law of the State, in the Middle Ages came before the ecclesiastical courts. Since marriage was considered a sacrament, the Church took upon itself to decide what marriages were lawful. It forbade the union of first cousins, of second cousins, and of godparents and godchildren. It refused to sanction divorce, for whatever cause, if both parties at the time of marriage had been baptized Christians. The Church also dealt with inheritance under wills. All contracts made binding by oaths came under Church jurisdiction, because an oath was an appeal to God. The Church tried those who were charged with any sin against religion, including heresy, blasphemy, the taking of interest (usury), and the practice of witchcraft. Widows, orphans, and the families of pilgrims or crusaders also enjoyed the special protection of ecclesiastical courts.

The Church claimed the privilege of judging all cases which involved clergymen. This privilege was known as "Benefit of clergy" (258) "benefit of clergy." No layman, it was declared, ought to interfere with one who, by the sacrament of holy orders, had been dedicated to God. The demand of the Church to try its

own officers, according to its own mild and intelligent laws, seems not unreasonable, when we remember how rude were the methods of feudal justice (§ 130).



SANCTUARY KNOCKER

Durham Cathedral

To gain sanctuary at Durham the fugitive had first to knock on the north door. The knocker (made of bronze and dating from about 1125) still remains in its place.

passions to cool, thus permitting an investigation of the charges against an offender.

Disobedience to the regulations of the Church might be followed by excommunication. This was a coercive measure which cut off the offender from membership in the Church. He could not attend religious services or enjoy the sacraments considered so necessary to salvation. If he died excommunicate, his body could not be buried in consecrated ground. By the law of the State he lost all civil rights and forfeited all his property. No one might speak to him, feed him, or shelter him. Such a terrible

An interesting illustration of the power of the Church is afforded by the right of "sanctuary" (259) "sanctuary" any." Any lawbreaker who fled to a church

building enjoyed, for a limited time, the privilege of safe refuge. It was considered a sin against God to drag even the most wicked criminal from the altar. The most that could be done was to deny the refugee food, so that he might come forth voluntarily. This privilege of seeking sanctuary was not without social usefulness, for it gave time for angry

penalty was usually imposed only after the sinner had received a fair trial and had spurned all entreaties to repent.

The interdict, another coercive measure, was directed against a particular locality, for the fault of some of the inhabitants who could not be reached directly. In time of interdict the priests closed the churches and neither married the living nor buried the dead. All the inhabitants of the afflicted district were ordered to fast, as in Lent, and to let their hair grow long in sign of mourning. The interdict also stopped the wheels of government, for courts of justice were shut, wills could not be made, and public officials were forbidden to perform their duties. In some cases the Church went so far as to lay an interdict upon an entire kingdom, whose ruler had refused to obey her mandate (§ 146). The interdict has now passed out of use, but excommunication still keeps a place among the spiritual weapons of the Roman Church.

140. MONASTICISM

The origin of monasticism must be sought in the need, often felt by deeply religious men, of withdrawing from the world — from its temptations and its pleasures — to a life of solitude, prayer, and religious contemplation. Joined to this feeling has been the conviction that the soul may be purified by subduing the desires and passions of the body. Men, influenced by the ascetic spirit, sought a closer approach to God.

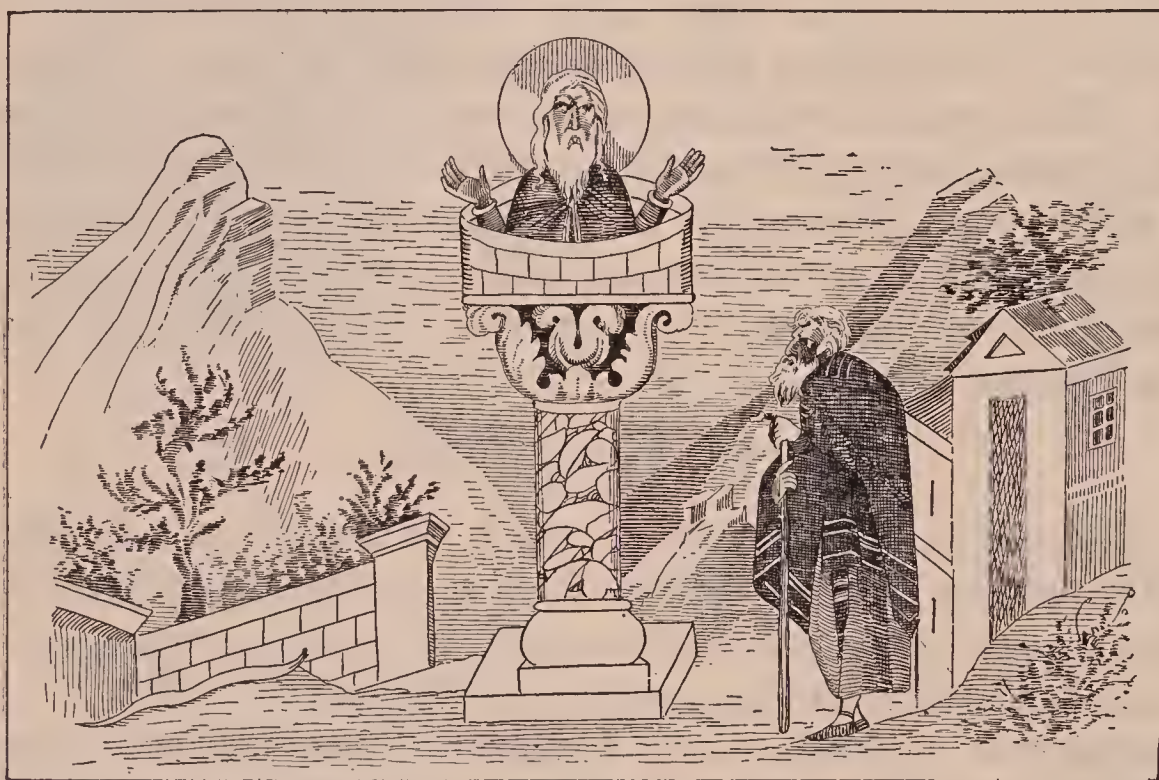
The ascetic spirit in Christianity owed much to the example of its founder, who was himself unmarried, poor, and without a place “where to lay his head.” Some of the teachings of Jesus, taken literally, also helped to emphasize the importance of asceticism. At a very early period there were Christian men and women who abstained from marriage and gave themselves up to devotional exercises and works of charity. They did this in their homes, without abandoning their families and human society.

Interdict

The ascetic spirit

Early Christian asceticism (220)

Another ascetic movement began about the middle of the third century, when many Christians in Egypt withdrew into the desert to live as hermits. Some of the hermits, believing that pain and suffering had a spiritual value, went to extremes of self-mortification. They dwelt in walls, tombs, and on the summits of pillars, deprived themselves of necessary food and sleep, wore no clothing, and neglected to bathe or to care for the body in any way. Other hermits, who did not practice such austerities, spent



ST. DANIEL THE STYLITE ON HIS COLUMN

After a Byzantine miniature in the Vatican.

all day or all night in prayer. The examples of these recluses found many imitators in eastern lands.

A life shut off from all contact with one's fellows is difficult and beyond the strength of ordinary men. The mere human need for social intercourse gradually brought the hermits together, at first in small groups and then in larger communities, or monasteries. The next step was to give the scattered monasteries a common organization and government. Those in the East gradually adopted the regulations which St. Basil, a leading churchman of the fourth

century, drew up for the guidance of the monks under his direction. St. Basil's Rule, as it is called, still remains the basis of monasticism in the Oriental Churches.

The monastic system in the Roman Church looked to St. Benedict as its organizer. While yet a young man

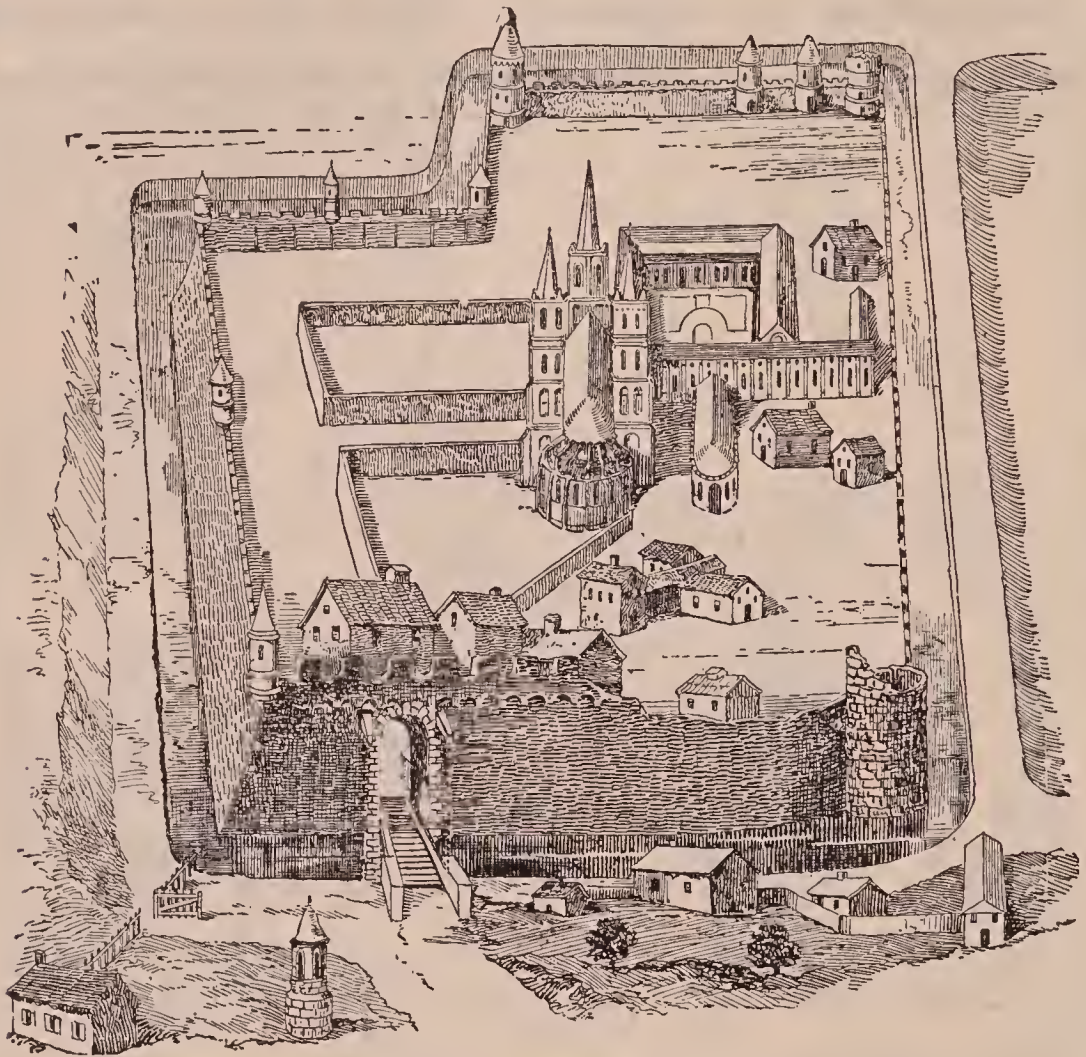


MEDIEVAL MONASTERIES

St. Benedict had sought to escape from the vice about him by retiring to a cave in the Sabine hills near Rome. He lived here for three years as a hermit, shutting himself off from all human intercourse, wearing a hair shirt, and rolling in beds of thistles to subdue "the flesh." St. Benedict's experience of the hermit's life con-

St. Benedict

vinced him that there was a surer and better road to religious peace of mind. His fame as a holy man had attracted to him many disciples, and these he now began to group in monastic communities under his own supervision. St. Bene-



ABBEY OF SAINT-GERMAIN DES PRÉS, PARIS

This celebrated monastery was founded in the sixth century. Of the original buildings only the abbey church remains. The illustration shows the monastery as it was in 1361, with walls, towers, drawbridge, and moat. Adjoining the church were the cloister, the refectory, and the dormitory.

dict's most important monastery was at Monte Cassino, midway between Rome and Naples. It became the capital of monasticism in the West.

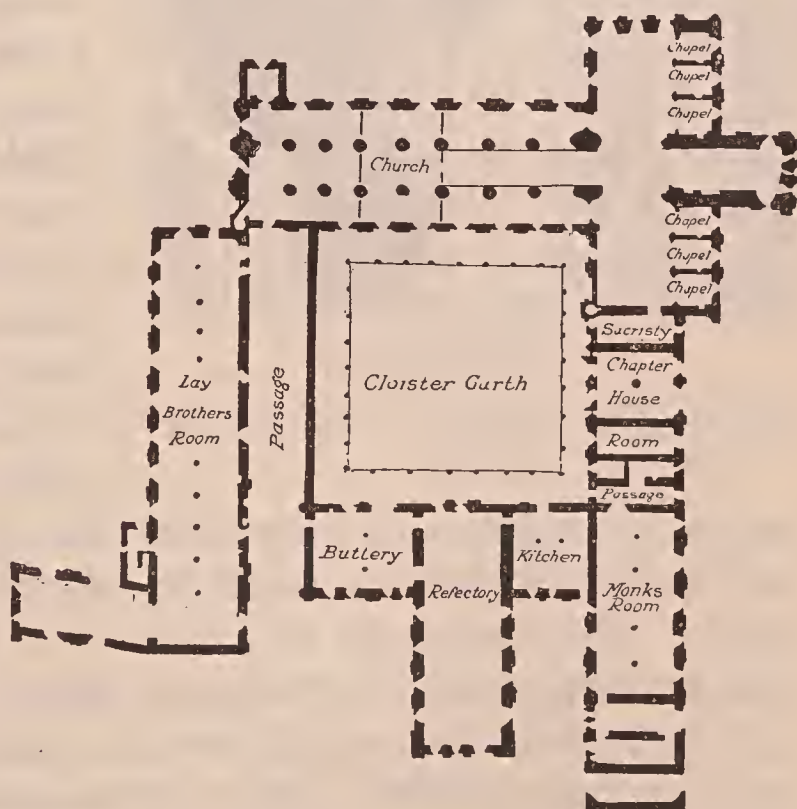
To control the monks of Monte Cassino, St. Benedict framed a Rule, or constitution, which was modeled in some respects upon the earlier Rule of St. Basil. The monks formed a sort of corporation, presided over by an abbot, who held office for life.

Rule of St.
Benedict,
529 (267)

Every candidate for admission took the vow of obedience to the abbot. Any man, rich or poor, noble or peasant, might enter the monastery after a year's probation; having once joined, however, he must remain a monk for the rest of his days. The monks were to live under strict discipline. They could not own any property; they could not go beyond the monastery walls without the abbot's consent; and the amount of their food and clothing was determined for them by the abbot. A violation of the regulations brought punishment in the shape of private admonition, exclusion from common prayer, and, in extreme cases, expulsion.

141. LIFE AND WORK OF THE MONKS

St. Benedict drew a sharp line between the monastic life and that of the outside world. He required that, as far as possible, each monastery should form an independent, self-supporting community. As a monastery increased in wealth and number of inmates, it might come to form a very large establishment, covering many acres and presenting within its massive walls the appearance of a fortified town.



PLAN OF KIRKSTALL ABBEY, YORKSHIRE

The principal buildings of a Benedictine monastery of the larger sort were grouped around an inner court, called a cloister. These included a church, a refectory (dining room), a kitchen, a dormitory, where the

monks slept, and a chapter house, where they transacted business. There were also a library, a school, a hospital, and a guest house for the reception of strangers, besides barns, bakeries, laundries, workshops, and storerooms for provisions. Beyond these buildings lay vegetable gardens, orchards, grain fields, and often a mill, if the monastery was built on a stream. A high wall and ditch

The monas-
tery buildings

a guest house for the reception of strangers, besides barns, bakeries, laundries, workshops, and storerooms for provisions. Beyond these buildings lay vegetable gardens, orchards, grain fields, and often a mill, if the monastery was built on a stream. A high wall and ditch

gave the monks the necessary seclusion and in time of danger protected them from attack.

St. Benedict defined a monastery as “a school for the service of the Lord.”

Monastic
occupations

of the Lord.”

The monks under his Rule occupied themselves with a regular round of worship, reading from the Bible, private prayer, and meditation. For most of the day, however, they worked with their hands, doing the necessary washing and cooking for the monastery, raising the



A MONK COPYIST

After a manuscript in the British Museum, London.

necessary supplies of vegetables and grain, and performing all the other tasks required to maintain a large establishment. This emphasis on labor, as a religious duty, was a characteristic feature of western monasticism.

The Benedictine monks were a civilizing agency throughout the early Middle Ages. A monastery was at once a model farm, an inn, a hospital, a school, and a library. The monks cultivated their lands carefully and so set an example of good farming wherever they settled. They entertained pilgrims and travelers, at a period when western Europe was almost destitute of inns. They

The monks
as civilizers

model farm, an inn, a hospital, a school, and a library. The monks cultivated their lands carefully and so set an example of good farming wherever they settled. They entertained pilgrims and travelers, at a period when western Europe was almost destitute of inns. They

performed many works of charity — feeding the hungry, healing the sick who were brought to their doors, and distributing their medicines freely to those who needed them. They trained in their schools boys who wished to become priests and also those who intended to lead active lives in the world. The monks, too, were the only scholars of the age. By copying the manuscripts of ancient authors, they preserved valuable books that would otherwise have been lost. By keeping records of the most striking events of their time, they acted as chroniclers of medieval history. The monks were also missionaries to the heathen peoples of Europe.

142. CHRISTIAN MISSIONS IN WESTERN EUROPE

Christianity first reached the Germanic invaders in its Arian form (§ 104). Visigoths, Ostrogoths, Vandals, Burgundians, and Lombards were all Arians. The Roman Church regarded them as heretics and labored with success to reconvert them. This work was at last completed when the Lombards, in the seventh century, accepted the Catholic faith.

Reconversion
of the Arian
Germans

The Franks and the Anglo-Saxons, whose kingdoms were to develop into the chief states of medieval Europe, adopted from the outset the Catholic form of Christianity. The conversion of the Franks provided the Roman Church with its strongest and most faithful adherents among the Germans (§ 115). The conversion of Anglo-Saxon Britain (§ 120) firmly united that island to the Papacy.

Conversion
of the Franks
and Anglo-
Saxons

Augustine and his monks were not the first missionaries to Britain. Roman soldiers, merchants, and evangelists had introduced Christianity among the Britons as early as the second century. During the fifth century the famous St. Patrick had carried Christianity to the Irish. The Anglo-Saxon invasion of Britain drove many Christians to Ireland, which in the sixth and seventh centuries became a center from which

Christianity
among the
heathen Celts
(239-240)

zealous monks went forth to labor in Scotland. After the conversion of the Anglo-Saxons the Celtic Christians in Wales, Scotland, and Ireland became faithful children of the Roman Church.

An Anglo-Saxon monk, St. Boniface, did more than any one else to bring Christianity to the remote tribes of Germany. The pope created him a missionary bishop and ordered him to "carry the word of God to unbelievers." St. Boniface also enjoyed the support of the Frankish rulers. Thanks to their assistance, this intrepid monk was able to penetrate into the heart of Germany. Here he labored for nearly forty years, preaching, baptizing, and founding numerous churches, monasteries, and schools. His boldness in attacking heathenism is illustrated by the story of how he cut down with his own hands a certain oak tree, much revered by the natives of Hesse as sacred to the god Woden, and out of its wood built a chapel dedicated to St. Peter. St. Boniface crowned a lifetime of missionary labor with a martyr's death. His work was continued by Charlemagne, who forced the Saxons to accept Christianity at the point of the sword (§ 117). All Germany at length became a Christian land, devoted to the Papacy.

Christianity
among the
heathen
Germans
(249-250)

143. THE FRIARS

The history of Christian monasticism exhibits an ever-widening social outlook. The hermits had devoted themselves, as they believed, to the service of God by retiring to the desert for prayer, meditation, and bodily mortification. St. Benedict's Rule marked a change for the better. It did away with extreme forms of self-denial, brought the monks together in a common house, and required them to engage in daily manual labor. The Benedictine system, however, had its limitations. The monks lived apart from the world and sought chiefly the salvation of their own souls. A new conception of the religious life arose

Coming of
the friars

early in the thirteenth century, with the coming of the friars. They responded to the new needs of the age. The thirteenth century was marked by a great growth of cities (§ 176), whose crowded inhabitants required spiritual and moral ministrations that could not be supplied by the parish priests. The aim of the friars was, therefore, *social service*. They took an active part in affairs and devoted themselves entirely to the salvation of others. The foundation of the orders of friars was the work of two men, St. Francis in Italy and St. Dominic in Spain.

St. Francis was the son of a prominent merchant of Assisi. The young man had before him the prospect of a fine career, but before long he put away all thoughts of riches and honor, deserted his gay companions, and choosing "Lady Poverty" as his bride, started out to minister to lepers and social outcasts. One day the call came to him to preach the gospel, as Jesus had preached it, among the poor and lowly. The man's earnestness and charm of manner soon drew about him devoted followers. After some years St. Francis went to Rome and obtained the pope's sanction of his work. The Franciscan order spread so rapidly that even in the founder's lifetime there were several thousand members in Italy and other European countries.

St. Francis went about doing good. In many ways he was a true child of the Middle Ages. An ascetic, he fasted, wore a haircloth shirt, mixed ashes with his food to make it disagreeable, wept daily, so that his eyesight was nearly destroyed, and every night flogged himself with iron chains. A mystic, he lived so close to God and nature that he could include within the bonds of his love not only men and women, but also animals, trees, and flowers. He preached a sermon to the birds and once wrote a hymn to praise God for his "brothers," sun, wind, and fire, and for his "sisters," moon, water, and earth. When told that he had but a short time to live, he exclaimed, "Welcome, Sister Death!" He died at the age of forty-five, worn out by his

St. Francis,
1181 (?)–1226
(273–274)

Personality
of St. Francis

exertions and self-denial. Two years later the pope made him a saint.

St. Dominic, unlike St. Francis, was a clergyman and a student of theology. After being ordained, he went to southern France and labored for ten years among the heretics in this region. The order of Dominicans grew out of the little band of volunteers who assisted him in the mission. St. Dominic sent his followers — at first only sixteen in number — out into the world to combat heresy. They met with great success, and at the founder's death the Dominicans had as many as sixty friaries in various European cities.

The Franciscans and Dominicans resembled each other in many ways. They were "itinerant," going on foot from place to place, and wearing coarse robes tied round the waist with a rope. They were "mendicants," who possessed no property but lived on the alms of the charitable. They were also preachers, who spoke to their congregations, not in Latin, but in the language of each country which they visited. The Franciscans worked especially in the slums of the cities; the Dominicans addressed themselves rather to educated people and the upper classes. As time went on, they relaxed the rule of poverty and became very wealthy. Both orders still survive, scattered all over the world and employed as teachers and missionaries.

The friars by their preaching and teaching did a great deal to call forth a religious revival in Europe during the thirteenth century. In particular, they helped to strengthen the papal authority. Both orders received the sanction of the pope; both enjoyed many privileges at his hands; and both looked to him for direction. The pope employed them to raise money, to preach crusades, and to impose excommunications and interdicts. The Franciscans and Dominicans formed, in fact, the agents of the Papacy.

St. Dominic,
1170-1221

Character-
istics of the
friars

The friars
and the
Papacy

144. THE PAPACY

A church in Rome must have been established at an early date, for it was to Roman Christians that St. Paul addressed one of the *Epistles* now in the New Testament.

St. Paul visited Rome, as we know from the *Acts of the Apostles*, and there he is said to have suffered martyrdom. Christian tradition declared that St. Peter also labored in Rome, where he served as first bishop, or pope (Latin *papa*), of the church and where he, too, met a martyr's death. To the early Christians the Roman Church was especially sacred, for they believed that it had been founded by the two greatest apostles and had been nourished by their blood.

Rome an
apostolic
church (213,
275)

Rome, the largest and most flourishing city in the empire and the seat of the imperial government, naturally became the center from which Christianity spread over the western provinces. Many of the first Christian communities planted in Spain, Gaul, and Africa owed their start to the missionary zeal of the popes. As a "mother-church," Rome enjoyed a superior position among the churches of the West.

Rome a
"mother-
church"

The independence of the Roman Church also fostered its development. The bishop of Rome was the only patriarch (§ 102) in the West, and as such he ranked above the bishops of the other western churches. Furthermore, the removal of the capital from Rome to Constantinople helped to free the Roman bishop from the close oversight of the imperial government. He was able, henceforth, to promote the interests of the church under his control without much interference on the part of the emperor at Constantinople.

The Roman
Church in-
dependent
(276-277)

The development of the Roman Church was aided by its attitude on disputed questions of belief. While Christendom in the East was torn by theological disputes, the Church of Rome stood firmly by the Creed of Nicæa (§ 104). After Arianism and other heresies

The Roman
Church
orthodox

were finally condemned, orthodox Christians in the West felt indebted to the Roman Church for its unwavering championship of "the faith once delivered to the saints." They were all the more ready, therefore, to defer to it in matters of doctrine and to accept its spiritual authority.

The most eminent of the early popes was Leo the Great. When he became bishop of Rome, the Germans were over-

Pontificate of Leo I, 440-461 running the western provinces of the Roman Empire. The invaders professed the Arian faith, as we have seen, and often persecuted the orthodox Christians among whom they settled. At such a time, when the imperial power was growing weaker, faithful Catholics in the West naturally turned for support to the bishop of Rome as their champion against the barbarians. Tradition declares that Leo succeeded in diverting Attila from an attack on Rome, and when the Vandals sacked the city, Leo also intervened to prevent its destruction (§§ 109, 110).

No important name occurs in the list of popes after Leo the Great until we come to Gregory the Great. The work of Gregory lay principally in two directions. As a

Pontificate of Gregory I, 590-604 statesman he did much to make the popes virtual sovereigns at Rome and in Italy. At this time the Italian peninsula, overrun by the Lombards and neglected by the Eastern emperor, was in a deplorable condition. The bishop of Rome seemed to be the only man who could protect the people and maintain order. Gregory had conspicuous success in this task. It was largely owing to his efforts that the Lombards were prevented from conquering central Italy (§ 114). Gregory was no less eminent as a churchman. We find him sternly repressing heresies wherever they arose, aiding the conversion of Arian Visigoths in Spain and Arian Lombards in Italy, and sending out monks as missionaries to distant Britain (§ 120).

When Gregory the Great closed his remarkable career, the

Position of the Papacy Papacy had reached a commanding place in western Christendom. The popes had now begun to add to their spiritual authority some measure of temporal

power at Rome and in Italy. During the eighth century the alliance of the popes and the Franks (§ 116) helped further to establish the Papacy as an ecclesiastical monarchy, ruling over both the souls and bodies of men.

The claim of the popes to supremacy over Christians had a double basis. First, certain passages in the New Testament, where St. Peter is called the rock on which the Church is built, the pastor of the sheep and lambs of the Lord, and the doorkeeper of the kingdom of heaven, were understood to imply his primacy, or headship, over the other apostles. Second, it was argued that St. Peter, as the first bishop (pope) of Rome, had passed to his successors in that office all his dignity and authority. As St. Peter was the chief of the Twelve Apostles, so the popes were to be chiefs of bishops everywhere. There is a question whether this "Petrine theory" was ever fully admitted by Christians in the East, but by those in the West it was accepted during the Middle Ages.



THE SPIRITUAL AND THE TEMPORAL POWER

A tenth-century mosaic in the church of St. John, Rome. It represents Christ giving to St. Peter the keys of heaven, and to Constantine the banner symbolic of earthly dominion.

145. POWER OF THE PAPACY

The pope was the supreme lawgiver of the Church. His decrees might not be set aside by any other person. He

made new laws in the form of "bulls," and by his "dispensations" could in particular cases set aside old laws, such as those forbidding cousins to marry or monks to obtain release from their vows. The pope was also the supreme judge of the Church, for all appeals from the lower ecclesiastical courts came before him for decision. Finally, the pope was the supreme administrator of the Church. He confirmed the election of both bishops and archbishops, deposed them, when necessary, or transferred them from one diocese to another. The pope also controlled the monastic orders and called general councils of the Church.

The authority of the pope was commonly exercised by the "legates," whom he sent out as his representatives at the various European courts. These officers kept the pope in close touch with the condition of the Church in every part of western Europe. A similar function is performed in modern times by the papal ambassadors known as "nuncios."

For assistance in government the pope made use of the cardinals, who formed a board, or "college." They were selected at first only from the clergy of Rome and the vicinity, but in course of time the pope opened the cardinalate to prominent churchmen in all countries. At the death or resignation of a pope the cardinals had the right of electing his successor.

The pope was a temporal sovereign, ruling over Rome and the States of the Church (§ 116). These possessions included during the Middle Ages the greater part of central Italy. The pope did not lose them altogether until the formation of the present Italian kingdom, in the second half of the nineteenth century.

To support the business of the Papacy and to maintain the splendor of the papal court required a large annual income. This came partly from the States of the Church, partly from the gifts of the faithful, and partly from the payments made by abbots, bishops, and arch-

bishops when the pope confirmed their election to office. Still another source of revenue consisted of "Peter's Pence," a tax of a penny on each hearth. It was collected every year in England and in some Continental countries until the close of the Middle Ages. The modern "Peter's Pence" is a voluntary contribution made by Roman Catholics in all countries.

Rome, the Eternal City, from which in ancient times so much of the world had been ruled, was the capital of the Papacy. Few traces now remain of the medieval city. Old St. Peter's Church, where Charle-
The capital of the Papacy
 magne was crowned emperor, gave way in the sixteenth century to the famous structure that now occupies its site. The Lateran Palace, which for more than a thousand years served as the residence of the popes, has also disappeared, its place being taken by a new and smaller building. The pope now lives in the splendid palace of the Vatican, adjoining St. Peter's.

146. POPES AND EMPERORS

The powers exercised by the popes during the Middle Ages were not secured without a struggle. As a matter of fact, the concentration of authority in papal
The Papacy and the Empire
 hands was a gradual development covering several hundred years. The pope reached his exalted position only after a long contest with the Holy Roman Emperor.

Otto the Great in 962 restored imperial rule in the West, thus founding what in later centuries came to be known as the Holy Roman Empire (§ 119). Otto made the
Otto the Great and the Papacy
 city of Rome the imperial capital, deposed a pope who proved disobedient to his wishes, and on his own authority appointed another. At the same time Otto exacted from the people of Rome an oath that they would never recognize any pope to whose election the emperor had not consented.

Otto's successors repeatedly interfered in elections to the

Papacy. One strong German ruler, Henry III, has been called the "pope-maker." Early in his reign he set aside three rival claimants to the Papacy, creating a German bishop pope, and on three subsequent occasions filled the papal throne by fresh appointments. It was clear that if this situation continued much longer the Papacy would become simply an imperial office; it would be merged in the Empire.

The Papacy
and Otto's
successors

The death of Henry III, which left the Empire in weak hands, gave the Papacy a chance to escape the control of the secular power. In 1059 a church council held at the Lateran Palace decreed that henceforth the right of choosing the supreme pontiff should belong exclusively to the cardinals, who represented the clergy of Rome. This arrangement tended to prevent any interference with the election of popes, either by the Roman people or by foreign sovereigns.

Papal elec-
tion by the
cardinals

The Papacy now began to deal with a grave problem which affected the Church at large. With the growth of feudalism many bishops, abbots, and other high dignitaries had become vassals, holding their lands as fiefs of princes, kings, and emperors, and owing the usual feudal dues. Their lords expected them to perform the ceremony of homage before "investing" them with the lands attached to the bishopric or monastery. One can readily see that in practice the lords really chose the bishops and abbots, since they could always refuse to "invest" those who were displeasing to them.

Feudalizing
of the Church

Lay investiture seemed intolerable to the reformers in the Church. How could the Church keep itself unspotted from the world when its highest officers were chosen by laymen and were compelled to perform unpriestly duties? In the act of investiture the reformers also saw the sin of simony — the sale of sacred powers — because there was such a temptation before the candidate for a bishopric or abbacy to buy the position with promises or with money.

Lay investi-
ture from
the Church
standpoint

The lords, on the other hand, believed that as long as bishops and abbots held vast estates on feudal tenure they should continue to perform the obligations of vassalage. To forbid lay investiture was to deprive the lords of all control over Church dignitaries. The real difficulty of the situation existed, of course, in the fact that the bishops and abbots were both spiritual officers and temporal rulers, were servants of both the Church and the State. They found it very difficult to serve two masters.

Lay investiture from the secular standpoint

The throne of St. Peter was occupied at this time by Hildebrand, one of the most remarkable of the popes. Of obscure Italian birth, he received his education in a Benedictine monastery at Rome and rose rapidly to a position of great influence in papal affairs. On becoming pope he assumed the name of Gregory VII. He is described as a small man, ungainly in appearance and with a weak voice, but energetic, forceful, and of imperious will.

Pontificate of Gregory VII, 1073-1085

Gregory soon issued a decree against lay investiture. It declared that no emperor, king, duke, marquis, count, or any other lay person should presume to grant investiture, under pain of excommunication. This decree was a general one, applying to all states of western Europe, but circumstances were such that it mainly affected Germany.

Decree against lay investiture

Henry IV, the ruler of Germany at this time, did not refuse the papal challenge. He wrote a famous letter to Gregory, calling him "no pope but false monk," telling him Christ had never called him to the priesthood, and bidding him "come down," "come down" from St. Peter's throne. Gregory, in reply, deposed Henry as emperor, excommunicated him, and freed his subjects from their allegiance.

Henry IV and Gregory VII (281)

This severe sentence made a profound impression in Germany. Henry's supporters fell away, and it seemed probable that the German nobles would elect another ruler in his stead. Henry then decided on abject submission. He hastened

across the Alps and found the pope at the castle of Canossa, on the northern slopes of the Apennines. It was January, and the snow lay deep on the ground. The emperor stood for three days shivering outside the castle gate, barefoot and clad in a coarse woolen shirt, the garb of a penitent. At last, upon the entreaties of the Countess

Canossa, 1077

Matilda of Tuscany, Gregory ad-

mitted Henry and granted him absolution.



HENRY IV, COUNTESS MATILDA,
AND GREGORY VII

After a manuscript of the twelfth century,
now in the Vatican Library at Rome.

and permitted bishops and abbots to be elected by the clergy and confirmed in office by the pope. The pope, on the other hand, recognized the emperor's right to be present at all elections and to invest bishops and abbots by the scepter for whatever lands they held within his domains. The Concordat of Worms was thus a compromise between the extreme claims of the Papacy on the one side and of the Holy Roman Empire on the other side. A similar compromise was adopted in France, England, and other countries of western Europe. The investiture conflict then ended.

The Papacy reached the height of its spiritual power under

The dramatic scene at Canossa did not end the investiture conflict. It

Concordat
of Worms,
1122

dragged on for half a century after

Gregory's death. At length the opposing parties agreed to what is known as the Concordat of Worms, from the old German city where it was signed. This agreement drew a distinction between spiritual and lay investiture. The emperor gave up investiture by the ring and crozier — the emblems of spiritual authority —

Innocent III. The eighteen years of his pontificate were one long effort, for the most part successful, to make the pope the arbiter of Europe. Innocent announced the claims of the Papacy in the most uncompromising manner. "As the moon," he declared, "receives its light from the sun, and is inferior to the sun, so do kings receive all their glory and dignity from the Holy See." This meant, according to Innocent, that the pope has the right to judge the conduct of secular rulers in its moral aspect. "God," he continued, "has set the Prince of the Apostles over kings and kingdoms, with a mission to tear up, plant, destroy, scatter, and rebuild."

Pontificate of
Innocent III,
1198-1216

Innocent's claims were not idle boasts. When Philip Augustus, king of France, divorced his wife and made another marriage, Innocent declared the divorce void and ordered him to take back his discarded queen. Philip refused, and Innocent put France under an interdict (§ 139). From that hour all religious rites ceased. The church doors were barred; the church bells were silent, the sick died unshriven, the dead lay unburied. Philip, deserted by his retainers, was compelled to submit.

Innocent and
King Philip
of France
(283)

Innocent, on another occasion, ordered John, the English king, to accept as archbishop of Canterbury a man of the pope's choosing. When John declared that he would never allow the papal appointee to set foot on English soil, Innocent replied by excommunicating him and laying his kingdom under an interdict. John also had to yield and went so far as to surrender England and Ireland to the pope, receiving them back again as fiefs, for which he promised to pay a yearly rent. This tribute money was actually paid, though irregularly, for about a century and a half.

Innocent and
King John of
England

The popes after Innocent continued to press upon the rulers of Europe their claims to spiritual and moral overlordship. They also kept up the long struggle against the Holy Roman emperors, who wanted to take over the States of the Church, thus uniting all Italy under German sway.

The popes naturally opposed such a program, which would have meant their complete dependence upon a foreign power.

Triumph of
the Papacy
over the
Empire

Finally, Rudolf of Hapsburg, who had been chosen Holy Roman Emperor in 1273, gave up all pretensions to rule in Italy and recompensed himself through the conquest of Austria (§ 174).

It was in this way that the Hapsburgs became an Austrian dynasty. The Holy Roman Empire had now become little more than a name. Germany was broken up into a mass of duchies, counties, archbishoprics, and free cities. These small feudal states did not combine under a strong government until the nineteenth century. Italy likewise remained disunited and lacked even a common monarch. Such were the consequences of the triumph of the Papacy over the Empire.

147. THE CHURCH AND MEDIEVAL SOCIETY

Medieval society, we have now learned, owed much to the Church, as both a teacher of religion and morals and an agency of government. It remains to ask what was the attitude of the Church toward the social and economic problems of the Middle Ages. In regard to private warfare, the prevalence of which formed one of the greatest evils of the time, the Church, in general, cast its influence on the side of peace. It deserves credit for establishing the Peace and the Truce of God (§ 131) and for many efforts to heal strife between rulers and nobles. The Church did not carry its pacific policy so far as to condemn warfare against heretics and infidels. Christians believed it a religious duty to exterminate these enemies of God.

The Church was distinguished for charitable work. It distributed large sums to the needy. It also multiplied hospitals, orphanages, and asylums. Medieval charity, however, was very often injudicious. The problem of removing the causes of poverty seems never to have been raised; and the indiscriminate giving multiplied, rather than reduced, the number of beggars.

The Church
and charity

Neither slavery nor serfdom, into which slavery gradually passed, was ever pronounced unlawful by pope or Church council. The Church condemned slavery only when it was the servitude of a Christian in bondage to a Jew or an infidel. Abbots, bishops, and popes possessed slaves and serfs. The serfs of some wealthy monasteries were counted by thousands. The Church, nevertheless, encouraged the freeing of bondmen and always preached the duty of kindness and forbearance toward them.

The Church and slavery and serfdom

The Church also helped to promote the cause of human freedom by insisting on the natural equality of all men in the sight of God. "The Creator," wrote one of the popes, "distributes his gifts without regard to social classes. In his eyes there are neither nobles nor serfs." The Church gave practical expression to this attitude by opening the priesthood and monastic orders to every one, whether high-born or low-born, whether rich or poor. Naturally enough, the Church attracted the keenest minds of the age, a fact which largely explains the influence exerted by the clergy during medieval times.

Democracy of the Church

Christianity was not the only great religion of the Middle Ages. In the seventh century, before all Europe had become Christian, another religion arose. It grew with marvelous rapidity and promised for a time to become the prevailing faith of the world. This was Islam, or Mohammedanism, the religion of the Arabs.

The menace to Christendom

FOR EXPLANATION

parish -	Rule of St. Basil	Gregory the Great
diocese -	Monte Cassino	papal bull
tithes -	Rule of St. Benedict	legate -
cathedral -	St. Patrick	Peter's Pence
ordination -	St. Boniface	lay investiture
benefit of clergy -	friar -	Gregory VII
right of sanctuary -	St. Francis	Henry IV
excommunication -	St. Dominic	Canossa
interdict -	patriarch -	Concordat of Worms
hermit	Petrine theory	Innocent III

FOR DISCUSSION

1. Mention some respects in which the Roman Church in the Middle Ages differed from any religious society of the present day.
2. Distinguish between the *faith* of the Church, the *organization* of the Church, and the Church as a *force* in history.
3. "Medieval Europe was a camp with a church in the background." Comment on this statement.
4. "The monk was an agent of enlightenment and a spiritual influence; but he was also a social power." Explain this statement.
5. "The monks and the friars were the militia of the Church." Comment on this statement.
6. How did the Franciscans and the Dominicans supplement each other's work?
7. Why did not such an institution as the Papacy develop in the East?
8. What were some of the reasons for the influence exerted by the popes during the Middle Ages?
9. Why has the medieval Papacy been called the "ghost" of the Roman Empire?
10. Explain the significance of the investiture controversy.
11. Who is the present pope? When and by whom was he elected? In what city does he reside? What is his residence called?

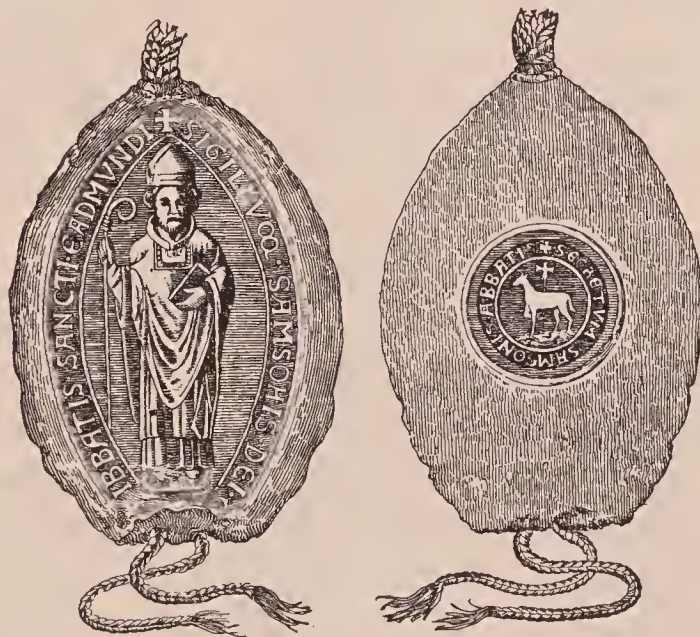
FOR FURTHER STUDY

1. Determine on the map (between pages 426–427) what parts of Europe were Christianized before 800, between 800–1100, and after 1100. Trace the boundary between the Greek Church and the Roman Church.
2. Look up the original meaning of the words *monk*, *hermit*, *abbot*, and *friar*.
3. Read Tennyson's poem, *St. Simeon Stylites*. How does it represent the character of this hermit?
4. Describe the medieval abbey of Saint-Germain des Prés, Paris (illustration, page 432).
5. Write a letter, supposedly from the abbot of Monte Cassino to the new abbot of Saint-Germain des Prés, giving him suggestions as to his duties and responsibilities.
6. Look up in a history of England the account of the murder of Thomas Becket in Canterbury Cathedral, and report how this crime was punished.
7. Make a list of the functions of the medieval Church which are now performed for the people by the government or by the community.

SUPPLEMENTARY

Webster, *Readings in Early European History*, chapter xxvi, "The Benedictine Rule"; chapter xxviii, "St. Boniface, the Apostle to the Germans"; chapter xxxiii, "Monastic Life in the Twelfth Century"; chapter xxxiv, "St. Francis and the Franciscans."

Webster and Webb, *Historical Outline Maps and Exercises: Early European History*, No. XVII, Christianity in the Middle Ages (to 1273).



AN ABBOT'S SEAL

The seal of Abbot Samson, head of the monastery of St. Edmundsbury, England, 1182-1212.

CHAPTER XIX

THE ARABS AND ISLAM

These Arabs, the man Mahomet, and that one century, is it not as if a spark had fallen, one spark, on a world that seemed black unnoticeable sand, but lo, the sand proves explosive powder, blazes heaven-high from Delhi to Granada!

— THOMAS CARLYLE

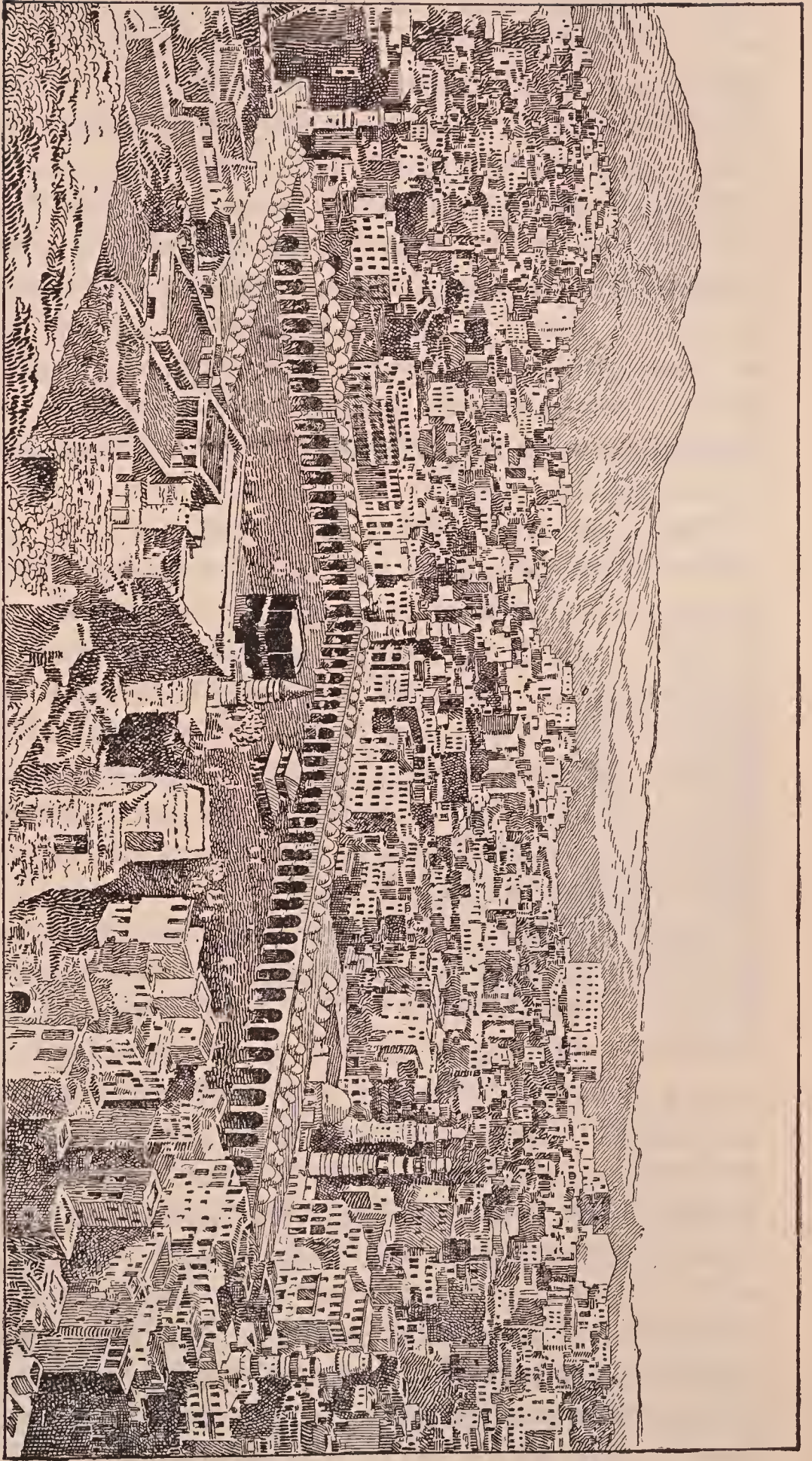
Instead of repining that Mahomet did no more, we have reason to be astonished that he did so much. His career is the best example that can be given of the influence of the Individual in human history. That single man created the glory of his nation and spread his language over half the earth.

— WINWOOD READE

148. ARABIA AND THE ARABS

ARABIA during ancient times had appeared in history mainly as a reservoir of Semitic-speaking tribes, who drifted into Egypt, along the eastern shores of the Mediterranean, and into Babylonia, yet always leaving other tribes behind them to supply fresh invasions in the future. The peninsula is more than one-third the size of the United States (excluding Alaska), but it has never supported a large population. The interior, except for occasional oases, is a desert, inhabited only by nomads. Along the southern and western coasts, between the mountains and the sea, the soil is generally fertile, the climate temperate, and the rainfall sufficient. Here the chief cities and towns are located.

The Bedouin Arabs, by which name the nomads of the desert are known, claim Ishmael, the son of Abraham and half-brother of Isaac, as their ancestor. The life which they lead in the Arabian wilderness closely resembles that of the Hebrew patriarchs, as described in the Old Testa-



MECCA

The chief sanctuary of Mecca is the building called the Kaaba, which lies in the center of a vast courtyard surrounded by a colonnade. The Kaaba is here seen covered with a heavy black cloth renewed each year. Pilgrims enter the courtyard, walk around the Kaaba seven times — seven is a holy number in Islam — and kiss the sacred black stone fixed in the walls of the structure. The stone is now broken into pieces, which are kept together by a silver setting. The Kaaba has been rebuilt several times since the days of Mohammed, but it still preserves the old form of a heathen temple.

ment. The Bedouins are shepherds and herdsmen, continually moving with their sheep, cattle, horses, and camels from one pasturage and water-hole to another. The Bedouins of the desert Their virtues — hospitality to the stranger, generosity, faithfulness to the ties of kinship — are those of a nomadic, barbarian people. Such also are their vices — love of fighting and plunder, revengefulness, and impatience of restraint. Nothing like a settled government is known to them. The only tribal authority is that of the chief, or “sheik,” who, because of his birth, courage, or wealth, has been chosen to the leadership. This description of the Bedouins to-day applies equally well to them in the age of Mohammed.

The Arabs who settled along the southern and western coasts of the peninsula had reached in the sixth century a The sedentary Arabs considerable degree of civilization. They practiced agriculture and carried on a flourishing trade across the Red Sea and even to distant India. Constant feuds between these sedentary Arabs and the Bedouins resulted in much petty warfare. Nevertheless, the many tribes throughout the peninsula preserved a feeling of national unity, which was greatly strengthened by Mohammed’s appearance on the scene.

The city of Mecca, situated about fifty miles from the Red Sea, was a commercial metropolis and the center of Arabian Arabian heathenism heathenism. The Arab tribes ceased fighting for four months in every year, and went up to Mecca to buy and sell and visit the famous sanctuary called the Kaaba. Here were many idols and a small, black stone (probably a meteorite), which legend declared had been brought from heaven. The stone was originally white, but the sins of the people had blackened it. Most of the Arabs were idolaters, yet some of them believed in Allah, the “Unknown God” of the Semites. The Jews and Christians in Arabia also helped to spread abroad the conception of one God and thus to prepare the way for a prophet of a monotheistic religion.

149. MOHAMMED: PROPHET AND STATESMAN

This prophet, Mohammed (Mahomet), was born at Mecca about 570. Having been left an orphan at an early age, Mohammed received no regular education and for some time earned his living as a shepherd and camel driver. His marriage to a rich widow enabled him to settle down as a prosperous, though still undistinguished, merchant at Mecca.

Mohammed, as he grew older, centered his thoughts more and more on religion. He could not reconcile the idolatry of the Arabs with that belief in the unity of God which he himself had reached. His distress of mind led him often to withdraw into the wilderness, where he fasted and kept solitary vigils. During these lonely hours in

the desert, strange scenes passed before his eyes and strange voices sounded in his ears. Mohammed at first thought that evil spirits possessed him, but his wife encouraged him to believe that his visions were a revelation from another world. One day, so he declared, the archangel Gabriel appeared to him and bade him preach a new religion to the Arabs. It was very simple, but in its simplicity lay its strength: "There is no god but God (Allah), and Mohammed is the prophet of God."

Mohammed made his first converts in his wife, his children, and the friends who knew him best. Then, becoming bolder, he began to preach publicly in Mecca. In spite of his eloquence, obvious sincerity, and attractive personality, he met



THE ARCHANGEL GABRIEL APPEARING
TO MOHAMMED

After a thirteenth-century Persian miniature.

a discouraging reception. A few slaves and poor freemen accepted him as a prophet, but most people thought him a madman. Mohammed's followers called themselves Moslems, from an Arabic word meaning one who "submits" (to God's will). They were bitterly persecuted by the citizens of Mecca, who resented Mohammed's attacks on idolatry. Finally, he and his converts took refuge in Medina, where some of the inhabitants had already accepted his teachings. This was the famous Hegira (Flight) of the Prophet. The year of the Hegira (622) has become the year 1 in the Moslem calendar.

Mohammed at Medina occupied a position of honor and influence. The people welcomed him gladly and made him their chief magistrate. As his adherents increased in number, he began to combine fighting with preaching. His military expeditions against the Bedouin Arabs proved to be very successful. Many of the conquered tribes enlisted under his banner and at length captured Mecca for the prophet. He treated its inhabitants leniently, but threw down all the idols in the Kaaba. After the submission of Mecca most of the Arabs abandoned idolatry and accepted the new religion.

Mohammed did not long enjoy his position as uncrowned king of Arabia. He died in 632, at Medina, where he was buried and where his tomb is still visited by pious Moslems. His followers could scarcely believe that their great prophet had gone away from them forever. They were ready to worship him as a god, until old Abu Bekr, Mohammed's father-in-law, rebuked them with the memorable words: "Whoso worshipeth Mohammed, let him know that Mohammed is dead; but whoso worshipeth God, let him know that God liveth and dieth not."

The character of Mohammed has been variously estimated. Moslem writers make him a saint; Christian writers, until recent times, have called him an "impostor." We know that he was a man of simple habits, who, even in the days of his prosperity, lived on dates,

barley bread, and water, mended his woolen garments, and attended to his own wants. He was mild and gentle, a lover of children, devoted to his friends, and forgiving toward his foes. He seems to have won the admiration of all with whom he came in contact. We know, too, that Mohammed was so deeply impressed with the consciousness of his religious mission that he was ready to give up wealth and an honorable position and face for years the ridicule and hatred of the people of Mecca. His faults — deceitfulness, superstitiousness, sensuality — were those of the Arabs of his time. Their existence in Mohammed's character should not prevent our recognition of his real greatness as a prophet and as a statesman.

150. ISLAM AND THE KORAN

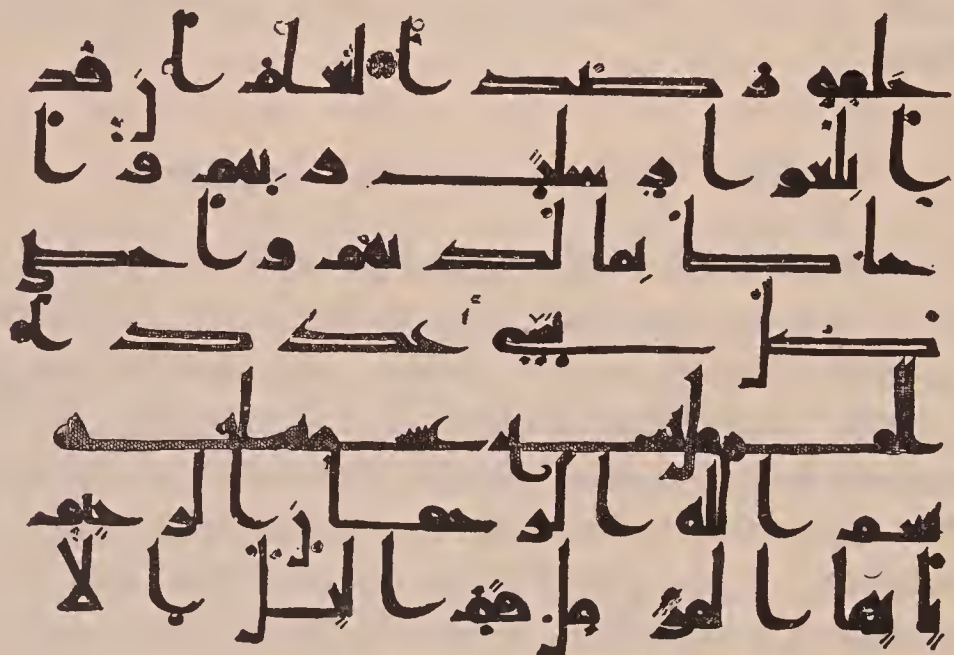
The religion which Mohammed preached is called Islam, an Arabic word meaning "surrender" or "resignation." This religion has a sacred book, the Koran Formation of the Koran ("thing read" or "thing recited"). It contains the speeches, prayers, and other utterances of Mohammed at various times during his career. Some parts of the Koran were dictated by the prophet to his disciples and by them were written out on skins, leaves of palm trees, bones, and bits of parchment. Many other parts remained at first only in the memory of Mohammed's followers. Soon after his death all the scattered passages were collected in one book, which has come down unchanged to the present day.

The doctrines found in the Koran show many adaptations from the Jewish and Christian religions. Like them Islam emphasizes the unity of God and the immortality of the soul. Like them, also, Islam recognizes the existence of prophets, including Abraham, Moses, and Jesus (whom it regards as a prophet), but insists that Mohammed was the last and greatest of the prophets. The account of the creation and fall of man is taken, with variations, from the Old Testament. The de-

Religious teachings of the Koran (93)

scriptions of the resurrection of the dead and the last judgment, and the division of the future world into paradise and hell, the former for believers in Islam, the latter for those who have refused to accept it, were also largely borrowed from other religions.

The Koran imposes on the faithful Moslem five great obligations. First, he must recite, at least once in his life, aloud, The "pillars" of Islam correctly, and with full understanding, the short creed: "There is no god but God, and Mohammed is the prophet of God." Second, he must pray five times a day: at dawn, just after noon, before sunset, just after



A PASSAGE FROM THE KORAN

After a manuscript in the Bodleian Library, Oxford.

sunset, and at the end of the day. The hour of prayer is announced from the tall minaret of the mosque by a crier (*muezzin*). Before engaging in prayer the worshiper washes face, hands, and feet; during the prayer he turns toward Mecca and bows his head to the ground. Third, he must observe a strict fast, from sunrise to sunset, during every day of *Ramadan*, the ninth month of the Mohammedan year. In this month God presented the Koran to Gabriel for revelation to the prophet. Fourth, he must give alms to the poor. Fifth, he must, "if he is able," undertake at least one

pilgrimage to Mecca. The annual visit of tens of thousands of pilgrims to the holy city helps to preserve the feeling of brotherhood among Moslems all over the world. These five obligations are the "pillars" of Islam.

Islam as a religious system is exceedingly simple. It does not provide any elaborate ceremonies of worship and permits no altars, pictures, or images in the mosque. Simplicity of Islam Islam even lacks a priesthood. Every Moslem acts as his own priest. There is, however, an official who on Friday, the Mohammedan Sabbath, offers up public prayers in the mosque and delivers a sermon to the assembled worshipers. All work is suspended during this service, but at its close ordinary activities are resumed.

The Koran furnishes a moral code for the adherents of Islam. It contains several noteworthy prohibitions. The Moslem is not to make images, to engage in Moral teachings of the Koran games of chance, to eat pork, or to drink wine. The Koran also inculcates many active virtues, including reverence toward parents, protection of widows and orphans, charity toward the poor, kindness to slaves, and gentle treatment of the lower animals. It must be admitted that the laws of the Koran did much to restrain the vices of the Arabs and to provide them with higher standards of right and wrong. Islam marked a great advance over Arabian heathenism.

151. THE SPREAD OF ISLAM

Islam was a conquering religion, for it proclaimed the righteousness of a "holy war" against unbelievers. It promised rich booty for those who fought and Islam as a religious movement won, and paradise for those who fell. The Arab soldier, dying on the battlefield, expected to be carried away by bright-eyed maidens to a garden of delight, where, reclining on soft cushions and rugs, he was to enjoy forever an existence of sensual ease. "Whosoever falls in battle," so runs a passage in the Koran, "his sins are for-

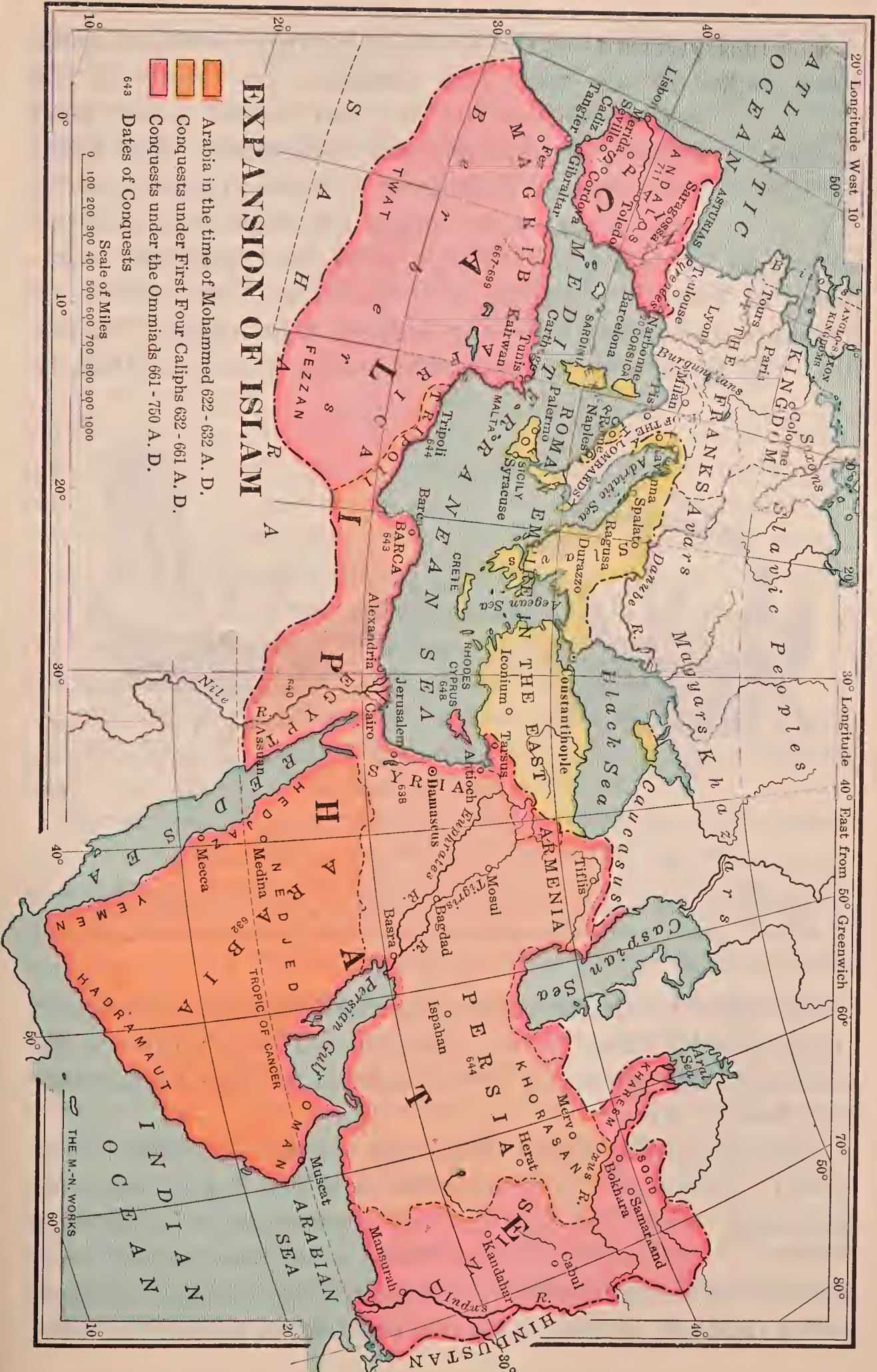
given, and at the day of judgment his limbs shall be supplied by the wings of angels and cherubim.”

The creation of the Arabian power must not be understood, however, as solely a religious movement. Pride and greed, as well as fanaticism, drove the Arabs forward on their conquering career. Arabia had long been in a state of unrest. Its warlike tribes, feeling a sense of their superiority to other peoples, were eager to overrun the rich districts of western Asia, much as the Germans had overrun western Europe. Islam strengthened the racial consciousness of the Arabs, united them into one nation, and gave them an organization for world-wide rule.

The most extensive conquests of the Arabs were made within a few years after Mohammed's death.¹ During this period the Moslem warriors, though poorly armed, ill-disciplined, and in every battle greatly outnumbered, attacked with success the two strongest military powers then in the world — Rome and Persia. They snatched from the Roman Empire in the East the province of Syria, with the famous cities of Damascus, Antioch, and Jerusalem. They seized from the Persians the Tigris-Euphrates districts and then, invading the plateau of Iran, overthrew the Persian power. Egypt was also subjugated by these irresistible soldiers of the Crescent. The Arabs founded Cairo in Egypt to take the place of Alexandria as the capital of the country.

According to the strict teaching of the Koran those who refused to accept Islam were either to be killed or to be reduced to slavery. As a matter of fact, the Arabs treated their new subjects with marked liberality. No massacres and no persecutions occurred. The conquered peoples were not compelled to accept Islam at the point of the sword. Many Christians in Syria and Egypt and most of the Zoroastrians (§ 24) in Persia adopted Islam, in order to avoid paying tribute and to acquire the privileges of Moslem citizens.

¹ See the map, page 461.



EXPANSION OF ISLAM

- Arabia in the time of Mohammed 622 - 632 A. D.
 - Conquests under First Four Caliphs 632 - 661 A. D.
 - Conquests under the Ommyads 661 - 750 A. D.
- 643 Dates of Conquests

Scale of Miles
 0 100 200 300 400 500 600 700 800 900 1000

THE M.-N. WORKS

643



10°

0°

10°

20°

30°

40°

50°

60°

70°

80°

90°

100°

110°

120°

130°

140°

150°

160°

170°

180°

190°

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230°

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250°

260°

270°

280°

290°

300°

310°

320°

330°

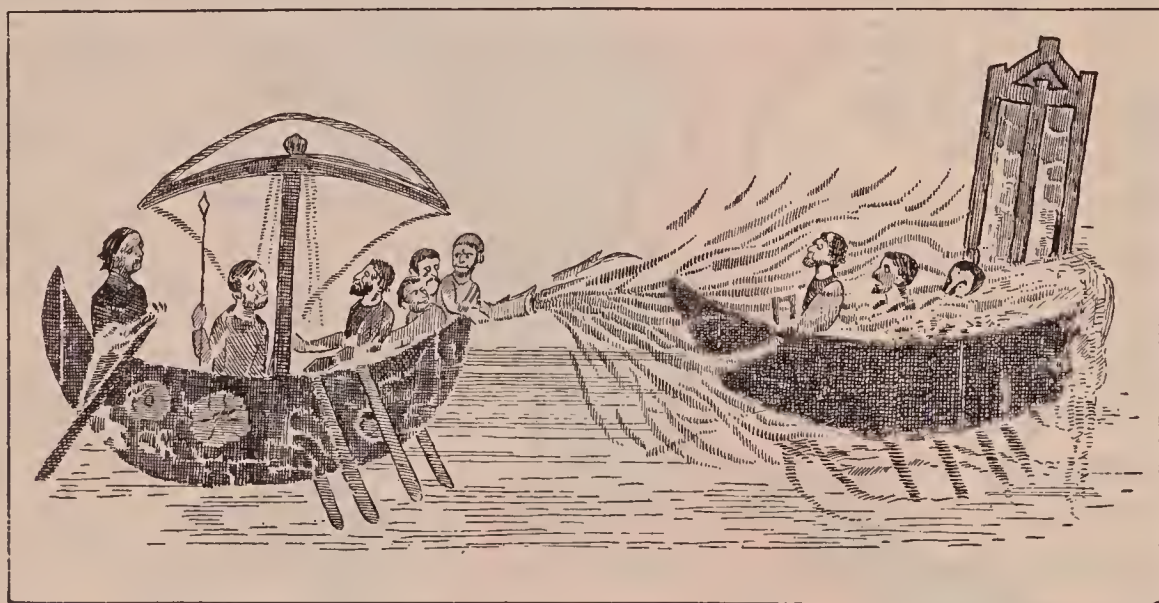
340°

350°

360°

The first attempts of the Arabs to capture Constantinople were made by sea and were repulsed, but early in the eighth century the city had to face a combined attack by a Moslem navy and army. The Eastern emperor conducted a heroic defense, using with much effectiveness the celebrated mixture known as "Greek fire." This combustible, probably composed of sulphur, naphtha, and quicklime, was poured or hurled on the enemy's ships in order to burn them. "Greek fire," the rigors of an uncommonly severe winter, and timely

Siege of
Constanti-
nople, 716-
717



NAVAL BATTLE SHOWING USE OF "GREEK FIRE"

After a Byzantine manuscript of the fourteenth century at Madrid. "Greek fire" in marine warfare was most commonly propelled through long tubes of copper, which were placed on the prow of a ship and managed by a gunner. Combustibles might also be kept in tubes flung by hand and exploded on board the enemy's vessel.

aid received by the emperor from the Bulgarians, at length compelled the Arabs to beat a retreat. Their failure to take Constantinople gave the Roman Empire in the East another long lease of life.

After occupying Egypt the Arabs began to overrun North Africa. A few of the great cities held out for a time, but after the capture and destruction of Carthage Arab sway was soon established over the whole extent of the Mediterranean coast from Egypt to the Atlantic. Islam made in North Africa one of its most permanent con-

North Africa
subdued

quests. The Arabs who settled there gave their religion and government to the Berbers, as the natives of the country were called, and to some extent intermingled with them. Arabs and Berbers still comprise the population of North Africa, though their once independent states have now been absorbed by European powers.

The subjugation of Spain came next. An army of Arabs and Berbers crossed the Strait of Gibraltar and for the first time confronted the Germans. The Visigothic kingdom (§ 107), already much enfeebled, proved to be an easy prey. A single battle made the invaders masters of half of Spain. Their hosts soon swept northward to the Pyrenees. Only small districts in the northern part of the Spanish peninsula remained unconquered.

Subjugation
of Spain
begun

The Moslem warriors were not stopped by the Pyrenees. They captured many of the old Roman cities in the south of Gaul and then advanced to the north, attracted, apparently, by the booty to be found in Christian monasteries and churches. In the vicinity of Tours they encountered the great army which Charles Martel (§ 116), the chief minister of the Frankish king, had collected to oppose their advance.

The Arab
advance in
Gaul

The battle of Tours seems to have continued for several days. A Spanish chronicler tells us that the heavy infantry of the Franks stood "immovable as a wall, inflexible as a block of ice" against the desperate assaults of the Arab horsemen. The death of the Arab commander discouraged his troops. When the Franks, after the last day's fighting, wished to renew the struggle, they found that the enemy had fled, leaving a camp filled with the spoils of war. This engagement, though famous in history, was scarcely decisive. The Arabs maintained themselves for some time in southern Gaul. It was the Frankish ruler, Pepin the Short, who annexed their possessions there and drove them across the Pyrenees to Spain. They continued to rule over Spain for many centuries, founding there a brilliant civilization (§ 173).

Battle of
Tours, 732

152. ARABIC CULTURE

The Arabs rivaled the Romans as *absorbers* and *spreaders* of civilization. Their conquests brought them into contact with the highly civilized peoples of the Near East and along the shores of the Mediterranean. What they learned from Greeks, Syrians, Persians, Jews, and Hindus they improved upon, thus building up a culture which for several centuries far surpassed that of western Europe.

Many improvements in agriculture were due to the Arabs. They had a good system of irrigation, practiced rotation of crops, employed fertilizers, and understood how to graft and produce new varieties of plants and fruits. We have received from the Arabs cotton, flax, hemp, buckwheat, rice, sugar cane, and coffee; various vegetables, including asparagus, artichokes, and beans; and such fruits as melons, oranges, lemons, apricots, and plums.

The Arabs excelled in various manufactures. Damascus was famous for its brocades, tapestries, and blades of tempered steel. The Moorish cities in Spain had also their special productions: Cordova, leather; Toledo, armor; and Granada, rich silks. Arab craftsmen taught the Venetians to make crystal and plate glass. The work of Arab potters and weavers was at once the admiration and despair of its imitators in western Europe. The Arabs knew the secrets of dyeing and made a kind of paper. Their textile fabrics and articles of metal were distinguished for beauty of design and perfection of workmanship. European peoples during the early Middle Ages received the greater part of their manufactured articles of luxury through the Arabs.

The products of Arab farms and workshops were carried far and wide throughout medieval lands. The Arabs were keen merchants, and Mohammed had expressly encouraged commerce by declaring it agreeable to God. The Arabs traded with India, China, the East.

Indies, the interior of Africa, Russia, and even with the Baltic lands. Bagdad, which commanded both land and water routes, was the chief center of this commerce, but other cities of western Asia, North Africa, and Spain shared in its advantages. The bazaar, or merchants' quarter, was found in every Moslem city.

The trade of the Arabs, their wide conquests, and their religious pilgrimages to Mecca vastly increased their knowledge of the world. They were the best geographers Geographical of the Middle Ages. Arab scholars compiled knowledge encyclopedias describing foreign countries and peoples, constructed celestial spheres, and measured closely the arc of the meridian in order to calculate the size of the earth. There is some reason to believe that the mariner's compass (§ 189) was first introduced into Europe by the Arabs.

The Arabs have been considered to be the founders of modern experimental science. They were relatively skillful chemists. In medicine they based their work on Scientific that of the Greeks, but made many additional investigation contributions to the art of healing. They had a strong taste for mathematics and promoted the study of both algebra and geometry. The so-called "Arabic" notation, which they borrowed from India, was introduced by them into Christian Europe, where it supplanted the awkward Roman numerals. The mathematical knowledge of the Arabs also enabled them to make considerable progress in astronomy.

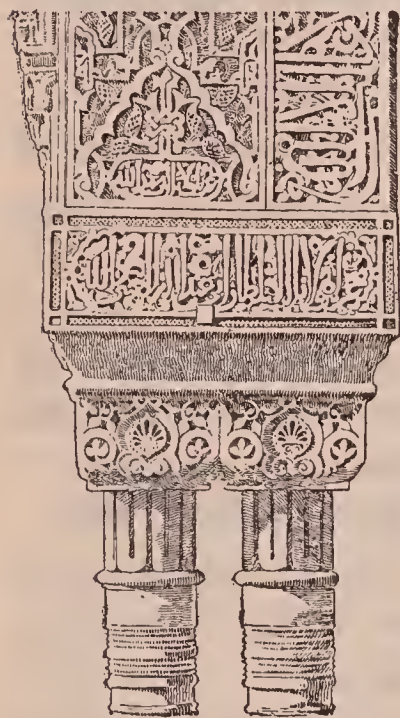
Painting and sculpture owe little to the Arabs, but their architecture reached a high level of excellence. They seem to have introduced the pointed arch into Europe. Architecture Swelling domes, vaulted roofs, arched porches, tall and graceful minarets, and the exquisite decorative patterns known as "arabesques" make many of their buildings miracles of beauty. Glazed tiles, mosaics, and jeweled glass were also used for ornamentation. The Arab architectural style was copied by the Christians in Spain and by the Spaniards was carried to the New World. Architects of the United States have now begun to appreciate the charm and

utility of this style, which is so well adapted to the clear atmosphere, brilliant sunshine, and wide vistas of our southwestern states. Among the best known of Arab buildings are the so-called "Mosque of Omar" at Jerusalem, the Great Mosque (now a cathedral) of Cordova, and that architectural gem, the Alhambra at Granada.

Schools and universities flourished in Moslem lands. The largest institution of learning was at Cairo, where the lectures of the professors were attended by thousands of students. Famous uni-

Education

versities also existed in Bagdad and Cordova. Moslem scholars especially delighted in the study of philosophy. Arabic translations of Aristotle's writings (§ 62) made the ideas of that great thinker familiar to the students of western Europe, where the knowledge of Greek had nearly died out. The Arabs also formed extensive libraries of many thousands of manuscripts, all carefully arranged and catalogued. Their libraries and universities, especially in Spain, were visited by many Christians, who thus became acquainted with Moslem learning and helped to introduce it into Europe. The influence of the Arabs upon our civilization is shown by the Arabic origin of such words as "muslin," "damask," "mattress," "cupola," "zenith," and "cipher," and especially of words beginning with the prefix *al* (the definite article in Arabic). In English these include "algebra," "alkali," "alcohol," "almanac," "alcove,"



CAPITALS AND
"ARABESQUES" FROM
THE ALHAMBRA

One of Mohammed's laws forbidding the use of idols was subsequently expanded by religious teachers into a prohibition of all imitations of human or animal forms in art. Sculptors who observed this prohibition relied for ornamentation on intricate geometrical designs known as "arabesques" These were carved in stone or molded in plaster.

"Aldebaran" (the star), and "alchemy" (whence our word "chemistry").

153. THE CALIPHATE AND ITS DISRUPTION

The title of caliph, meaning "successor" or "representative," had first been assumed by Mohammed's father-in-law, Abu Bekr, who was chosen to succeed the Prophet as the civil and religious head of the Moslem world. After him followed Omar, who had been one of Mohammed's most devoted followers, and then Othman and Ali, both sons-in-law of Mohammed. These four rulers are sometimes known as the "Orthodox" caliphs, because their right to the succession was universally acknowledged by Moslems.

The four
"Orthodox"
caliphs, 632-
661

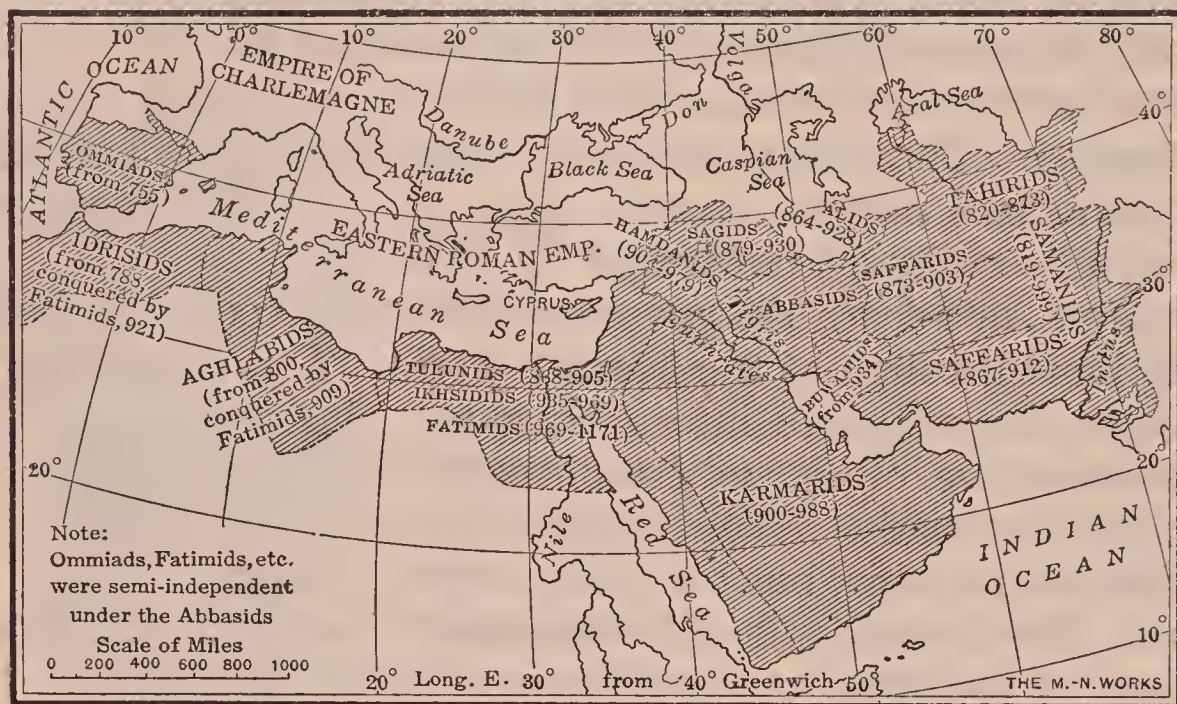
After Ali's death the governor of Syria succeeded in making himself caliph of the Moslem world. This usurper converted the caliphate into a hereditary, instead of an elective, office, and established the dynasty of the Ommiads. Their capital was no longer Medina in Arabia, but the Syrian city of Damascus. The descendants of Mohammed's family refused, however, to recognize the Ommiads as legitimate caliphs. In 750 a sudden revolt, headed by the party of the Abbasids, established a new dynasty. The Abbasids treacherously murdered nearly all the members of the Ommiad family, but one survivor escaped to Spain, where he founded at Cordova an independent Ommiad dynasty. This became the caliphate of Cordova early in the tenth century. North Africa and Egypt also united in a caliphate with its capital at Cairo.

Ommiad
caliphs at
Damascus,
661-750

The Abbasids continued to reign over the Moslems in Asia for more than three hundred years. The most celebrated of Abbasid caliphs was Harun-al-Rashid (Aaron the Just), a contemporary of Charlemagne, to whom the Arab ruler sent several presents, including an elephant and a water-clock which struck the hours. The tales of Harun-al-Rashid's magnificence, his gold and silver, his silks and gems, his rugs and tapestries, reflect the luxurious life of the Abbasid rulers. The Abbasids re-

Abbasid
caliphs at
Bagdad, 750-
1058

moved their capital from Damascus to Bagdad on the Tigris River. The new city, under the fostering care of the caliphs, grew with great rapidity. Its population in the ninth century is said to have reached two millions. It was the largest and richest city in the Moslem world. How its splendor impressed the imagination may be learned from the stories



DISMEMBERMENT OF THE CALIPHATE

in the Arabic work known as the *Thousand and One Nights* (popularly called the *Arabian Nights*), a work which has been translated into many European languages.

The Arab dominions in the Near East were overrun during the eleventh century by the Seljuk Turks, whose leader in 1058 assumed the caliph's political authority at Bagdad. The coming of the Seljuk Turks was a very great misfortune, for these barbarians did nothing to preserve and extend Arab culture. They did begin, however, a new era of Moslem conquest, and within a few years they had won almost all Asia Minor from the Roman Empire in the East. The new Turkish menace to Christendom induced the emperor at Constantinople to call on the chivalry of western Europe for aid, thus inaugurating the Crusades.

The Arabs
and the Sel-
juk Turks

FOR EXPLANATION

Bedouins	Koran	minaret
Ishmael	muezzin	caliph
sheik	Ramadan	Orthodox caliphs
Kaaba	holy war	Ommiads
Allah	Greek fire	Abbasids
Moslem	Berbers	Harun-al-Rashid
Medina	Tours	Bagdad
Hegira	Arabic numerals	Seljuk Turks

FOR DISCUSSION

1. How did the geographical situation of Arabia keep it from being conquered by Persians, Macedonians, or Romans?
2. Why had the Arabs, until the time of Mohammed, played so inconspicuous a part in the history of the world?
3. Mohammed "began as a mule driver and ended as both a pope and a king." Explain this statement.
4. How does Mohammed's career in Mecca illustrate the saying that "a prophet is not without honor save in his own country"?
5. What resemblances may be traced between Islam on the one side and Judaism on the other side?
6. Can you suggest any reason why the Arabs did little in painting and sculpture?
7. Discuss the accuracy of this statement: "If our ideas and our arts go back to antiquity, all the inventions which make life easy and agreeable come to us from the Arabs."
8. Show that Islam was an heir of the Græco-Oriental civilization.
9. "Paradise lies under the shadow of swords." What is the significance of this Arab saying?
10. "The repulse at Tours ranks with Marathon, Arbela, Zama, and Châlons in the long struggle between Asia and Europe." Account for the importance of each of the battles mentioned.

FOR FURTHER STUDY

1. Compare the "five pillars" of Islam with the religious obligations resting upon medieval Christians.
2. Study the territorial growth of the Arab power (map, page 461). How much of the area shown is still Moslem in belief?
3. Prepare an oral report on the battle of Tours.
4. Locate the following commercial cities of the Arabian Empire: Samarkand, Cabul, Bokhara, Kairwan, Fez, Seville, and Toledo.

5. Look up the origin of our English names *damask*, *muslin*, *gauze*, *cordovan* leather, and *morocco* leather.
6. Name some of the best-known stories in the *Thousand and One Nights*. What stories have you read?

SUPPLEMENTARY

Webster, *Readings in Early European History*, chapter xxix, "The Teachings of Mohammed."

Webster and Webb, *Historical Outline Maps and Exercises: Early European History*, No. XVI, Expansion of Islam (to 750).



"MOSQUE OF OMAR," JERUSALEM

More correctly called the Dome of the Rock. It was erected in the seventh century to house and protect a famous rock which both Christian and Moslem tradition believed to be the spot where Abraham was preparing to sacrifice Isaac, and where the Ark of the Covenant rested. The dome is attributed to Saladin. This building, with its brilliant tiles covering the walls and its beautiful stained glass, is a very fine example of Arabic architecture.

CHAPTER XX

THE CRUSADES

The Crusades remain a wonderful and perpetually astonishing act in the great drama of human life. They touched the summits of daring and devotion, if they also sank into the deep abysses of shame. Motives of self-interest may have lurked in them — otherworldly motives of buying salvation for a little price; worldly motives of achieving riches and acquiring lands. Yet it would be treason to the majesty of man's incessant struggle towards an ideal good, if one were to deny that in and through the Crusades men strove for righteousness' sake to extend the kingdom of God upon earth.

— ERNEST BARKER

154. CAUSES OF THE CRUSADES

THE series of military expeditions, undertaken by the Christians of Europe for the purpose of recovering the Holy Land from the Moslems, have received the name of Crusades. They formed a renewal of the age-long contest between East and West, in which the struggle of Greeks and Persians and of Romans and Carthaginians had been the earlier episodes. The contest assumed a new character when Europe had become Christian and Asia Mohammedan. It was not only two contrasting types of civilization but also two rival world religions which in the eighth century faced each other under the walls of Constantinople and on the battlefield of Tours. Now, during the twelfth and thirteenth centuries, they were to meet again.

The Crusades were first and foremost a spiritual enterprise. They sprang from the pilgrimages which Christians had long been accustomed to make to the scenes of Christ's life on earth. Men considered it a wonderful privilege to see the cave in which He was

Place of the
Crusades in
history

Pilgrimages
to the
Holy Land

born, to kiss the spot where He died, and to kneel in prayer at His tomb. The eleventh century was marked by an increased zeal for pilgrimages, and from this time travelers to the Holy Land were very numerous. For greater security they often joined themselves in companies and marched under arms. It needed little to transform such pilgrims into crusaders.

The Arab conquest of the Holy Land had not interrupted the stream of pilgrims, for the early caliphs were more toler-



COMBAT BETWEEN CRUSADERS AND
MOSLEMS

A picture in a twelfth-century window, formerly in the church of St.-Dénis, near Paris.

ant of unbelievers than Christian emperors of heretics. After the conquests of the Seljuk Turks (§ 153), pilgrimages became more difficult and dangerous. The Turks were a ruder people than the Arabs whom they displaced, and in their fanatic zeal for Islam were not inclined to treat the Christians with consideration. Many stories floated back to Europe of the outrages committed on the pilgrims and on the sacred shrines venerated by all Christendom. Such stories, which lost nothing in the telling, aroused a storm of indignation throughout Europe and awakened an intense desire to rescue the Holy Land from "infidels."

The Crusades were not simply an expression of the simple faith of the Middle Ages. Something more than religious enthusiasm sent an unending procession of crusaders along the highways of Europe and over the trackless wastes of

Abuse of pilgrims by the Turks

After the conquests of the Seljuk Turks (§ 153), pilgrimages became more difficult and dangerous. The Turks were a ruder people than the Arabs whom they displaced, and in their fanatic zeal for Islam were not inclined to treat the Christians with consideration. Many stories floated back to Europe of the outrages committed on

Asia Minor to Jerusalem. The Crusades, in fact, appealed strongly to the warlike instincts of the feudal nobles, who saw in them an unequalled opportunity for acquiring fame, riches, lands, and power. The Normans were especially stirred by the prospect of adventure and plunder which the crusading movement opened up. They had now established themselves in southern Italy and Sicily (§ 127), from which they looked across the Mediterranean for additional lands to conquer. Norman knights formed a very large element in several of the crusaders' armies.

The Crusades
and the
upper classes

The Crusades also attracted the lower classes. The misery of the common people in medieval Europe was so great that for them it seemed not a hardship, but rather a relief, to leave their homes in order to better themselves abroad. Famine and pestilence, poverty and oppression, drove them to emigrate hopefully to the golden East.

The lower
classes and
the Crusades

The Church, in order to foster the Crusades, promised both religious and secular benefits to those who took part in them. A warrior of the Cross was to enjoy forgiveness of all his past sins. If he died fighting for the faith, he was assured of an immediate entrance to the joys of paradise. The Church also freed him from paying interest on his debts and threatened with excommunication any one who molested his wife, his children, or his property.

Privileges of
crusaders

Seven or eight chief Crusades are usually enumerated. To number them, however, obscures the fact that for nearly two hundred years Europe and Asia were engaged in almost constant warfare. Throughout this period there was a continuous movement of crusaders to and from the Moslem possessions in Asia Minor, Syria, and Egypt.

Number of
the Crusades

155. FIRST CRUSADE

The signal for the First Crusade was given by the conquests of the Seljuk Turks. These barbarians infused fresh energy

into Islam. They began a new era of Moslem expansion by winning almost the whole of Asia Minor from the Roman Empire in the East. One of their leaders established himself at Nicæa, the scene of the first Church Council (§ 104), and founded the sultanate of Rum (Rome).

Occasion of
the First
Crusade

The presence of the Turks so close to Constantinople was a menace to all Europe. The Eastern emperor took steps to expel the invaders. He could not draw on the hardy tribes of Asia Minor for the soldiers he needed, but with reinforcements from the West he hoped to recover the lost provinces of the empire. Accordingly, he sent an embassy to Pope Urban II, the successor of Gregory VII (§ 146), requesting aid. The fact that the emperor appealed to the pope, rather than to any king, shows what a high place the Papacy then held in the affairs of Europe.

Appeal of
emperor to
pope

Urban lent a willing ear. He summoned a great council of clergy and nobles to meet at Clermont in France. The pope, in addressing the council, said little about the dangers which threatened the Roman Empire in the East from the Turks, but dwelt chiefly on the wretched condition of the Holy Land, with its churches polluted by unbelievers and its Christian inhabitants tortured and enslaved. Then, turning to the proud knights who stood by, Urban called upon them to abandon their wicked practice of private warfare and take up arms, instead, against the infidel. "Christ Himself," he cried, "will be your leader, when, like the Israelites of old, you fight for Jerusalem. . . . Start upon the way to the Holy Sepulcher; wrench the land from the accursed race, and subdue it yourselves. Thus shall you spoil your foes of their wealth and return home victorious, or, purpled with your own blood, receive an everlasting reward."

Council of
Clermont,
1095

Urban's trumpet call to action met an instant response. From the assembled host there went up, as it were, a single shout: "God wills it! God wills it!" "It is, in truth, His

will," answered Urban, "and let these words be your war cry when you unsheath your swords against the enemy." Then man after man pressed forward to receive the "God wills badge of a crusader, a cross of red cloth. It it!" was to be worn on the breast when the crusader went forth, and on the back when he returned.

The months which followed the Council of Clermont were marked by an epidemic of religious excitement in western Europe. Popular preachers everywhere took up the cry "God wills it!" and urged their hearers to start for Jerusalem. A monk named Peter the Hermit aroused large parts of France with his passionate eloquence, as he rode from town to town, carrying a huge cross before him and preaching to vast crowds. Without waiting for the main body of nobles, which was to assemble at Constantinople, a horde of poor men, women, and children set out, unorganized and almost unarmed, on the road to the Holy Land. One of these crusading bands, led by Peter the Hermit, managed to reach Constantinople, after suffering terrible hardships. The emperor sent his ragged allies as quickly as possible to Asia Minor, where most of them were slaughtered by the Turks.

Meanwhile, real armies were gathering in the West. Recruits came in greater numbers from France than from any other country, a circumstance which resulted in the crusaders being generally called "Franks" by their Moslem foes. They had no single commander, but each contingent set out for Constantinople by its own route and at its own time.¹

The crusaders probably did not number more than fifty thousand fighting men, but the disunion which prevailed among the Turks favored the success of their enterprise. They captured Nicæa, overran Asia Minor, and at length reached Antioch, the key to northern Syria. The city fell after a siege of seven months. The crusaders were scarcely within the walls

Prelude to
the First
Crusade

The main
Crusade

The
crusaders in
Asia Minor
and Syria

¹ See the map between pages 480-481.

before they found themselves besieged by a large Turkish army. They were now in a desperate plight: famine wasted their ranks; many soldiers deserted; and the Eastern emperor disappointed all hope of rescue. News of the discovery in an Antioch church of the Holy Lance which had pierced the Savior's side restored their drooping spirits. The whole army issued forth from the city, bearing the relic as a standard, and drove the Turks in headlong flight. This victory opened the road to Jerusalem.

The crusaders now approached the city which formed the goal of all their efforts. Before attacking it, they marched barefoot in religious procession around the walls, with Peter the Hermit at their head. Then came the assault. Once inside the city, the crusaders massacred their enemies without mercy. Afterward, we are told, they went "rejoicing, nay for excess of joy weeping, to the tomb of our Savior to adore and give thanks:"

Capture of
Jerusalem,
1099

barefoot in religious procession around the walls, with Peter the Hermit at their head. Then came the assault. Once inside the city, the crusaders

massacred their enemies without mercy. Afterward, we are told, they went "rejoicing, nay for excess of joy weeping, to the tomb of our Savior to adore and give thanks:"

156. CRUSADERS' STATES IN SYRIA

After the capture of Jerusalem the crusaders met to elect a king. Their choice fell upon Godfrey of Bouillon, a distinguished German noble. He refused to wear a crown of gold in the city where Christ had worn a crown of thorns and accepted, instead, the modest title of "Protector of the Holy Sepulcher." Godfrey died the next year and his brother Baldwin, who succeeded him, being less scrupulous, was crowned king at Bethlehem. The new kingdom contained nearly a score of fiefs, whose lords made war, administered justice, and coined money, like independent rulers. The main features of European feudalism were thus transplanted to Asiatic soil.

The winning of Jerusalem and the district about it formed hardly more than a preliminary stage in the conquest of Syria. Much fighting was still necessary before the crusaders could establish themselves firmly in the country. Instead of founding one strong

Other
crusaders'
states

hardly more than a preliminary stage in the conquest of Syria. Much fighting was still necessary before the crusaders could establish them-

selves firmly in the country. Instead of founding one strong

power in Syria, they split up their possessions into the three principalities of Tripoli, Antioch, and Edessa. These small states owed allegiance to the Latin Kingdom of Jerusalem.

The ability of the crusaders' states to maintain themselves for many years in Syria was largely due to the foundation of two military-religious orders. The members were both monks and knights; that is, to the monastic vows of chastity, poverty, and obedience they added a fourth vow, which bound them to protect pilgrims and fight the infidels. Such a combination of religion and warfare made a strong appeal to the medieval mind.

The Hospitalers, the first of these orders, grew out of a brotherhood for the care of sick pilgrims in a hospital at Jerusalem. Many knights joined the organization, which soon proved to be very useful in defending the Holy Land. Even more important were the Templars, so called because their headquarters in Jerusalem lay near the site of Solomon's Temple. Both orders built many castles in Syria, the remains of which still impress the beholder. They established numerous branches in Europe and, by presents and legacies, acquired vast wealth. The Templars were disbanded in the fourteenth century, but the Hospitalers continued to fight valiantly against the Turks long after the close of the crusading movement.

Military-religious orders (295)

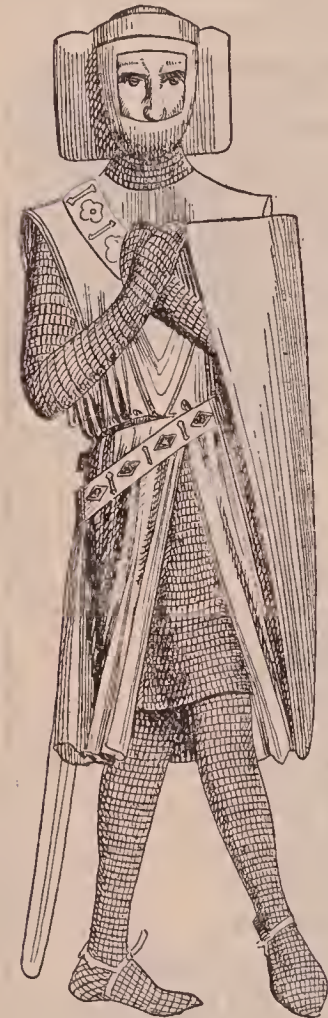
Hospitalers and Templars



CRUSADERS' STATES IN SYRIA

The depleted ranks of the crusaders were constantly filled

by fresh bands of pilgrim knights, who visited Palestine to pray at the Holy Sepulcher and have a taste of fighting. In spite of constant border warfare, much trade and friendly intercourse prevailed between Christians and Moslems. They learned to respect one another both as foes and neighbors. The crusaders' states in Syria became a meeting-place of East and West.



EFFIGY OF A
KNIGHT TEMPLAR

Temple Church, London

Shows the kind of armor worn between 1190 and 1225.

157. SECOND AND THIRD CRUSADES

The success of the Christians in the First Crusade had been largely due to the disunion among their enemies.

The Moslems learned in time the value of united action, and at length succeeded in capturing Edessa, one of the principal Christian outposts in the Near East. The fall of the city, followed by the loss of the entire county of Edessa, aroused western Europe to the danger which threatened the Latin Kingdom of Jerusalem and led to another crusading enterprise. This Second Crusade had an unhappy ending. Only a few thousands of the host that set out from Europe escaped annihilation in Asia Minor at the hands of the Turks.

The Moslems now found in the famous Saladin a leader for a holy war against the Christians. Saladin in character was a typical Mohammedan, very devout in prayers and fasting, fiercely hostile toward unbelievers, and full of the pride of race. To these qualities he added a kindness and humanity not surpassed, if equaled, by any of his Christian foes. He lives in eastern history and legend as the hero who stemmed, once for all, the tide of European conquest in Asia.

Having made himself sultan of Egypt, Saladin united the Moslems of Syria under his sway and then advanced against the Latin Kingdom of Jerusalem. The Christians met him in a great battle near the Lake of Galilee. It ended in the rout of their army and the capture of their king. Saladin quickly reaped the fruits of victory. The Christian cities of Syria opened their gates to him, and at last Jerusalem itself surrendered after a short siege. Little now remained of the possessions which the crusaders had won in the Near East.

The news of the taking of Jerusalem spread consternation throughout western Christendom.

Third
Crusade

The cry for another Crusade arose on all sides. Once more thousands of men sewed the cross in gold, or silk, or cloth upon their garments and set out for the Holy Land. When the three greatest rulers of Europe — Philip Augustus, king of France, Richard I, king of England, and the Holy Roman Emperor, Frederick the Red-bearded (*Barbarossa*) — assumed the cross, it seemed that nothing could prevent the restoration of Christian supremacy in Syria.

The Germans under Frederick Barbarossa were the first to start. This emperor was now nearly seventy years old, yet age had not lessened his crusading zeal. He took the overland route, and after much hard fighting reached southern Asia Minor. Here,

Capture of
Jerusalem by
Saladin, 1187



“THE LAST CRUSADE”

Richard I (looking down on the Holy City): “My dream comes true.” A cartoon which appeared in *Punch*, December 19, 1917, at the time of the British capture of Jerusalem.

Death of
Frederick
Barbarossa

however, he was drowned while trying to cross a swollen stream. Many of his discouraged followers at once returned to Germany; a few of them, however, pressed on and joined the other crusaders before the walls of Acre.

The expedition of the French and English achieved little. Philip and Richard, who came by sea, captured Acre after a hard siege, but their quarrels prevented them from following up this initial success. Philip soon went home, leaving the further conduct of the Crusade in Richard's hands.

The English king remained for fourteen months longer in the Holy Land. His campaigns during this time gained for him the title of "Lion-hearted" (*Cœur de Lion*), by which he is always known. He had many adventures and performed knightly exploits without number, but could not capture Jerusalem. Tradition declares that when, during a truce, some crusaders went up to Jerusalem, Richard refused to accompany them, saying that he would not enter as a pilgrim the city which he could not rescue as a conqueror. He and Saladin finally concluded a treaty by the terms of which Christians were permitted to visit Jerusalem without paying tribute. Richard then set sail for England, and with his departure from the Holy Land the Third Crusade came to an end.

158. FOURTH CRUSADE AND THE LATIN EMPIRE OF CONSTANTINOPLE

The real author of the Fourth Crusade was Pope Innocent III (§ 146). Young, enthusiastic, and ambitious for the glory of the Papacy, he revived the plans of Urban II and sought once more to unite the forces of Christendom against Islam. No emperor or king answered his summons, but a number of knights (chiefly French) took the crusader's vow.

The leaders of the Crusade decided to make Egypt their



**MEDITERRANEAN LANDS
AFTER THE FOURTH CRUSADE
1202-1204 A. D.**

- First crusade, 1096 - 1099
 - ++++ Second crusade, 1147 - 1149
 - Third crusade, 1189 - 1192
 - Fourth crusade, 1202 - 1204
- Scale of Miles
0 50 100 200 300 400 500

- C.=County
- D.=Duchy
- Dom.=Dominion
- Emp.=Empire
- K.=Kingdom
- P.=Principality

THE M.-N. WORKS, BUFFALO, N. Y.

Longitude West 0° East from Greenwich 10°



objective point, since this country was then the center of the Moslem power. The crusaders, accordingly, proceeded to Venice, for the purpose of securing transportation across the Mediterranean. The Venetians agreed to furnish the necessary ships only on condition that the crusaders first seize Zara on the eastern coast of the Adriatic. Zara was a Christian city, but it was also a naval and commercial rival of Venice. In spite of the pope's protests, the crusaders besieged and captured the city. Even then they did not proceed against the Moslems. The Venetians persuaded them to turn their arms against Constantinople. These soldiers of the Cross, pledged to war with the Moslems, thus attacked a city which for centuries had formed the chief bulwark of Europe against the Arab and the Turk.

The crusaders and the Venetians

The crusaders took Constantinople by storm. No "infidels" could have treated in worse fashion this home of ancient civilization. They burned down a great part of it; they slaughtered the inhabitants; they wantonly destroyed monuments, statues, paintings, and manuscripts — the accumulation of a thousand years. Much of the movable wealth they carried away. Never, declared an eyewitness of the scene, had there been such plunder since the world began.¹

Sack of Constantinople, 1204

The victors hastened to divide between them the lands of the Roman Empire in the East. Venice gained some districts in Greece, together with nearly all the Ægean Islands. The chief crusaders formed part of the remaining territory into the Latin Empire of Constantinople. It was organized in fiefs, after the feudal manner. There was a prince of Achaia, a duke of Athens, a marquis of Corinth, and a count of Thebes. Large districts, in both Europe and Asia, did not acknowledge, however, these "Latin" rulers. The new empire lasted less than sixty years. At the end of this time the Greeks returned to power.

The Latin Empire of Constantinople

¹ See the plate facing page 411.

Constantinople, after the Fourth Crusade, declined in strength and could no longer cope with the barbarians menacing it. Two centuries later the city fell a victim to the Ottoman Turks (§ 164). The responsibility for the disaster which gave the Turks a foothold in Europe rests on the heads of the Venetians and the French nobles. Their greed and lust for power turned the Fourth Crusade into a political adventure.

Constanti-
nople after
the Fourth
Crusade

The so-called Children's Crusade illustrates at once the religious enthusiasm and misdirected zeal which marked the whole crusading movement. Thousands of French children assembled in bands and marched through the towns and villages, carrying banners, candles, and crosses, and singing, "Lord God, exalt Christianity. Lord God, restore to us the true Cross." The children could not be restrained at first, but finally hunger compelled them to return home. In Germany, during the same year, a lad named Nicholas really did succeed in launching a Crusade. He led a mixed multitude of men and women, boys and girls over the Alps into Italy, where they expected to take ship for Palestine. Many perished of hardships, many were sold into slavery, and only a few ever saw their homes again. "These children," Pope Innocent III declared, "put us to shame; while we sleep they rush to recover the Holy Land."

The
Children's
Crusade, 1212

The crusading movement came to an end by the close of the thirteenth century. One of the Holy Roman Emperors for a short time recovered Jerusalem by a treaty, but in 1244 the Holy City became again a possession of the Moslems. It remained in their hands until after the outbreak of the World War. Acre, the last Christian post in Syria, fell in 1291, and with this event the Latin Kingdom of Jerusalem ceased to exist. The Hospitalers, or Knights of St. John, still kept possession of the important islands of Cyprus and Rhodes, which long served as a barrier to Moslem expansion over the Mediterranean.

End of the
Crusades

159. RESULTS OF THE CRUSADES

The Crusades, judged by what they set out to accomplish, must be accounted a failure. After two hundred years of conflict, after a vast expenditure of wealth and human lives, the Holy Land remained in Moslem hands. It is true that the First Crusade did help, by the conquest of Syria, to check the advance of the Turks toward Constantinople. This benefit was more than undone by the weakening of the Roman Empire in the East as a result of the Fourth Crusade.

There were several reasons for the failure of the Crusades. In the first place, eastern and western Europe did not coöperate in supporting the holy wars. A united Christendom might well have been invincible, but the bitter antagonism between the Greek Church and the Roman Church (§ 161) prevented all unity of action. The emperors at Constantinople, after the First Crusade, rarely assisted the crusaders and often secretly hindered them. In the second place, the lack of sea-power, as seen in the earlier Crusades, worked against their success. Instead of being able to go by water directly to Syria, it was necessary to follow the long, overland route from France or Germany through Hungary, Bulgaria, the territory of the Roman Empire in the East, and the deserts and mountains of Asia Minor. The armies that reached their destination after this toilsome march were in no condition for effective campaigning. In the third place, the crusaders were never numerous enough to colonize so large a country as Syria and absorb its Moslem population. They conquered part of Syria in the

Failure of the
Crusades

Why the
Crusades
failed



SEAL OF A KNIGHT TEMPLAR

Shows the Cross above the
Crescent.

First Crusade, but could not hold it permanently in the face of determined resistance.

The Christians of Europe might have continued much longer their efforts to recover the Holy Land, had they not lost faith in the movement. But after two centuries the old crusading enthusiasm died out, the old ideal of the Crusade as "the way of God" lost its spell. Men had begun to think less of winning future salvation by visits to distant shrines and to think more of their present duties in the world about them. They came to believe that Jerusalem could best be won as the early Christians had won it — "by love, by prayers, and by the shedding of tears."

The Crusades could not fail to affect in many ways the life of western Europe. For instance, they helped to undermine feudalism. Thousands of barons and knights mortgaged or sold their lands in order to raise money for a crusading expedition. Thousands more perished in Syria, and their estates, through failure of heirs, went back to the Crown. Moreover, private warfare, that curse of the Middle Ages, also tended to die out with the departure for the Holy Land of so many unruly lords.

The Crusades created a constant demand for the transportation of men and supplies, encouraged shipbuilding, and extended the market for eastern wares in Europe. The products of Damascus, Mosul, Alexandria, Cairo, and other great centers were carried across the Mediterranean to the Italian seaports, whence they found their way into all European lands. The elegance of the Near East was so enchanting that an enthusiastic crusader called it "the vestibule of paradise." We shall learn later (§ 179) how the Crusades, by fostering commerce, helped to build up the cities of the later Middle Ages.

The Crusades also contributed to intellectual and social progress. They brought the inhabitants of western Europe into close relations with one another, with their fellow Chris-

Why the
Crusades
ceased

Influence of
the Crusades
on feudalism

The Crusades
and com-
merce

tians of the Roman Empire in the East, and with the natives of Asia Minor, Syria, and Egypt. The intercourse between Christians and Moslems was particularly stimulating, because the Near East at this time surpassed the West in civilization. The crusaders enjoyed the advantages which come from travel in strange lands and among unfamiliar peoples. They went out from their castles or villages to see great cities, marble palaces, superb costumes, and elegant manners; they returned with finer tastes, broader ideas, and wider sympathies. The Crusades opened up a new world.

The Crusades
and intellec-
tual life

The Crusades formed one of the most remarkable movements in history. They exhibited the nations of western Europe for the first time making a united effort for a common end. The crusaders were not hired soldiers, but volunteers, who, while the religious fervor lasted, gladly abandoned their homes and faced hardship and death in pursuit of a spiritual ideal. They failed to accomplish their purpose, yet humanity is the richer for the memory of their heroism and chivalry.

Significance
of the
Crusades

FOR EXPLANATION

pilgrimage	Latin Kingdom of Jerusalem	Frederick Barbarossa
infidel		Richard the Lion-hearted
sultanate of Rum	Godfrey of Bouillon	
Urban II	Holy Sepulcher	Acre
Council of Clermont	Hospitalers	Latin Empire of Constantinople
Peter the Hermit	Templars	
crusaders' states	Saladin	Children's Crusade

FOR DISCUSSION

1. Mention some instances which illustrate the religious enthusiasm of the crusaders.
2. Compare the Moslem pilgrimage to Mecca with the pilgrimages of Christians to Jerusalem in the Middle Ages.
3. Compare the Christian Crusade with the Mohammedan "holy war."
4. How did the expression, a "red-cross knight," arise?
5. Why has the Third Crusade been called "the most interesting international expedition of the Middle Ages"?

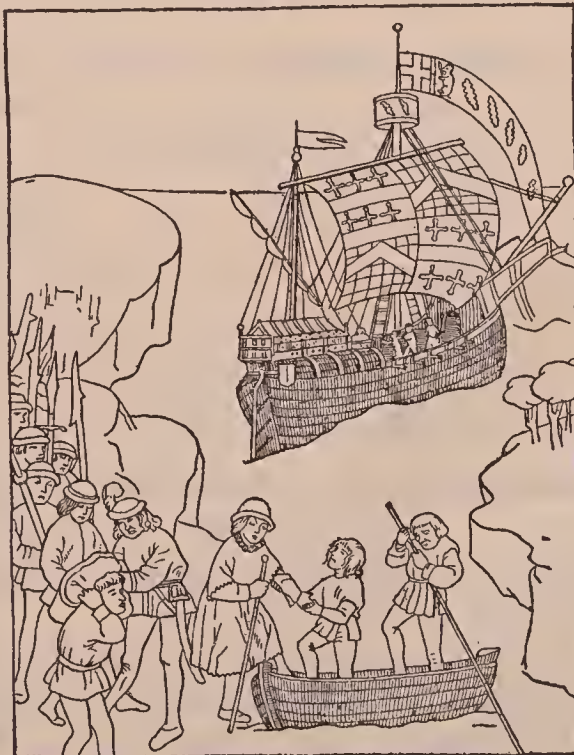
6. Would the crusaders have attacked Constantinople in 1204, if the Greek and Roman Churches had not separated in 1054?
7. "Mixture, or at least contact of races, is essential to progress." How do the Crusades illustrate the truth of this statement?
8. Were the Crusades the only means by which western Europe was brought in contact with Moslem civilization?
9. "Never since the fall of Acre has Christendom acted as a united whole." Explain this statement.

FOR FURTHER STUDY

1. Identify the following dates: 1095, 1096, 1204, and 1291.
2. Trace the routes of the first four Crusades (map between pages 480-481).
3. Prepare an oral report on Richard the Lion-hearted as a crusader.
4. Write a short essay describing the imaginary experiences of a crusader in the Holy Land.
5. Look up the Children's Crusade in reference books and report upon it to class.

SUPPLEMENTARY

Webster, *Readings in Early European History*, chapter xxxv, "Richard the Lion-hearted and the Third Crusade"; chapter xxxvi, "The Fourth Crusade and the Capture of Constantinople."



A CRUSADER'S SHIP

CHAPTER XXI

THE BYZANTINE EMPIRE IN EASTERN EUROPE

The Roman Empire, transplanted on to the Bosphorus, maintained for many centuries an unbroken sequence of imperial life; retaining, transforming, and in part even developing the administrative system, the law, the literature, the arts of war, the industry, the commerce, which had once been concentrated by the Cæsars in Italy.

— FREDERIC HARRISON

160. "NEW ROME"

IF western Europe during the early Middle Ages presented a scene of violence and confusion, while the barbarian peoples were settling in their new homes, a different picture was presented in eastern Europe. Here the Roman Empire survived and continued to uphold, for nearly a thousand years after the deposition of Romulus Augustulus, the Roman tradition of law and order. After 476 it is often called the "Greek Empire," since it became more and more Greek in character, owing to the loss of the western provinces in the fifth century and then of Syria and Egypt in the seventh century. The name "Byzantine Empire," which is in common use, most appropriately describes the empire in still later times, when its possessions were reduced to Constantinople (ancient Byzantium) and the territory in the neighborhood of that city. Throughout this period the rulers at Constantinople regarded themselves as the true successors of Augustus, Diocletian, and Constantine. They never admitted the right of Charlemagne and Otto the Great to establish a rival Roman Empire in western Europe. They claimed to be the only legitimate heirs of "Old Rome."

The Greek
or Byzantine
Empire

The long life of the Byzantine Empire is one of the marvels

of history. Its vitality seems the more remarkable when one considers that it had no easily defensible frontiers, contained many different peoples with little in common, and on all sides faced hostile states. The empire lasted so long because of its vast wealth and resources, its despotic, centralized government, the strength of its army, and the almost impregnable position occupied by Constantinople, the capital city.

The history of the Byzantine Empire shows how constantly it was engaged in contests with Oriental peoples — first the Persians, then the Arabs, and finally the Turks — who attacked its domains. By resisting the advance of the invaders, the old empire protected the young states of Europe until they had become strong enough to meet and repulse the hordes of Asia. This service was not less important than that which had been performed by Greece and Rome in the contests with the Persians and the Carthaginians (§§ 41, 77).

161. CULTURE OF “NEW ROME”

The merchant ships of Constantinople carried on much of the commerce of the Mediterranean and the Black Sea. The products of Byzantine industry were exchanged at that city for the spices, drugs, and precious stones of the East. Byzantine wares also found their way into Italy and France and, by way of the Russian rivers, reached the heart of eastern Europe. Russia, in turn, furnished Constantinople with honey, wax, fur, wool, grain, and slaves. A medieval traveler well described the city as a metropolis “common to all the world, without distinction of country or religion.”

Many of the emperors at Constantinople were great builders. Byzantine architecture became a leading form of art. Its most striking feature is the dome, which replaced the flat, wooden roof used in the churches of Italy. The exterior of a Byzantine church is plain and

unimposing, but the interior is adorned on a magnificent scale. The eyes of the worshipers are dazzled by the walls faced with marble slabs of various colors, by the columns of polished marble, jasper, and porphyry, and by the brilliant mosaic pictures of gilded glass. The entire impression is one of richness and splendor. Byzantine artists, though not very good painters and sculptors, excelled in decorative art. Their carvings in wood and ivory and their work in metal, together with their embroideries, enamels, miniatures, and mosaics, enjoyed a high reputation in medieval Europe.

Byzantine art has exerted a wide influence. Sicily, southern Italy, Rome, Ravenna, and Venice contain many examples of Byzantine churches. Italian painting in the Middle Ages seems to have been derived directly from the mosaic pictures of the artists of Constantinople. Russia received not only its religion but also its art from Constantinople. The great Russian churches of Moscow and Leningrad follow Byzantine models. Even the Arabs, in spite of their hostility to Christianity, employed Byzantine artists and profited by their services. The mosques of Damascus, Cairo, and Cordova, in both methods of construction and details of ornamentation, reproduce Byzantine styles.

The libraries and museums of Constantinople preserved classical learning. The wisest men of the day resided in that city, where they taught philosophy, law, medicine, and science to thousands of pupils. Byzantine students did not make many new discoveries, preferring to compile huge encyclopedias from the books which antiquity had handed down to them. Eastern Europe thus cherished the productions of antiquity until the time came when western Europe was ready to receive them and profit by them (§ 193).

The reign of Justinian (527–565) is memorable for the codification of Roman law. This emperor appointed a commission of legal scholars to collect and arrange in scientific form, that is, to codify, all the sources of Roman law (§ 88).

These included the legislation of the popular assemblies, the decrees of the Senate, the edicts of prætors and emperors, and the decisions of learned lawyers. The great code which was published is called the *Corpus Juris Civilis*, the "Body of Civil Law." It has become the foundation of the legal systems of modern Italy, Spain, France, Germany, and other European countries, and has even influenced the Common Law of England and the

The *Corpus
Juris Civilis*
(111)



A MOSAIC OF JUSTINIAN

A mosaic in the church of San Vitale, Ravenna, commemorating the dedication of the church in 547. Justinian is represented carrying a bowl, which probably contained a gift of gold. He is accompanied by Bishop Maximianus and clergy and surrounded by his suite and guards. There is no historical evidence that Justinian took part in the dedication of the church, but it is likely that he contributed to the expense of its decoration.

United States. The *Corpus Juris Civilis*, because of its widespread influence, is justly regarded as one of Rome's most valuable gifts to the world.

The division of the Roman Empire brought about the separation of Christianity into two churches. The Eastern or Greek Church had for its head the patriarch of Constantinople, just as the Western or Roman Church had a head in the pope of Rome. The two

The Greek
Church

churches remained in formal unity until 1054, when disputes between them on points of doctrine led to their final rupture. They have never since united. The missionary zeal of the Greek Church resulted in the conversion of the barbarians who entered southeastern Europe during the early Middle Ages. At the present time, most of the Christian inhabitants of the Balkan peninsula, including Greeks, Jugoslavs, Bulgarians, and Rumanians, belong to the Greek Church.¹ Its greatest victory was the conversion of the Russians, toward the close of the tenth century (§ 123). With Christianity all these peoples received the use of letters and some knowledge of Roman law and methods of government. Constantinople was to them, henceforth, such a center of religion and culture as Rome was to the Germans.

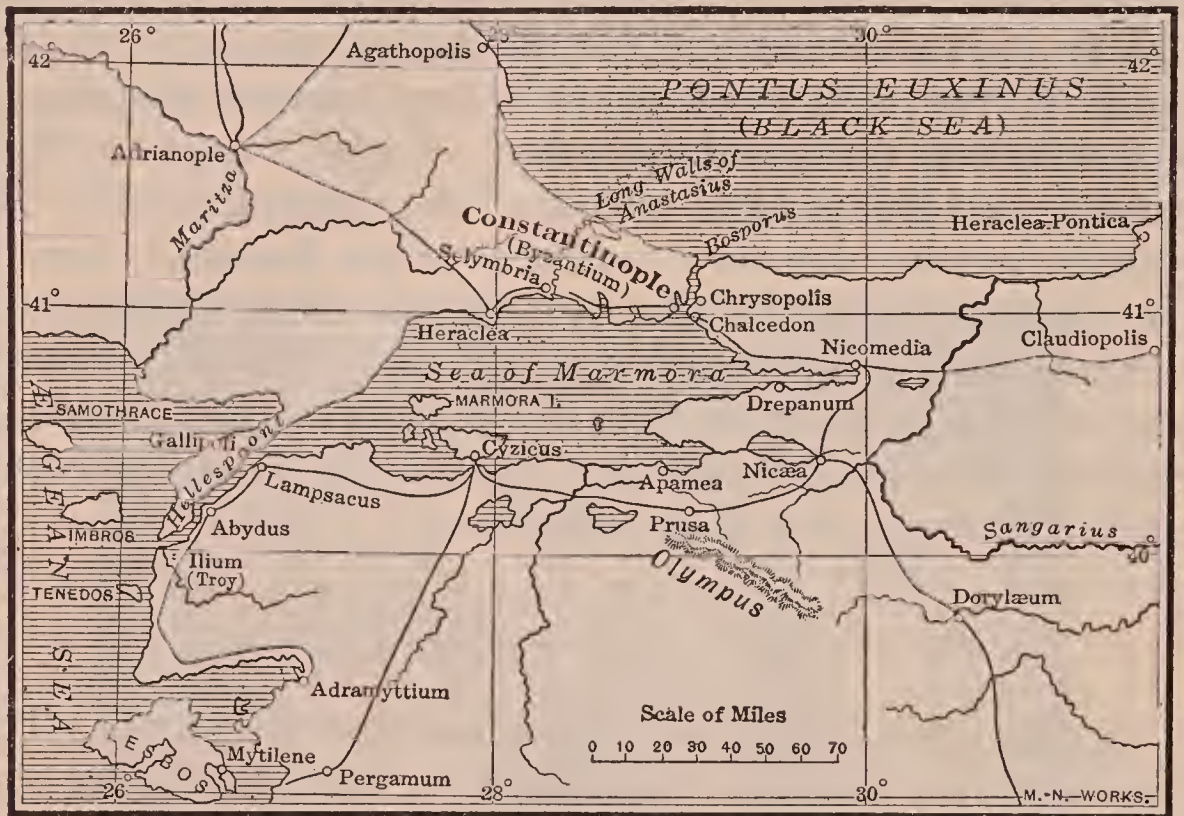
162. CONSTANTINOPLE

The center of Byzantine culture was Constantinople. The city lies on a peninsula between the Sea of Marmora and the spacious harbor called the Golden Horn. Site of Constantinople Washed on three sides by the water and, like Rome, enthroned upon seven hills, Constantinople occupies a magnificent site, well-fitted for an imperial capital. It stands in Europe, looks on Asia, and commands the entrance to both the Mediterranean and the Black Sea. As an old writer once pointed out, Constantinople "is a city which nature herself has designed to be the mistress of the world."

Excepting Athens and Rome, no other European capital can lay claim to so long and so important a history as Constantinople. It was the largest, most populous, Constantinople in history and most wealthy city in medieval Europe. When London, Paris, and Venice were small and mean towns, visitors to Constantinople found paved and lighted streets, parks, public baths, hospitals, theaters, schools, libraries, museums, beautiful churches, and magnificent palaces, far surpassing anything in the West. The renown of

¹ See the map between pages 426-427.

Constantinople penetrated even into barbarian lands. The Northmen called it Micklegarth, the "Great City"; the Russians knew of it as Tsarigrad, the "City of the Cæsars."



VICINITY OF CONSTANTINOPLE

The position of Constantinople made it difficult to attack but easy to defend. To surround the city an enemy would have to be strong upon both land and sea. A hostile army, advancing through Asia Minor, found its farther advance arrested by the long, winding channel formed by the Bosphorus, the Sea of Marmora, and the Dardanelles. A hostile fleet, coming by way of the Mediterranean or the Black Sea, faced difficulties in attempting to penetrate the narrow strait into which this waterway contracts at each extremity. On the landward side the line of defense was so short — about four miles in width — that it could be strongly fortified and held by a small force against large numbers. During the Middle Ages the rear of the city was protected by two huge walls, the remains of which are still visible. Constantinople, in fact, was all but impregnable.

Neither name lacked appropriateness, but its own people best described it as the "City guarded by God." Here was the capital of what remained of the Roman Empire.

163. THE MONGOLS

The extensive steppes of central Asia have formed, for thousands of years, the abode of barbarous peoples belonging to the Mongoloid or yellow race. In prehistoric times they



ASIA UNDER THE MONGOLS

- Christian Territory overrun by the Mongols
- Moslem Territory overrun by the Mongols
- Buddhist and Heathen Territory overrun by the Mongols
- Timur's Dominions, 1369-1405 A.D.
- Principal Land Routes
- Principal Water Routes
- Marco Polo's Route, 1271-1295 A.D.

Scale of Miles
0 200 400 600 800

Longitude 50° 70° East from Greenwich 90° 110° 130° 150° 170°

ASIA

UNDER THE MONGOLS

Christian Territory overrun by the Mongols

Moslem Territory overrun by the Mongols

Buddhist and Heathen Territory overrun by the Mongols

Timur's Dominions, 1369-1405 A.D.

Principal Land Routes

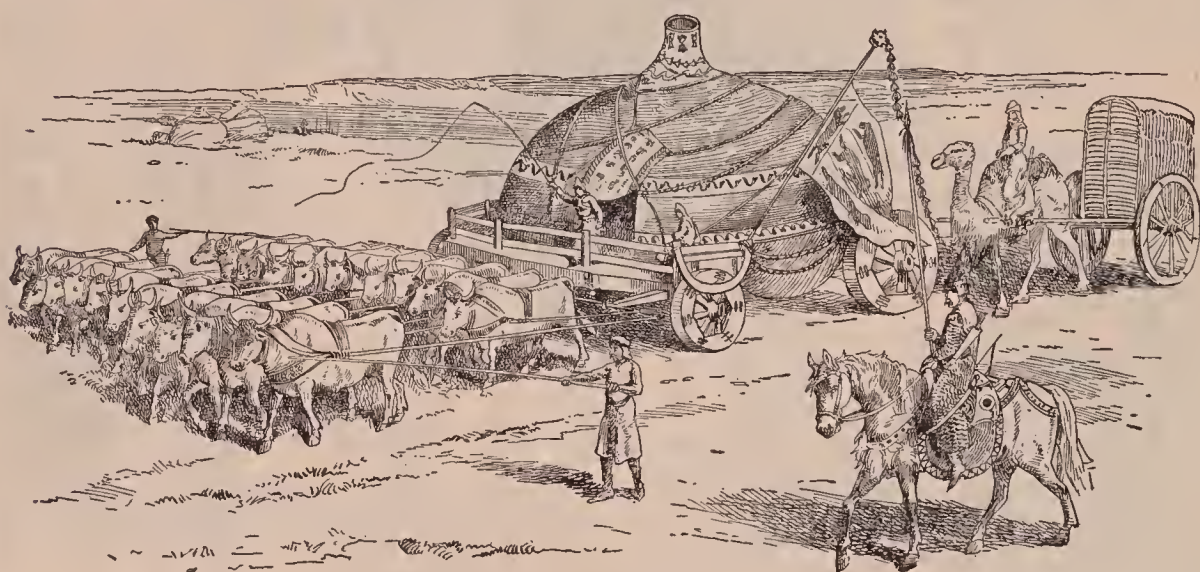
Principal Water Routes

Marco Polo's Route, 1271-1295 A.D.

Scale of Miles
0 200 400 600 800

Longitude 50° 70° East from Greenwich 90° 110° 130° 150° 170°

spread over northern Europe, but they were gradually supplanted by white-skinned Indo-Europeans, until now only remnants of them exist, such as the Finns and Asiatic invaders Lapps. History records how in later ages the Huns, the Bulgarians, and the Magyars poured into Europe, spreading terror and destruction in their path. These invaders were followed in the thirteenth and fourteenth centuries by the Mongols and Ottoman Turks.



HUT-WAGON OF THE ASIATIC NOMADS (RECONSTRUCTION)

On the wagon was placed a sort of hut or pavilion made of wands bound together with narrow thongs. The structure was then covered with felt or cloth and provided with latticed windows. Hut-wagons, being very light, were sometimes of enormous size.

The Mongols, who have given their name to the entire race of yellow-skinned peoples, were nomads. They were ever on the move, with their horses, camels, and Asiatic nomadism cattle, from one pasturage to another. They dwelt in tents and hut-wagons. Severe simplicity was their rule of life, for property consisted of little more than flocks and herds, clothes, and weapons. Constant practice in riding and scouting accustomed them to fatigue and hardship, and the daily use of arms made every man a soldier. To ruthless cruelty and passion for plunder they added an efficiency in warfare which enabled them, within half a century, to overrun much of Asia and the eastern part of Europe.

The Mongol tribes had lived for ages in their Asiatic wilds, engaged in petty struggles with one another for cattle and pasture lands. It was the celebrated Jen-^{Jenghiz}ghiz Khan (“The Very Mighty King”), chief of ^{Khan} one of the tribes, who brought them all under his authority and united them into a great conquering host. It may be said of Jenghiz that he had the most victorious of military careers, and that he constructed the most extensive empire known to history. Had he also possessed the ability of a statesman, he would have taken a place by the side of Alexander the Great and Julius Cæsar. Jenghiz first sent the Mongol armies over the Great Wall (§ 12) and into the fertile plains of China. Then Jenghiz turned westward and invaded Turkestan and Persia. Seven centuries have not sufficed to repair the damage which the Mongols wrought in these once-prosperous lands. The great cities of Bokhara, Samarkand, Merv, and Herat, long centers of Arabic culture, were pillaged and burnt, and their inhabitants were put to the sword. “No eye remained open to weep for the dead.” The sway of Jenghiz finally reached from the Dnieper River in Russia across Asia to the China Sea. His capital he fixed at Karakorum in Mongolia. He died in 1227, in his sixty-sixth year.



JENGHIZ KHAN

After a portrait in the possession of a Mongol prince descended from the Khan.

The Mongol dominions were further enlarged by the successors of Jenghiz. The map shows what an enormous stretch of territory — Buddhist, Moslem, and ^{Successors of}Christian — was overrun by the Mongols. Their ^{Jenghiz} empire had a very loose organization, however, and before long it fell apart into a number of independent kingdoms, or khanates. One of these khanates, the so-called Golden Horde, ruled in Russia for over two hundred years.

It was reserved for another renowned Oriental ruler, Timur the Lame (Tamerlane), to restore the empire of Jenghiz Khan. His biographers traced his descent from that famous Mongol, but Timur was a Turk and an adherent of Islam. He has come down to us as perhaps the most terrible personification in history of the evil spirit of conquest. Such distant regions as India, Syria, Armenia, Asia Minor, and Russia were traversed by Timur's soldiers, who left behind them only the smoking ruins of a thousand cities and abominable trophies in the shape of columns or pyramids of human heads. Timur died in 1405, while leading his troops against China, and the extensive empire which he had built up soon crumbled to pieces.

164. THE OTTOMAN TURKS

The Ottoman Turks were originally a small Turkish horde which had been driven westward from central Asia by the Mongol advance. They settled in Asia Minor, where they enjoyed the protection of their kinsmen, the Seljuk Turks (§ 153), and from them accepted Islam. As the Seljuk power declined, that of the Ottomans rose in its stead. Their chieftain, Othman (whence the name Ottoman), finally declared his independence and became the founder of the Turkish Empire.

The growth of the Ottoman power was almost as rapid as that of the Mongols. During the first half of the fourteenth century they firmly established themselves in northwestern Asia Minor, along the beautiful shores washed by the Bosphorus, the Sea of Marmora, and the Dardanelles. The second half of the same century found them in Europe, wresting province after province from the feeble hands of the Eastern emperors. All that now remained of the Byzantine Empire was Constantinople and a small district in the vicinity of that city.

The Turks owed much of their success to a body of troops



EMPIRE OF THE OTTOMAN TURKS AT THE FALL OF CONSTANTINOPLE, 1453

known as Janizaries. These were recruited for the most part from Christian children surrendered by their parents as tribute. The Janizaries received an education in the Moslem faith and careful instruction in the use of arms. Their discipline and fanatic zeal made them irresistible on the field of battle.

Constantinople had never recovered from the blow inflicted upon it by the freebooters of the Fourth Crusade (§ 158). It was isolated from western Europe by the advance of the Turks. Frantic appeals for help brought only a few ships and men from Genoa and Venice. When in 1453 the sultan, Mohammed II, commanding a large army amply supplied with artillery, appeared before the



MOHAMMED II

A medal showing the strong face of the conqueror of Constantinople.

walls, all men knew that Constantinople was doomed. The defenders were a mere handful compared to the Ottoman hordes, yet they held out for nearly two months against every assault. At length the enemy scaled the walls and entered the city. The emperor fell in the onrush of the Janizaries. Constantinople endured a sack of three days, during which many works of art, previously spared by the crusaders, were destroyed. Mohammed II then made a triumphal entry into the city and in the cathedral of Sancta Sophia, now stripped of its crosses, images, and other Christian emblems, proclaimed the faith of the Prophet. And so the "Turkish night" descended on this ancient home of civilization.

The capture of Constantinople is rightly regarded as an

epoch-making event. It meant the end of the empire which had served so long as the rear guard of Christian civilization, as the bulwark of the West against the East. Europe stood aghast at a calamity which she had done so little to prevent. The Christian powers of the West have been paying dearly, even to our own time, for their failure to save "New Rome" from Turkish hands.

The Ottoman Turks never really entered the European family of nations. They kept their Asiatic language and Moslem faith and remained in southeastern Europe, not a passing scourge, but an abiding oppressor of Christian lands. They have never created anything in science, art, literature, commerce, or industry. Conquest was their one business in the world, and when they ceased conquering their decline set in. It was not until the end of the seventeenth century, however, that Turkey entered on that downward road which has now led to its practical extinction as a European power.

Southeastern
Europe under
the Ottoman
Turks

FOR EXPLANATION

Roman Empire in the East	Greek Church	Jenghiz Khan
Greek Empire	Golden Horn	Timur the Lame
Byzantine Empire	Sancta Sophia	Ottoman
Justinian	New Rome	Janizaries
Corpus Juris Civilis	Mongol	Mohammed II

FOR DISCUSSION

1. In your opinion which of the two rival imperial lines after 800 had the better claim to represent ancient Rome?
2. Why has Justinian been called the "lawgiver of civilization"?
3. Show that Constantinople formed "a natural citadel."
4. The Byzantine Empire was once called a "gigantic mass of mold, a thousand years old." Does this seem a fair description?
5. Show that the Byzantine Empire was the "political heir" of Rome and the "intellectual heir" of Greece.
6. "For centuries Constantinople was the great bastion of Europe, protecting it from the Mohammedan East." Explain this statement.

500 The Byzantine Empire in Eastern Europe

7. "From the eighth to the twelfth century the world knew but two civilizations, that of Byzantium and that of the Arabs." Comment on this statement.
8. Why should the steppes of central and northern Asia have been a nursery of warlike peoples?
9. What parts of Asia were not included in the Mongol dominions at their greatest extent?
10. How was "the victory of the Crescent secured by the children of the Cross"?
11. Comment on the significance of the capture of Constantinople in 1453.
12. Why were the invasions of the Mongols and Ottoman Turks more destructive to civilization than those of the Germans, the Northmen, and the Arabs?

FOR FURTHER STUDY

1. Compare the respective areas in 800 of the Roman Empire in the East and Charlemagne's empire (map, page 366).
2. Show that Constantinople occupies a strategic position (map, page 492).
3. Prepare an oral report on the cathedral of Sancta Sophia, Constantinople. If possible, show pictures of its exterior and interior.
4. Look up in an encyclopedia or longer history an account of the careers of Jenghiz Khan and Timur the Lame.
5. Study the expansion of the Mongols to show the Christian, Moslem, and Buddhist lands overrun by them (map, page 493).
6. Write down, as in a diary kept by a Christian defender of Constantinople, the successive events in the siege and capture of that city by the Ottoman Turks.

SUPPLEMENTARY

Webster and Webb, *Historical Outline Maps and Exercises: Early European History*, No. XVIII, Empire of the Ottoman Turks at the Fall of Constantinople (1453).

CHAPTER XXII

MEDIEVAL NATIONS

The history of the political system of Europe must not be confounded with the history of the separate states of which it is composed. Each state has a life of its own, and its citizens live together and form one society; but the states of Europe have to live together too, and they likewise form one society.

— A. H. L. HEEREN

165. GROWTH OF THE NATIONS

THE map of western Europe, that is, of Europe west of the great Russian plain and the Balkan peninsula, showed this part of the Continent at the beginning of the ^{The new} twentieth century divided among no less than ^{nationalism} thirteen separate and independent nations. Nearly all of them arose during the latter part of the Middle Ages. They have existed so long that we now think of the national state as the highest type of human association, forgetting that it has been preceded by other forms of political organization, such as the Greek city-state, the Roman Empire, and the feudal state, and that it may be followed some day by an international or universal state forming a federation of all civilized peoples.



KING AND JESTER

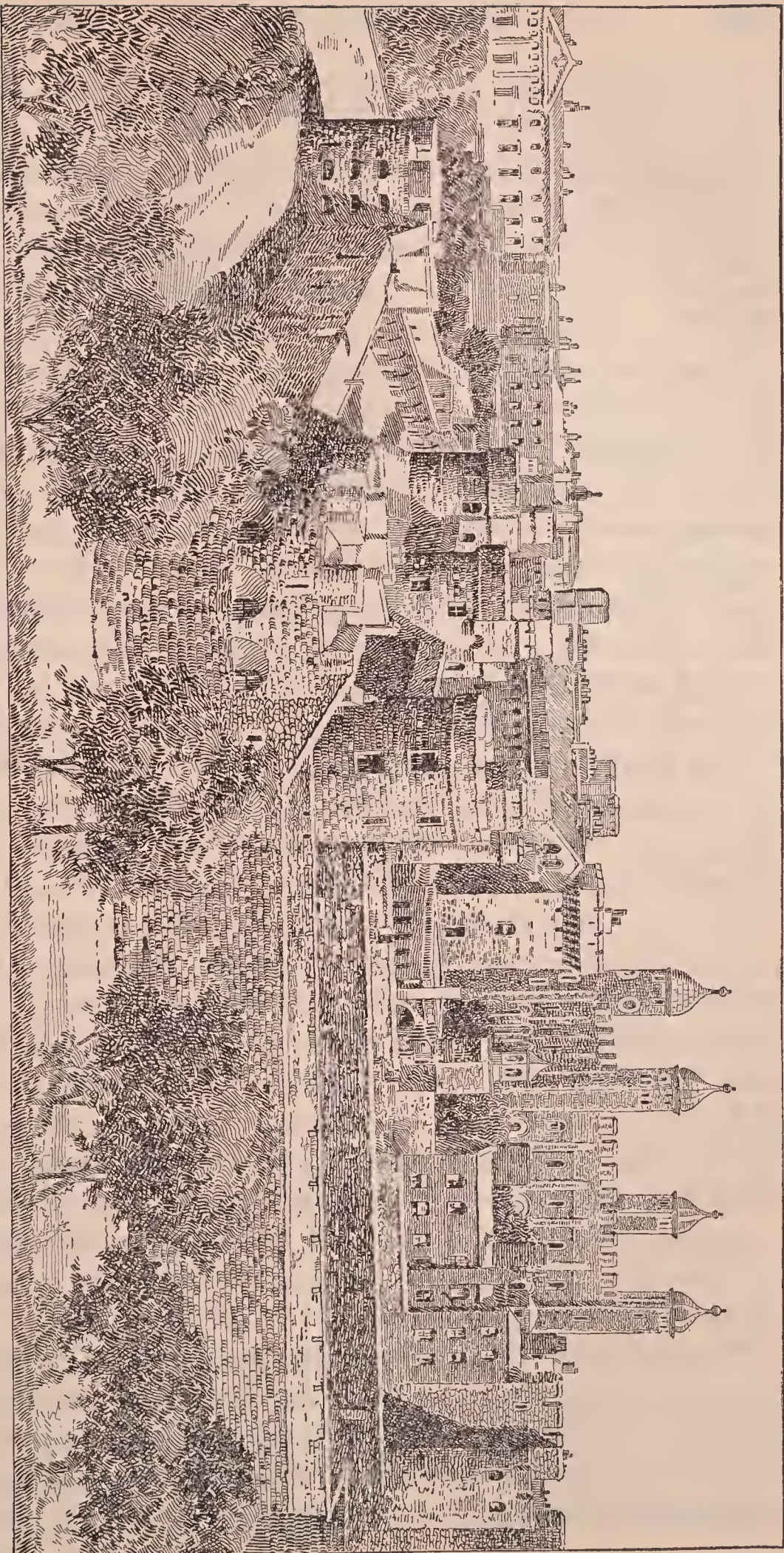
After a manuscript of the early fifteenth century. The artist has inserted his picture within the initial letter "D."

These national states were the successors of feudalism. The complete establishment of feudalism in any country

meant, as has been shown (§ 129), the building up of numerous small communities, each with an army, law court, and treasury. A king was sometimes little more than a figurehead, equaled or perhaps surpassed in power by some of his own vassals. The sovereigns, who found themselves unable to assert complete authority, were naturally anti-feudal, and during the later Middle Ages they began to get the upper hand of their nobles. They formed permanent armies by insisting that all military service should be rendered to themselves and not to the feudal lords. They put down private warfare between the nobles and took over the administration of justice. They developed a revenue system, with the taxes collected by royal officers and deposited in the royal treasury. The sovereigns thus created a *unified, centralized* government, which all their subjects feared, respected, and obeyed.

The triumph of royalty over feudalism was in many ways a gain for civilization. Feudalism, though better than anarchy, did not meet the needs of a progressive society. Only strong-handed kings could keep the peace, punish crime, and foster industry and trade. The kings, of course, were generally despotic, repressing not only the privileges of the nobles but also popular liberty. Democracy, the rule of the people, did not flourish during the Middle Ages.

The new monarchies, by breaking down feudalism, promoted the growth of national and patriotic feelings. Loyalty to the sovereign and to the State that he governed gradually replaced allegiance to the feudal lord. Nobles, clergy, city folk, and peasants began to think of themselves as one people with one "fatherland." This sentiment of nationality arose earlier in England than on the Continent, partly because of the insular situation of that country. It also developed in France, Spain, and some other countries during the later centuries of the Middle Ages. Since then it has been a very strong influence in European politics.



THE TOWER OF LONDON

William the Conqueror raised the great central keep, or White Tower, so called because it was once whitewashed. The inner wall, with its thirteen turrets, was added by William Rufus, the Conqueror's son; the moat by Richard I; and the outer wall by Henry III. The tower has been a fortress, a palace, and a prison; it now serves as a government arsenal, historical museum, and repository for the Crown jewels.

166. THE NORMAN KINGSHIP

William the Conqueror (§ 126) had won England by force of arms. He ruled it as a despot. Those who resisted him he treated as rebels, confiscating their land and giving it to Norman followers. To prevent uprisings, he built a castle in every important town and garrisoned it with his own soldiers. The Tower of London still stands as an impressive memorial of the days of the Conquest. William did not rely on force alone. He sought with success to attach the English to himself by keeping most of their old customs and by giving them an enlightened administration of the law. "Good peace he made in this land," said the old Anglo-Saxon chronicler, "so that a man might travel over the kingdom with his bosom full of gold without molestation, and no man durst kill another, however great the injury he might have received from him."

The feudal system permitted a powerful noble to gather his vassals and make war on the king whenever he chose to do so. William had been familiar with this evil side of feudalism, in both France and his own duchy of Normandy, and he determined to prevent its introduction into England. William established the principle that a vassal owed his first duty to the king and not to his immediate lord. If a noble rebelled and his men followed him, they were to be treated as traitors. Rebellion proved to be an especially difficult matter in England, since the estates which a great lord possessed were not all in any one place but were scattered about the kingdom. A noble who planned to revolt could be put down before he was able to collect his retainers from the most distant parts of the country.

The extent of William's authority is shown by the survey which he caused to have made of the taxable property of the kingdom. Royal commissioners went throughout the length and breadth of England to find out how much farm land there was in every county, how many

William the
Conqueror,
1066-1087

William and
feudalism
(311)

Domesday
Book

landowners there were, and what each man possessed, to the last ox or cow or pig. The reports were set down in the famous Domesday Book, perhaps so called because one could no more appeal from it than from the Last Judgment. A similar census of population and property had never before been taken in the Middle Ages.

167. ROYAL JUSTICE AND THE COMMON LAW

A grandson of William the Conqueror, Henry II, was the first of the Plantagenet family. This name comes from that of the broom plant (Latin *planta genesta*), a sprig of which Henry's father used to wear in his hat. Henry spent more than half of his reign abroad, looking after his extensive possessions in France, but this fact did not prevent him from giving England good government. Three things in which all Englishmen take special pride — the courts, the jury system, and the Common Law — began to take shape during Henry's reign.

Henry II,
Plantagenet,
1154-1189

Henry, first of all, developed the royal court of justice. This had been, at first, simply the court of the king's chief vassals, corresponding to the local feudal courts. Henry transformed it from an occasional assembly of warlike nobles into a regular body of trained judges, and at the same time opened its doors to all except serfs. The higher courts of England have sprung from this institution.

The king's
court

Henry also took measures to bring the king's justice directly to the people. He sent members of the royal court on circuit throughout the kingdom. At least once a year a judge was to hold an assembly in each county and try such cases as were brought before him. This system of circuit judges helped to make the law uniform in all parts of England.

Circuit judges

The king's court owed much of its popularity to the fact that it employed a better form of trying cases than the old ordeal, oath-swearing, or judicial duel (§ 130). Henry in-

roduced the method of trial by jury. When a case came before the king's judges on circuit, they were to select twelve knights, usually neighbors of the parties engaged in the dispute, to make an investigation and give a verdict as to which side was in the right. These selected men bore the name of "jurors," because they swore to tell the truth. Thus arose the "petty jury," an institution which nearly all European peoples have borrowed from England.

Another of Henry's innovations developed into the "grand jury." Before his time many offenders went unpunished, especially if they were so powerful that no private individual dared accuse them. Henry provided that when the king's judges came to a county court a number of selected men should be put upon their oath and required to give the names of any persons whom they knew or believed to be guilty of crimes. Such persons were then to be arrested and tried. This "grand jury," as it came to be called, thus had the public duty of making accusations, whether its members felt any personal interest in the matter or not.

The decisions handed down by the legal experts who composed the royal court formed the basis of the English Common Law. It received this name because it grew out of such customs as were common to the realm, as distinguished from those which were purely local. The Common Law, from Henry II's time, became so widespread and so firmly established that it could not be supplanted by the Roman law followed on the Continent. English colonists carried it across the seas, so that it now prevails throughout a great part of the world.

168. THE GREAT CHARTER

Henry II was followed on the throne by his son, Richard, the lion-hearted crusader (§ 157). Richard, after a short reign, was succeeded by his brother John, a man so cruel,

tyrannical, and wicked that he is usually regarded as the worst of English kings. John's oppressive government finally provoked a revolt of the feudal lords, the clergy, and the commons. The nobles formed the "army of God and the Holy Church," as it was called, and occupied London, thus ranging the townspeople on their side. John was compelled to yield. At Runnimeade on the Thames, not far from London, he set his seal

Winning of
Magna Carta,
1215

EXTRACT FROM THE GREAT CHARTER

Facsimile of the opening lines. Four copies of Magna Carta, sealed with the great seal of King John, as well as several unsealed copies, are in existence. The British Museum possesses two of the sealed copies; the other two belong to the cathedrals of Lincoln and Salisbury, respectively.

to the famous grant of privileges known as Magna Carta (the Great Charter).

Magna Carta does not profess to be a charter of liberties for all Englishmen. Most of its sixty-three clauses merely guarantee to each member of the coalition against John — nobles, clergy, and commons — those special privileges which the Norman rulers had tried to take away. Very little is said in this long document about the serfs, who composed probably five-sixths of the population of England in the thirteenth century.

Character of
Magna Carta
(313)

There are, however, three clauses of Magna Carta which came to have a most important part in the history of English freedom. The first declared that no taxes were to be levied

on the nobles — besides the three recognized feudal aids (§ 129) — except by consent of the Great Council of the realm. By this clause the nobles compelled the king to secure their approval before imposing any taxation. The second set forth that no freeman was to be arrested, imprisoned, or punished in any way, except after a trial by his equals and in accordance with the law of the land. The third said simply that to no one should justice be sold, denied, or delayed. These last two clauses contained the germ of great legal principles on which the English people relied for protection against despotic kings. They form a part of our American inheritance from England and have passed into the laws of all our states.

Significance
of Magna
Carta

169. THE ENGLISH PARLIAMENT

The thirteenth century, which opened with the winning of the Great Charter, is also memorable as the time when England developed her Parliament into something like its present form. The first steps in parliamentary government were taken during the reign of John's son, Henry III. It had long been the custom in England that in all important matters a ruler ought not to act without the advice and consent of his leading men. The Anglo-Saxon kings sought the advice and consent of the Witenagemot, an assembly of nobles, royal officers, bishops, and abbots (§ 126). The Witenagemot did not disappear after the Norman Conquest. Under the name of the Great Council, it continued to meet from time to time for consultation with the king. This assembly was now to be transformed from a feudal body into a parliament representing the nation.

The Wite-
nagemot and
the Great
Council

The Great Council, which by one of the provisions of Magna Carta had been required to give its consent to the levying of taxes, met quite frequently during Henry III's reign. On one occasion, when Henry was in urgent need of money and the bishops and lords refused to grant it, the

king took the significant step of calling to the council two knights from each county to declare what aid they would give him. These knights, so ran Henry's summons, were to come "in the stead of each and all," in other words, they were to act as *representatives* of the counties. Then in 1265, when the nobles were at war with the king, a second and even more significant step was taken. Their leader, Simon de Montfort,

Simon de
Montfort's
Parliament,
1265



A SITTING OF PARLIAMENT AT WESTMINSTER

After an old manuscript.

summoned to the council not only two knights from each county, but also two citizens from each of the more important towns.

The custom of selecting certain men to act in the name and on the behalf of the community had existed during Anglo-Saxon times in local government. Representatives of the counties had been employed by the Norman kings to assess and collect taxes. As we have just learned, the grand juries of Henry II also con-

The repre-
sentative
system

sisted of such representatives. The English people, in fact, were quite familiar with the idea of representation long before they began to apply it on a more comprehensive scale to Parliament.

Simon de Montfort's Parliament included only his own supporters and hence was not a truly national body. However, it made a precedent for the future. Thirty years later Edward I called together at Westminster, now a part of London, a Parliament which included all classes of the people. Here were present archbishops, bishops, and abbots, earls and barons, two knights from every county, and two citizens to represent each town in that county. After this time all these classes were regularly summoned to meet in assembly.

The two chambers (Houses) of Parliament existed as early as the fourteenth century. The House of Lords included the nobles and higher clergy; the House of Commons contained the representatives from counties and towns. This bicameral arrangement, as it is called, has been followed in the parliaments of most modern countries.

The early English Parliament was not a law-making but a tax-voting body. The king would call the two chambers in session only when he needed their sanction for raising money. Parliament, in its turn, would refuse to grant supplies until the king had corrected abuses in the administration or had removed unpopular officials. This control of the public purse in time enabled Parliament to grasp other powers. It became an accepted principle that royal officials were responsible to Parliament for their actions, that the king himself might be deposed for good cause, and that bills, when passed by Parliament and signed by the king, were the law of the land. England thus worked out in the Middle Ages a system of parliamentary government which nearly all civilized nations have held worthy of imitation. England has been well called the "Mother of Parliaments."

"Model
Parliament"
of Edward I,
1295 (315)

Lords and
Commons

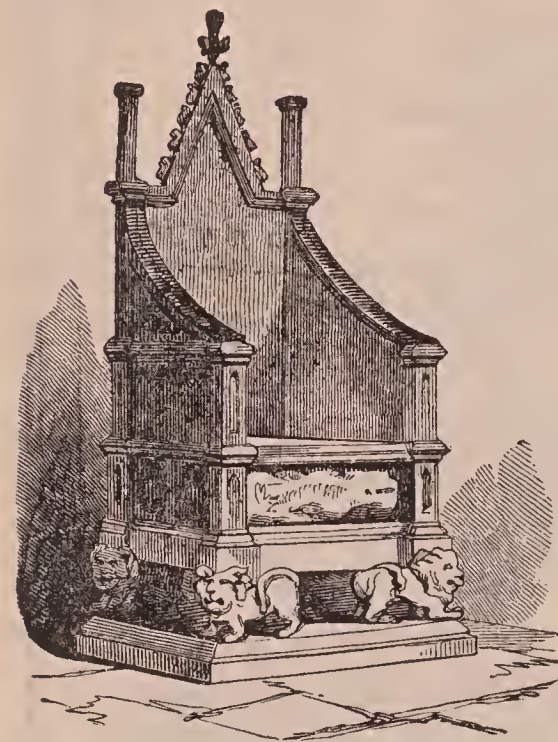
Powers of
Parliament



THE BRITISH ISLES DURING THE MIDDLE AGES

170. EXPANSION OF ENGLAND

The conquest of Britain by the Anglo-Saxons drove many of the Welsh, as the invaders called the Britons, into the western part of the island. This district, henceforth known as Wales, was one of the last strongholds of the Celts. Even to-day a variety of the old Celtic language, called Cymric, is still spoken by the Welsh people.



CORONATION CHAIR, WESTMINSTER ABBEY

Every English ruler since Edward I has been crowned in this oak chair. Under the seat is the "Stone of Scone," said to have been once used by the patriarch Jacob. Edward I brought it to London in 1291, as a token of the subjection of Scotland.

went on slowly, and two centuries passed before Wales received representation in the House of Commons.

Scotland has its name from the Scots, who came over from Ireland early in the fifth century. The Highlands, a nest of rugged mountains washed by cold and stormy seas, have always been occupied in historic times by a Celtic-speaking people, whose language,

The Welsh long resisted all attempts to subjugate them.

Wales annexed William the Conqueror ruled part of Wales; Henry II induced the local rulers to acknowledge him as overlord; but it was Edward I who brought all Wales under English sway. Edward fostered the building of towns in his new possession, divided it into counties, or shires, after the system that prevailed in England, and introduced the Common Law. He called his son, Edward II, who was born in the country, the "Prince of Wales," and this title has ever since been borne by the heir apparent to the English throne. The work of uniting Wales to England

called Gaelic, is not yet extinct there. This part of Scotland, like Wales, was a home of freedom. The Romans did not attempt to annex the Highlands, and the Anglo-Saxons and Danes never penetrated their fastnesses. The Lowlands, which include only about one-third of the country, were subdued by the Germanic invaders, and so this district became thoroughly English in language and culture.

Edward I, having conquered Wales, took advantage of the disturbed conditions which prevailed in Scotland to interfere in the affairs of that country. The Scotch offered a brave but futile resistance under William Wallace. This heroic leader, who held out after most of his countrymen submitted, was finally captured and executed. The English king now annexed Scotland without further opposition.

The Scotch soon found another champion in the person of Robert Bruce. Edward I marched against him, but died before reaching the border. The weakness of his son, Edward II, permitted the Scotch, ably led by Bruce, to win the signal victory of Bannockburn, near Stirling Castle. Here the Scottish spearmen drove the English knighthood into headlong flight and freed their country from its foreign overlords.

The battle of Bannockburn made a nation. A few years afterward the English formally recognized the independence of Scotland. The great design of Edward I to unite all the peoples of Britain under one government had to be postponed for centuries.

No one kingdom ever arose in Ireland out of the numerous tribes into which the Celtic-speaking inhabitants were divided. The English, who first entered the country during the reign of Henry II, for a long time held only a small district about Dublin known as the Pale.¹ The conquest of Ireland was not completed until the seventeenth century. Ireland by its situation could scarcely fail to become dependent on Great Britain, but the dividing sea

¹ See the map, page 511.

combined with differences in race, language, and religion, and with English misgovernment, to prevent anything like a genuine union of the conquerors and the conquered.

171. UNIFICATION OF FRANCE

Nature seems to have intended that France should play a leading part in European affairs. The geographical unity of the country is obvious. Mountains and seas form its permanent boundaries, except on the northeast, where the frontier is not well defined. The western coast of France opens on the Atlantic, now the greatest highway of the world's commerce, while on the southeast, France touches the Mediterranean, the home of classical civilization. This intermediate position between two seas helps to explain why French history should form, as it were, a connecting link between ancient and modern times.

The greatness of France has been due, also, to the qualities of the French people. Many racial elements have contributed to the population. The blood of prehistoric tribes, whose monuments and grave mounds are scattered over the land, still flows in the veins of Frenchmen. At the opening of historic times France was chiefly occupied by the Gauls, whom Julius Cæsar found there and subdued (§ 81). The Gauls, a Celtic-speaking people, formed in later ages the main stock of the French nation, but their language gave place to Latin after the Roman conquest. The Gauls were so thoroughly Romanized that they may best be described as Gallo-Romans. The Burgundians, Franks, and Northmen afterward added a Germanic element to the population, as well as some Germanic laws and customs.

France, again, became a great nation because of the greatness of its rulers. Hugh Capet, who mounted the French throne in 987 (§ 124), was fortunate in his descendants. The Capetian dynasty was long-lived, and for more than three centuries son followed father on the throne without a break in the succession. The French

sovereigns worked steadily to exalt the royal power and to unite the feudal states of medieval France into a real nation under a common government. Their success in this task



UNIFICATION OF FRANCE DURING THE MIDDLE AGES

made them, at the close of the Middle Ages, the strongest monarchs in Europe.

Hugh Capet's duchy — the original France — included only a small stretch of inland country centering about Paris

on the Seine and Orléans on the Loire. His election to the kingship did not increase his power over the great lords who ruled in Normandy, Brittany, Aquitaine, Burgundy, and other parts of the country. They did homage to the king for their fiefs and performed the usual feudal services, but otherwise regarded themselves as independent in their own territories.



ST. LOUIS JUDGING CASES

After a manuscript in the Bibliothèque Nationale, Paris.

forfeited by feudal law. Philip then seized all the English possessions north of the river Loire, thus adding greatly to the French territory and population. Philip made Paris his chief residence, and that city henceforth became the capital of France.

During the long reign of Philip's grandson, Louis IX, rich districts to the west of the Rhône were added to the royal domains. This king, whose Christian virtues led to his canonization, distinguished himself as an administrator. His work of unifying France may be compared with that of Henry II in England. He decreed that only the king's money was to circulate in the provinces owned directly by himself, thus limiting the right

The French
kingship

The most considerable additions to the royal domains, or territories under the king's control, were those of Philip II,

Philip II,
Augustus,
1180-1223

Reference has already been made to his contest with Pope Innocent III and to his participation in the Third Crusade (§§ 146, 157). The English king, John, was Philip's vassal for Normandy and other provinces in France. A quarrel between the two rulers gave Philip an opportunity to declare John's fiefs

Louis IX, the
Saint, 1226-
1270 (317)

of coinage enjoyed by feudal lords. He restricted very greatly the right of private war and forbade the use of judicial duels. Louis also provided that important cases could be appealed from feudal courts to the king's judges, who sat in Paris and followed in their decisions the principles of Roman law.

The grandson of St. Louis, Philip IV, did much to organize a financial system for France. Now that the kingdom had become so large and powerful, the old feudal dues were insufficient to pay the salaries of the royal officials and support a standing army. Philip resorted to new methods of raising revenue by imposing various taxes and by requiring the feudal lords to substitute payments in money for the military service due from them.

Philip IV, the Fair, 1285-1314

Philip also called into existence the Estates-General, an assembly in which the clergy, the nobles, and representatives from the commons (the Third Estate) met as separate bodies and voted grants of money. The Estates-General arose almost at the same time as the English Parliament, to which it corresponded, but it never gained the great authority of that body. The kings of France became in time so powerful that they managed to rule without once summoning the nation in council. The French did not succeed, as the English had done, in founding political liberty upon the control of taxation by a representative assembly.

The Estates-General

172. THE HUNDRED YEARS' WAR BETWEEN ENGLAND AND FRANCE

The period of the later Middle Ages was marked by a long and deplorable war between France and England. It continued, including periods of truce, for over a century. The origin of the war must be sought in the constant efforts of the French rulers to complete the unification of their country through the acquisition of English territory in southwestern France. At length, King

Origin of the war

Philip VI began hostilities by declaring the French dominions of Edward III to be forfeited to him and by sending out a fleet which ravaged the English coast. Edward III, in return, set up an absurd claim to the French throne and prepared by force of arms to make his claim good. Henceforth it was a question whether the English were to be completely



ROYAL ARMS OF
EDWARD III

Edward III, having in 1340 set up a claim to the throne of France, proceeded to add the French lilies (*fleurs-de-lis*) to his coat of arms. He also took as his motto *Dieu et mon Droit* ("God and my Right"). The lilies of France remained in the royal arms until 1801; the motto is still retained.

expelled from France or whether both France and England were to form a united monarchy under an English king. The Hundred Years' War finally settled this question.

Edward led his troops across the Channel and at Crécy in 1346 gained a complete victory over the

Battles of
Crécy and
Poitiers

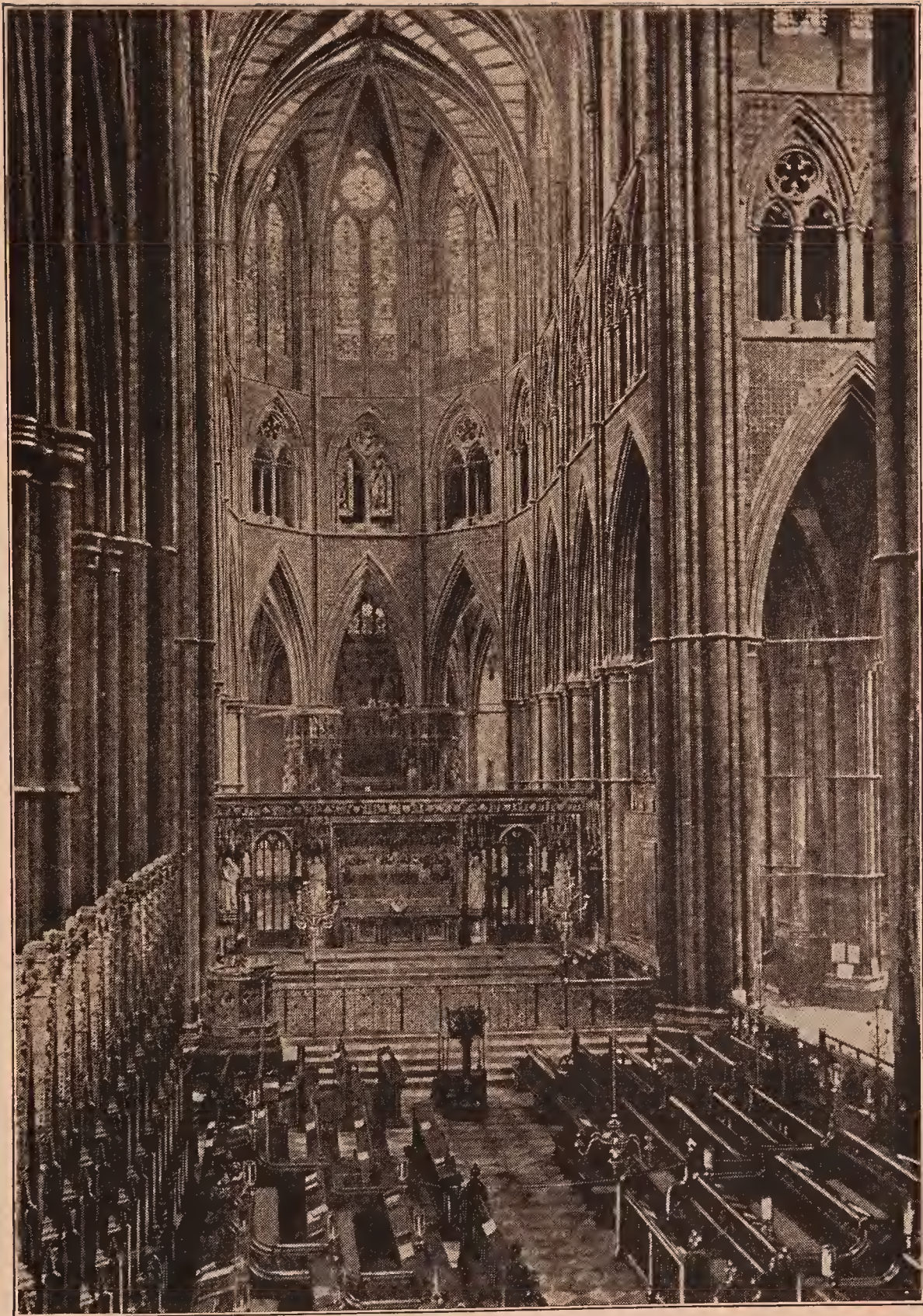
knighthood of France.

Ten years later the English at Poitiers almost annihilated another French force much superior in numbers. These two battles were mainly won by foot-soldiers armed with the long bow, in the use of which the English excelled. Ordinary iron mail could not resist the heavy, yard-long arrows, which fell with murderous effect upon the bodies of men and horses alike.

Henceforth infantry, when properly armed and led, were to prove themselves on many a bloody field more than a match for feudal cavalry (§ 131).

Edward's son, the Prince of Wales, when only sixteen years of age, won his spurs by distinguished conduct at Crécy. It was the "Black Prince," also, who gained the day at Poitiers, where he took prisoner the French king, John. We are told that he treated his royal captive with the utmost consideration. At supper, on the evening of the battle, he stood behind John's chair and waited on him, praising the king's brave deeds. This "flower of knighthood," who regarded warfare as only a

The "Black
Prince "



CHOIR OF WESTMINSTER ABBEY

The church formerly attached to the Benedictine abbey of St. Peter in Westminster was built in the 13th century, upon the site of an earlier church raised by Edward the Confessor in the 11th century. Since the Norman Conquest all but one of the English sovereigns have been crowned here, and until the time of George III, it served as their last resting place. The abbey is now England's Hall of Fame, where many of her distinguished statesmen, warriors, poets, artists, and scientists are buried.



JOAN OF ARC

Metropolitan Museum of Art, New York

A painting by Jules Bastien-Lepage. Joan, as a peasant girl, is shown in the woods near her home, listening to the heavenly voices which called her to the redemption of France. In the background appear a vision of a warrior in armor and two accompanying figures purposely left vague and incomplete. The detail of the house is closely copied from the original building at Domremy.

tournament on a larger scale, could be ruthless in his treatment of the common people. On one occasion he caused three thousand inhabitants of a captured town—men, women, and children—to be butchered before his eyes.



BATTLE OF CRÉCY

After a manuscript in the Bibliothèque Nationale, Paris.

The incident shows how far apart in the Middle Ages were chivalry and humanity.

The English, in spite of their victories, could not conquer France. The French refused to fight more pitched battles and retired to their castles and walled towns.

The war almost ceased for many years after the death of Edward III. It began again, early in the fifteenth century, when another English king, Henry V, put forward a claim to the throne of France. The battle which he won over the French at Agincourt was even more surprising than the victories of Crécy and Poitiers, for his army was outnumbered, six to one, and had to take the offen-

Battle of
Agincourt,
1415

sive instead of being attacked in a strong position. Agincourt is a proud name in the military annals of England.

“Upon Saint Crispin’s Day
Fought was this noble fray;
Which Fame did not delay
To England to carry.
O, when shall English men
With such acts fill a pen?
Or England breed again
Such a King Harry?”

The English now gained possession of almost all France north of the Loire River, except the important city of Orléans. Had they taken it, the French resistance must have collapsed. That they did not take it was due to one of the most remarkable women in history — Joan of Arc. She was a peasant girl, quite uneducated, a native of the village of Domremy in the northeast of France. Always a devout and imaginative child, she early began to see visions of saints and angels and to hear mysterious voices. At the time of the siege of Orléans the archangel Michael appeared to her, so she declared, and bade her go forth and save France. Joan obeyed, and though barely seventeen years of age made her way to the court of the French king. There her piety, simplicity, and evident faith in her mission overcame all doubts. Clad in armor, girt with an ancient sword, said to have been wielded by Charles Martel at the battle of Tours, and with a white banner borne before her, Joan was allowed to accompany an army for the relief of Orléans. She inspired the French with such enthusiasm that they quickly compelled the English to raise the siege. Joan then led her king to Reims and stood beside him at his coronation in the cathedral.

Joan was soon afterward captured by the English, who burned her as a witch at Rouen. She had not lived in vain, however, for she became a national heroine, and her exam-

The “Maid
of Orleans,”
1429

ple nerved the French to further resistance. The English gradually lost ground, and in 1453, the year of the fall of Constantinople (§ 164), abandoned the effort to conquer a land much larger than their own. They kept of the French territories only the port of Calais and the Channel Islands. Calais was later restored to France.

Shortly after the conclusion of the Hundred Years' War, the two branches of the English royal family became involved in a desperate struggle for the Crown. It was known as the War of the Roses, because the House of York took as its badge a white rose and the House of Lancaster, a red rose. The contest lasted till 1485, when the Lancastrians conquered, and their leader, Henry Tudor, ascended the throne as Henry VII. He married a Yorkish wife, thus uniting the two factions, and founded the Tudor dynasty. The War of the Roses arrested the progress of English freedom. It created a demand for a strong monarchy which could keep order and prevent civil strife between the nobles. The Tudors met that demand and ruled as absolute sovereigns.

France also issued from the Hundred Years' War with an absolute government. Strengthened by victory over the English, the French kings were able to reduce both the nobility and the commons to impotence. At the same time they steadily enlarged the royal domains, until by the end of the fifteenth century the unification of France was almost complete.

173. UNIFICATION OF SPAIN

The geography of the Iberian peninsula has in some ways clearly molded its history. The Pyrenees, lofty, forbidding, and provided with few passes, isolated Spain and Portugal from the rest of Europe far more effectively than the Alps isolated Italy. On the other hand, the nearness of the peninsula to Africa brought it into intimate relations with the northern coast of that continent.

from which it is separated only by artificial frontiers, but the country has usually managed to keep its independence.

The Christian states fought steadily to enlarge their boundaries at the expense of their Moslem neighbors. The contest was blessed by the pope and supported by the chivalry of Europe. Periods of victory alternated with periods of defeat, but by the close of the thirteenth century Moorish Spain had been reduced to the kingdom of Granada at the southern extremity of the peninsula.

Recovery of
Spain from
the Moors

The long struggle with the Moors made the Spanish a patriotic people, keenly conscious of their national unity. The achievements of Christian warriors were recited in countless ballads, and especially in the fine *Poem of the Cid*. It deals with the exploits of Rodrigo Díaz, better known by the title of the Cid (lord) given to him by the Moors. The Cid of romance was the embodiment of every knightly virtue; the real Cid was a bandit, who fought sometimes for the Christians, sometimes against them, but always in his own interests. The Cid's evil deeds were forgotten after his death, and he became the national hero of Spain.

The Cid

Meanwhile, the separate Spanish kingdoms were coming together to form a nation. León and Castile combined into the one kingdom of Castile, so named because its frontiers bristled with castles against the Moors. The next important step in the making of Spain was the marriage of Ferdinand of Aragón to Isabella of Castile, leading to the union of these two kingdoms. About the same time the Castilian language began to crowd out the other Spanish dialects and to become the national speech.

Union of
Castile and
Aragón

The new sovereigns of Spain continued their unifying work by conquering the Moorish kingdom of Granada. No effort was made by the Ottoman Turks, who shortly before had captured Constantinople in eastern Europe, to defend this last stronghold of Islam in western Europe. The Moors, though thrown upon their

Conquest of
Granada,
1492

own resources, made a gallant resistance. At least once Ferdinand wearied of the struggle, but Isabella's determination never wavered. Granada finally surrendered, and the silver cross of the crusading army was raised on the towers of the Alhambra. Moslem rule in Spain, after an existence of almost eight centuries, now came to an end.

Ferdinand and Isabella belong in the front rank of European sovereigns. They worked with success to build up an absolute monarchy. Spain had found, as had England and France, that feudalism spelled disorder, and that only a strong central government could keep the peace, repress crime, and foster industry and commerce. Ferdinand and Isabella firmly established the supremacy of the Crown. By the end of the fifteenth century Spain had become a leading European power. Its importance in the councils of Europe was increased by the marriage of a daughter of Ferdinand and Isabella to the heir of the Austrian Hapsburgs. Charles V, who was born of this marriage, became Holy Roman Emperor and the greatest political figure of his age (§ 212).

Rule of
Ferdinand
and Isabella

174. AUSTRIA AND THE SWISS CONFEDERATION

The Hapsburgs were originally feudal lords of a small district in what is now northern Switzerland, where the ruins of their ancestral castle may still be seen. Count Rudolf was the real maker of the family fortunes. After his election as Holy Roman Emperor in 1273 (§ 146), he acquired the important archduchy of Austria, with its capital of Vienna. The imperial title afterward became confined to the Hapsburg family. This meant that the seven German princes, who formed a sort of electoral college for the choice of a king-emperor, always chose the archduke of Austria for that glittering, though rather empty, honor.

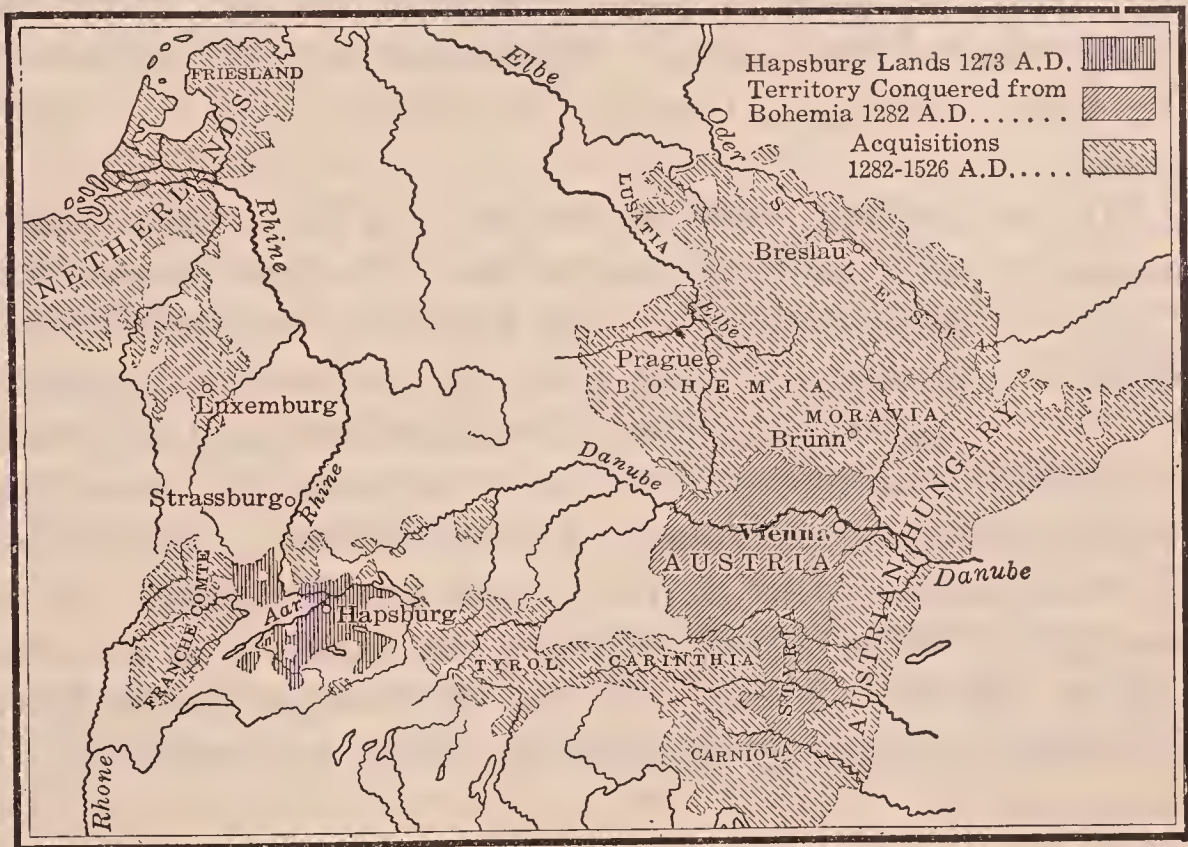
The name "Austria" is loosely applied to all the territories which the Hapsburgs gradually secured by conquest, mar-

riage, and inheritance. Their dominions came to include, not only Austria proper, but also the kingdom of Bohemia and part of Hungary. Before the close of the Middle Ages they also had possessions in western Europe (the Netherlands).

The Hapsburg realm

Swiss history is closely bound up with that of Austria. The little mountain communities of Schwyz, Uri, and Unterwalden, on the shores of beautiful Lake Lucerne, were possessions of the counts of Hapsburg. These three "Forest Cantons" formed a confederation for resistance to their Hapsburg overlords. Additional cantons

Switzerland and Austria



HAPSBURG POSSESSIONS, 1273-1526

joined the league, which now entered upon a long struggle, dear to all lovers of liberty, against Austrian rule. Nowhere did the old methods of feudal warfare break down more conspicuously than in the battles gained by Swiss pikemen over the haughty knights of Austria. The struggle closed at the end of the fifteenth century, when Switzerland became practically a free state.

Switzerland has two heroes of her war for independence.

William Tell is a wholly mythical character, for the story of a skillful marksman who succeeds in striking off some small object placed on a child's head is found in several European countries. The Swiss have localized it in Uri. Another popular hero has a better claim to historical existence. It is said that at a critical moment in the battle of Sempach, when the Swiss with their short weapons failed to break the Austrian ranks, Arnold von Winkelried, a man of Unterwalden, came to the rescue. Rushing single-handed upon the enemy, he seized all the spears within reach and turned them upon his own body. He thus opened a gap in the line, through which the Swiss pressed on to victory. Winkelried's deed might well have been performed, though the evidence for it is very scanty.

Little Switzerland, lying in the heart of the Alps and surrounded by powerful neighbors, is one of the most interesting states in Europe. The twenty-two communities, or cantons, which make up the Swiss Confederation, differ among themselves in language, religion (Roman Catholic or Protestant), and customs, according to their nearness to Germany, France, or Italy. Nevertheless, the Swiss form a patriotic and united nation. It is remarkable that a people whose chief bond of union was common hostility to the Austrian Hapsburgs, should have established a federal government so strong and enduring.

175. EXPANSION OF GERMANY

An examination of the map shows how deficient Germany is in good natural boundaries. The valley of the Danube affords an easy road to the southeast, a road which the early rulers of Austria followed as far as Vienna and the Hungarian frontier. Eastward along the Baltic no break occurs in the great plain stretching from the North Sea to the Ural Mountains. It was in this direction that German conquests and coloniza-

William
Tell and
Arnold von
Winkelried

The Swiss
Confeder-
ation

Lines of
German
expansion

tion during the Middle Ages laid the foundation of modern Prussia.

The Germans, in descending upon the Roman Empire, had abandoned much of their former territory to the Slavs. In the reign of Charlemagne nearly all the region Germans and Slavs between the Elbe and Vistula rivers belonged to Slavic tribes. Several centuries of hard fighting were required to win this region back for Germany. The Slavs were heathen and barbarous, so that warfare with them seemed to be a kind of crusade. It was also a business venture, due to the need for free land. The hope of gain thus combined with religious zeal and the spirit of adventure to stimulate emigration into the "Great East" of the Middle Ages.

German expansion eastward began early in the tenth century, when one of the kings of Germany secured some of the district between the Elbe and the Oder. The The Slavs dis- district between the Oder and the Vistula later possessed by the Germans came under German control. The Slavic inhabitants were exterminated or reduced to slavery. Their place was taken by thousands of German colonists, who introduced Christianity, built churches and monasteries, cleared the woods, drained the marshes, and founded many cities destined to become centers of German trade and culture.

Between the Vistula and the Niemen lay the lands of the Prussians, a people closely related to the Slavs. The conquest and conversion of the Prussians was Prussia and the Teutonic Knights accomplished by the military-religious order of the Teutonic Knights. It had been founded in Palestine at the time of the Third Crusade. The decline of the crusading movement left the knights with no duties to perform, and so they transferred their activities to the Prussian frontier, where there was still a chance to engage in a holy war. The order flourished throughout the thirteenth and fourteenth centuries, until its grand master ruled over the entire Baltic coast from the Vistula to the Gulf of Finland. The knights later had to give up much of



GERMAN EXPANSION EASTWARD DURING THE MIDDLE AGES

this region to the Slavs, but they sowed there the seeds of civilization.

Germany at the close of the Middle Ages was not a united, intensely national state, such as had been established in England, France, and Spain. It had split into more than three hundred principalities, none large, some extremely small, and all practically independent of the king-emperors of Germany. This weakness of the central power condemned Germany to a minor part in the

affairs of Europe, as late as the nineteenth century. Germany found some compensation for political backwardness in the splendid city life which it developed during the later Middle Ages. The German cities, together with those of Italy and the Netherlands, now call for our attention.

FOR EXPLANATION

Domesday Book	Bannockburn	Moors
Henry II	Philip Augustus	Castile
Plantagenet dynasty	St. Louis	Aragón
circuit judges	Philip the Fair	Granada
Common Law	Estates-General	the Cid
Magna Carta	Hundred Years' War	Austria
Witenagemot	Edward III	Hapsburg dynasty
Simon de Montfort	Crécy	Swiss Confederation
Model Parliament	Agincourt	Prussians
Edward I	War of the Roses	Teutonic Knights

FOR DISCUSSION

1. Distinguish between a *nation*, a *government*, and a *state*.
2. Are unity of race, a common language, a common religion, and geographical unity of themselves sufficient to make a nation? May a nation arise where these bonds are lacking?
3. "The thirteenth century gave Europe the nations as we now know them." Comment on this statement.
4. Account for the rise of national feeling in France, Spain, Scotland, and Switzerland.
5. "Good government in the Middle Ages was only another name for a public-spirited and powerful monarchy." Comment on this statement.
6. What advantages had trial by jury over the older forms of trial, such as oaths, ordeals, and judicial duels?
7. Explain the difference between a grand jury and a trial, or petty, jury.
8. Compare the extent of territory in which Roman law now prevails with that which follows the Common Law.
9. Why is Magna Carta a landmark in the growth of constitutional liberty?
10. Why was the Parliament of 1295 named the "Model Parliament"?
11. Distinguish between England and Great Britain. Between Great Britain and the United Kingdom.
12. What were the Roman names of England, Scotland, and Ireland?
13. "Islands seem dedicated by nature to freedom." How does the history of Ireland illustrate this statement?

14. Show that Paris occupies a good location for a capital city.
15. What French kings did most in the Middle Ages to form the French nation?
16. Joan of Arc has been called the "godmother of the French nation." Explain this statement.
17. "Beyond the Pyrenees begins Africa." What does this statement mean?
18. Why was Spain inconspicuous in European politics before the opening of the sixteenth century?
19. Why was the German system of elective rulers unfavorable to the development of a strong monarchy in Germany?

FOR FURTHER STUDY

1. Identify these dates and comment on their significance: 987, 1066, 1215, 1295, 1346, 1453, and 1485.
2. Prepare a chart showing the leading rulers mentioned in this chapter. Arrange your material in parallel columns with dates, one column for England, one for France, and one for the other European countries.
3. Dramatize the scene of the granting of Magna Carta by King John.
4. Read Burns's poem, "Scots Wha Hae Wi' Wallace Bled." Is it historical?
5. Write an essay (400 words) on Joan of Arc.
6. Look up in an encyclopedia the story of William Tell and prepare an oral report upon it.

SUPPLEMENTARY

Webster, *Readings in Early European History*, chapter xxxvii, "St. Louis"; chapter xxxviii, "Episodes of the Hundred Years' War"; chapter xxxix, "Memoirs of a French Courtier."

Webster and Webb, *Historical Outline Maps and Exercises: Early European History*, No. XIX, Unification of the British Isles.

CHAPTER XXIII

MEDIEVAL CITIES

The rise of the urban civilization, first primarily commercial and later more and more industrial, was the outstanding social force in the later Middle Ages; from it can be traced practically everything that, beginning with the renaissance of the twelfth century, created modern times.

— J. H. RANDALL, JR.

176. GROWTH OF THE CITIES

NOTHING marks more strongly the backwardness of the early Middle Ages than the absence of city life throughout western Europe. The great economic feature of The civic the later Middle Ages was the civic revival. De- revivalveloping trade, commerce, and manufactures led to the increase of wealth, the growth of markets, and the substitution of money payments for those in produce or services. Flourishing cities arose, as in the days of the Roman Empire (§ 89), freed themselves from the control of the nobles, and became homes of liberty and democracy.

A number of medieval cities stood on the sites, and even within the walls, of Roman municipalities. Particularly in Italy, southern France, and Spain, and also in the Cities of Rhine and Danube regions, it seems that some Roman origin ancient cities had never been entirely destroyed during the barbarian invasions. They preserved their Roman names, their streets, aqueducts, amphitheaters, and churches, and possibly vestiges of their Roman institutions. Among them were such important centers as Milan, Florence, Lyons, Marseilles, Paris, Vienna, Cologne, London, and York.

Many medieval cities were new foundations. Some began as small communities, which increased in size because of exceptional advantages of situation. A place where a river

could be forded, where two roads met, or where a good harbor existed, would naturally become the resort of traders.

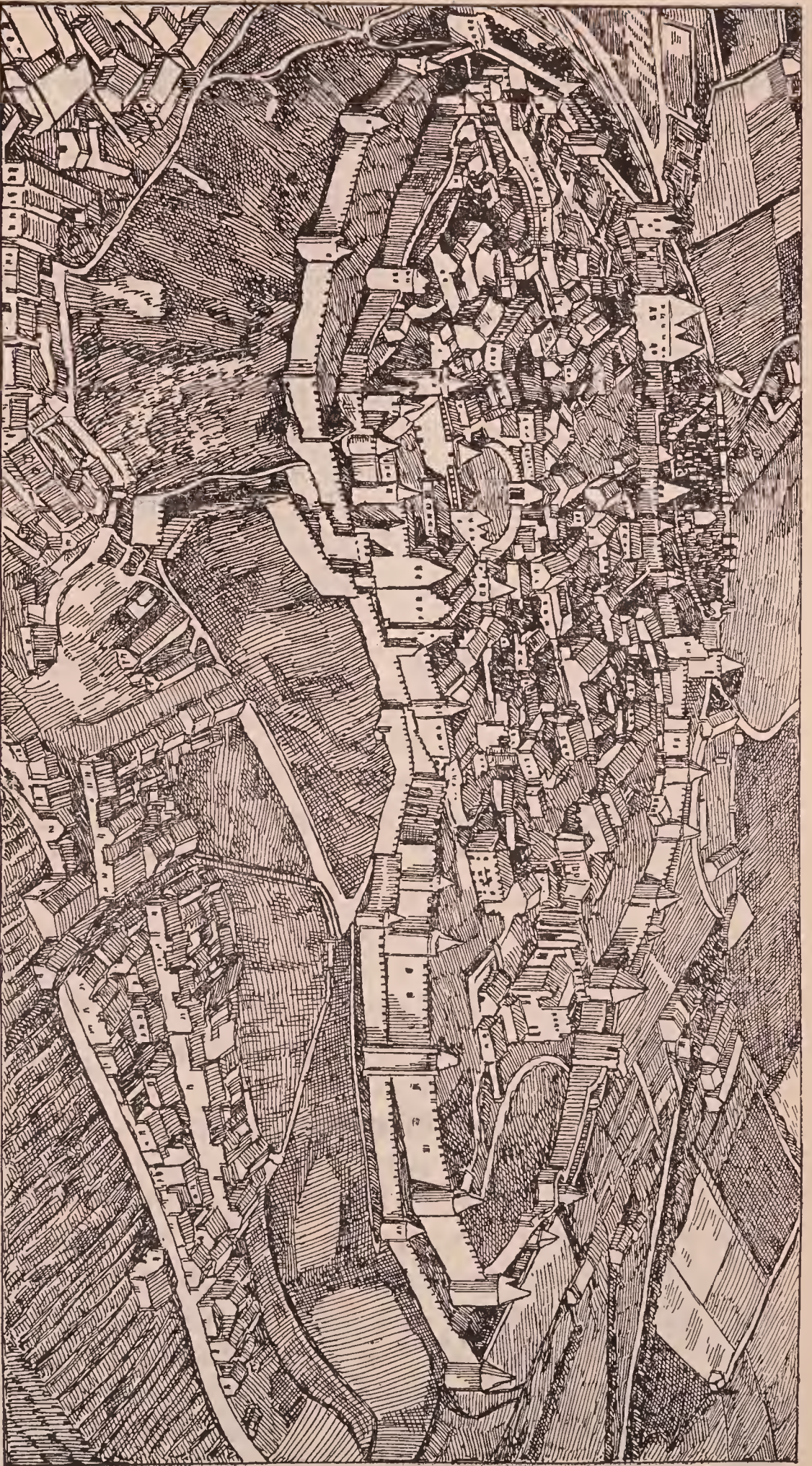
Origin of other cities Some, again, started as fortresses, behind whose ramparts the peasants took refuge when danger threatened. A third group of cities developed from villages on the manors. A thriving settlement often sprang up near



A MEDIEVAL WALLED TOWN (LEICESTER) IN RELATION TO ITS FIELDS

a monastery or a castle, which offered both protection and employment to the common people.

The city at first formed part of the feudal system. It arose upon the territory of a feudal lord and owed obedience to him. The citizens ranked not much higher than serfs,



CARCASSONNE

The fortifications of Carcassonne, an ancient city of southwestern France, are probably unique in Europe for completeness and strength. They consist of a double line of ramparts, protected by towers and pierced by only two gates. A part of the fortifications is attributed to the Visigoths in the sixth century; the remainder, including the castle, was raised during the Middle Ages (eleventh to thirteenth centuries). The walls were restored in the nineteenth century.

though they were traders and artisans instead of farmers. They enjoyed no political rights, for their lord collected the taxes, appointed officials, kept order, and punished offenders. In short, the city was not free. As its inhabitants became more numerous and wealthy, they refused to submit to oppression. Sometimes they won their freedom by hard fighting; more often they purchased it, perhaps from some noble who needed money to go on a crusade. In France, England, and Spain, where the royal power was strong, the cities obtained relief from their feudal burdens, but did not become entirely self-governing. In Germany and Italy, on the other hand, the weakness of the central government permitted many cities to secure complete independence. They became true republics, like the old Greek city-states.

The contract which the citizens extorted from their lord was known as a charter. It specified what taxes they should be required to pay and usually granted to them various privileges, such as those of holding assemblies, electing magistrates, and raising militia for local defense.

The free city had no room for either slaves or serfs. All servile conditions ceased inside its walls. The rule prevailed that any one who had lived in a city for the term of a year and a day could no longer be claimed by a lord as his serf. This rule found expression in the famous saying: "Town air renders free."

The freedom of the cities naturally attracted many immigrants to them. There came into existence a middle class of city people — merchants, artisans, and professional men. It was midway between the clergy and nobles on the one side and peasants on the other. The kings of England and France soon began to summon representatives of this middle class to sit in assemblies (parliaments), as the Third Estate, along with the nobles and clergy, who formed the first two "estates" of the realm. The middle class, distinguished as it was for wealth, intelligence, and

enterprise, henceforth exerted an ever greater influence on European affairs.

177. CITY LIFE

The visitor approaching a medieval city through miles of open fields saw it clear in the sunlight, unobscured by coal smoke. It looked like a fortress from without, A city from with walls, towers, gateways, drawbridges, and without moat. Beyond the fortifications he would see, huddled together against the sky, the spires of the churches and the cathedral, the roofs of the larger houses, and the dark, frowning mass of the castle. The general impression was one of strength and wealth and beauty.¹

The visitor would not find things so attractive within the walls. The streets were narrow, crooked, and ill-paved, dark during the day because of the overhanging A city from houses, and without illumination at night. There within were no open spaces or parks except a small market place. The whole city was cramped by its walls, which shut out light, air, and view, and prevented expansion into the neighboring country. Medieval London, for instance, covered an area of less than one square mile.

A city in the Middle Ages lacked all sanitary arrangements. The only water supply came from polluted streams and wells. Sewers and sidewalks were quite unknown. Peo- Unsanitary ple piled up their refuse in the backyard or flung conditions it into the street, to be devoured by the dogs and pigs that served as scavengers. The holes in the pavement collected all manner of filth, and the unpaved lanes, in wet weather, became deep pits of mud. We can understand why the townspeople wore overshoes when they went out, and why even the saints in the pictures were represented wearing them. The living were crowded together in many-storied houses, airless and gloomy; the dead were buried close at hand in crowded churchyards. Such unsanitary conditions must have been responsible for much of the sickness that

¹ See the frontispiece.

was prevalent. The high death rate could only be offset by a birth rate correspondingly high, and by the constant influx of country people.

Numerous petty regulations restricted the private life of the townspeople. The civic authorities sometimes decided how many guests might be invited to weddings, how much might be spent on wedding presents, what different garments might be owned and worn by a citizen, and even the number of trees that might be planted



A LONDON BELLMAN

Title-page of a tract published in 1616. It was part of the duties of a bellman, or night-watchman, to call out the hours, the state of the weather, and other information as he passed by.

in his garden. Each citizen had to serve his turn as watchman on the walls or in the streets at night. When the great bell in the belfry rang the "curfew," at eight or nine o'clock, this was the signal for every one to extinguish lights and fires and go to bed. It was a useful precaution, since conflagrations were common enough in the densely packed wooden houses.

The municipal government spent little or nothing on police protection, so that street brawls, and even robbery and murder, were not infrequent.

The inhabitants of the city took a just pride in their public buildings. The market place, where traders assembled, often contained a beautiful cross and sometimes a market hall to shelter goods from the weather. Not far away rose the city hall, for the transaction of public business and the holding of civic feasts. The hall might be crowned by a high belfry with an alarm bell to summon

Civic regulations (335)

Public buildings

citizens to mass meetings. There were also handsome churches and abbeys and, if the city was the capital of a bishop's diocese, an imposing cathedral.

The small size of medieval cities — few included as many as ten thousand inhabitants — simplified the problem of governing them. The leading merchants usually formed a council presided over by a head magistrate, the burgomaster or mayor, who was assisted by aldermen. In some places the guilds chose the officials and managed civic affairs. These associations had many functions and held a most important place in city life.

178. CIVIC INDUSTRY: THE GUILDS

The Anglo-Saxon word "guild" meant a club or society whose members made contributions for some common purpose. This form of association is very old. Some of the guilds in imperial Rome (§ 90) had been established in the age of the kings, while not a few of those which flourish to-day in China and India were founded before the Christian era. Guilds existed in Continental Europe as early as the time of Charlemagne, but they did not become prominent until after the Crusades.

A guild of merchants grew up when those who bought and sold goods in any place united to protect their own interests. The membership included many artisans, as well as professional traders, for in medieval times a man often sold in the front room of his shop the goods which he and his assistants made in the back rooms. He was often both shopkeeper and workman in one.

The chief duty of a merchant guild was to preserve to its own members the monopoly of trade within a town. Strangers and non-guildsmen could not buy or sell there except under the conditions imposed by the guild. They must pay the town tolls, confine their dealings to guildsmen, and as a rule sell only at wholesale. They were forbidden to purchase wares which the townspeople wanted for

themselves or to set up shops for retail trade. They enjoyed more freedom at fairs, which were intended to attract outsiders.

The artisans who were engaged in particular occupations also formed associations of their own. These were the **Craft guilds (339-340)** craft guilds, composed of weavers, shoemakers, brewers, bakers, tailors, carpenters, blacksmiths, tanners, and other workmen. The names of the various



TRADE NAMES IN THE STREETS OF BRUGES

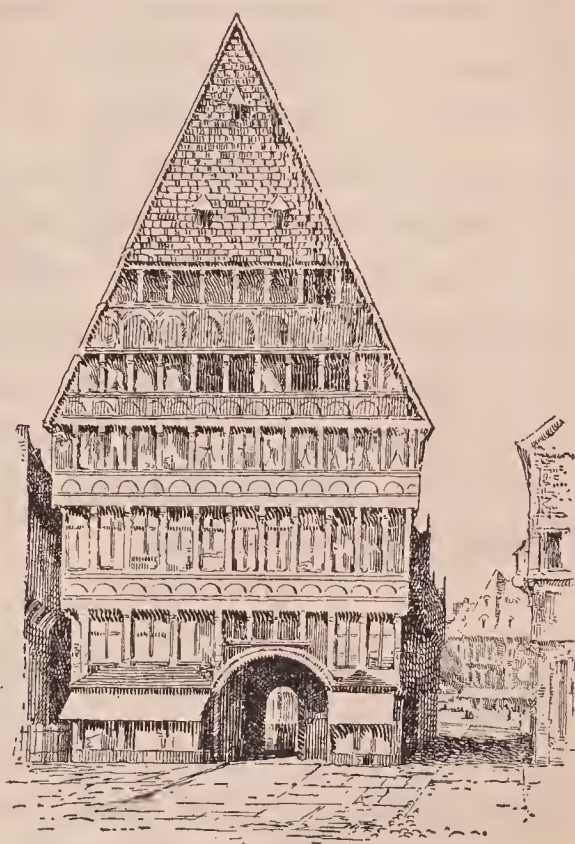
occupations came to be used as the surnames of those engaged in them, so that to-day we have such common family names as Smith, Cooper, Fuller, Potter, and Chandler. The

number of craft guilds in an important city might be very large. London and Paris at one time each had more than one hundred, and Cologne in Germany had as many as eighty. The members of a particular guild usually lived in the same street or quarter of the city, not only for companionship, but also for better supervision of their labor.

Just as the merchant guild regulated town trade, so the craft guilds had charge of town industry. No one could engage in any craft without becoming a member of the guild which controlled it and submitting to the guild regulations.

A man's hours of labor and the prices at which he sold his goods were fixed for him by the guild. He might not work elsewhere than in his shop, because of the difficulty of supervising him, nor might he work by artificial light, lest he turn out badly finished goods. Everything made by him was carefully inspected to see if it contained shoddy materials or showed poor workmanship. Failure to meet the test meant a heavy fine or perhaps expulsion from the guild. The industrial monopoly possessed by the craft guild thus gave some measure of protection to both producer and consumer.

Full membership in a guild was reached only by degrees. A boy started as an apprentice, that is, a learner. He paid a sum of money to his master and agreed to serve him for a fixed period, usually seven years. The master, in turn, promised to provide the apprentice with food,



HOUSE OF THE BUTCHERS' GUILD,
HILDESHEIM, GERMANY

Hildesheim, near Hanover, is perhaps the richest of all German towns in fine wooden-framed houses. The house of the Butchers' Guild has been recently restored, with all its original coloring carefully reproduced.

Organization
of craft guilds

lodging, and clothing, and to teach him all the secrets of the craft. The apprentice had to pass an examination by the guild at the end of his term of service. If he was found fit, he then became a journeyman and worked for daily wages. As soon as he had saved enough money, he might set up as a master in his own shop. A master was at once workman and employer, laborer and capitalist.

The guilds had their charitable and religious aspects. Each one raised large benefit funds for the relief of members or their widows and orphans. Each one had its private altar in the cathedral, or often its own chapel, where masses were said for the repose of the souls of deceased members, and where on the day of its patron saint religious services were held. The guild was also a social organization, with frequent meetings for a feast in its hall or in an inn. The guilds in some cities entertained the people with an annual play or procession. It is clear that the members of a medieval craft guild had common interests and shared a common life.

Activities of
craft guilds

179. CIVIC TRADE AND COMMERCE

Nearly every town of any consequence had a weekly or semi-weekly market, which was held in the market place or in the churchyard. Outsiders who brought cattle and farm produce for sale in the market were required to pay tolls, either to the town authorities or sometimes to a neighboring nobleman. These market dues survive in the *octroi* collected at the gates of many European cities.

People in the Middle Ages did not believe in unrestricted competition. It was thought wrong for any one to purchase goods outside of the regular market (“forestalling”) or to purchase them in larger quantities than necessary (“engrossing”). A man ought not to charge for a thing more than it was worth, or to buy a thing cheap and sell it dear. The idea prevailed that goods should be sold

Markets

“Just price”

at their "just price," which was not determined by supply and demand but by an estimate of the cost of the materials and the labor that went into their manufacture. Laws were often passed fixing this "just price," but it was as difficult then as now to prevent the "cornering of the market" by shrewd and unscrupulous traders.

Many towns also held fairs once or twice a year. The fairs often lasted for a month or more. They were especially



EUROPEAN FAIRS IN THE MIDDLE AGES

necessary in medieval Europe, because merchants did not keep large quantities or many kinds of goods on their shelves, nor could intending purchasers afford to travel far in search of what they wanted. Fairs

A fair at an English town, such as Stourbridge, Winchester, or St. Ives, might attract Venetians and Genoese with silk, pepper, and spices of the East, Flemings with fine cloths and

linens, Spaniards with iron and wine, Norwegians with tar and pitch from their forests, and Baltic merchants with furs, amber, and salted fish. The fairs, by fostering commerce, helped to make the various European peoples better acquainted with one another.

Commerce in western Europe had almost disappeared as a result of the barbarian invasions and the establishment of feudalism. Even the little commercial intercourse that survived met many obstacles. A merchant who went by land from country to country might expect to find bad roads, few bridges, and poor inns. Goods were transported on pack-horses instead of in wagons. Highway robbery was so common that travelers always carried arms and united in bands for better protection. The feudal lords, themselves often not much more than highwaymen, demanded tolls at every bridge and ford and on every road. If the merchant proceeded by water, he must face, in addition to the ordinary hazards of wind and wave, the danger from the ill-lighted coasts and from attacks by pirates. No wonder commerce languished in the early Middle Ages and for a long time lay chiefly in the hands of Arabs and Byzantines (§§ 152, 161).

Even during the dark centuries that followed the break-up of the Roman Empire, some trade with the Orient had been carried on by the cities of Italy and southern France. The Crusades, which brought East and West face to face, greatly increased this trade (§ 159). The Mediterranean lands first felt the stimulating effects of intercourse with the Orient, but before long the commercial revival extended to the rest of Europe.

Before the discovery of the Cape of Good Hope (§ 200) the spices, drugs, incense, carpets, tapestries, porcelains, and gems of India, China, and the East Indies reached the West by three main routes.¹ All had been used in ancient times. The central and most important

Decline of
commerce
in the
Middle Ages

Commercial
revival after
the Crusades

Asiatic trade
routes

¹ See the map, page 493.

route led up the Persian Gulf and Tigris River to Bagdad, from which city goods went by caravan to Antioch or Damascus. The southern route reached Cairo and Alexandria by way of the Red Sea and the Nile. By taking advantage of the monsoons (§ 54), a merchant ship could make the voyage from India to Egypt in about three months. The northern route, entirely overland, led to ports on the Black Sea and thence to Constantinople. It traversed high mountain passes and long stretches of desert, and hence was profitably used only for the transport of valuable articles small in bulk. The conquests of the Ottoman Turks (§ 164) greatly interfered with the use of this route by Christians after the middle of the fifteenth century.

Oriental goods, upon reaching the Mediterranean, could be transported by water to northern Europe. Every year the Venetians sent a fleet loaded with eastern products to Bruges in Flanders, a city which was the most important depot of trade with Germany, England, and Scandinavia. Bruges also formed the terminus of the main European overland route leading from Venice over the Alps and down the Rhine. Many other commercial highways also linked the Mediterranean with the North Sea and the Baltic. The most important ones are traced on the accompanying map.¹



A FAIR IN THE FIFTEENTH CENTURY

After a miniature representing the blessing of a fair.

¹ See the map, page 545.

180. MONEY AND BANKING

One hindrance to business enterprise in medieval times was the inadequate supply of money. From the beginning of the Christian era to the twelfth century there seems to have been a steady decrease in the amount of money in circulation, partly because so much moved to the Orient in payment for luxuries, and partly

Lack of
money

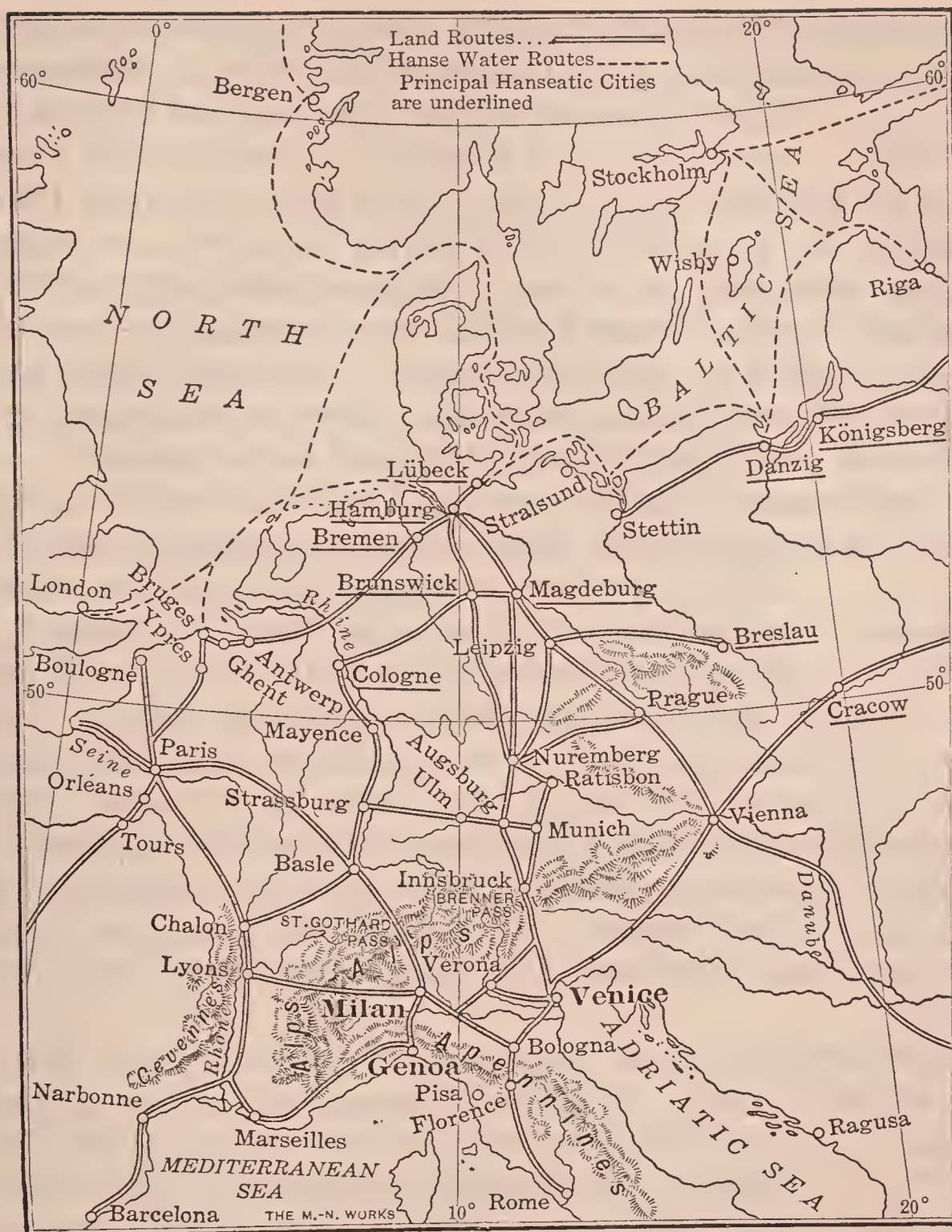


PROSPECTING AND DIGGING FOR MINERALS

From Agricola's *De re metallica*

The divining rod, shown in the illustration, was often used in attempts to locate metallic ores, as well as hidden springs of water.

because the few mines in western Europe went out of use during the period of the invasions. The scarcity of money helped directly to build up the feudal system, since salaries, wages, and rents could be paid only in personal services or in produce. The money supply increased during the latter



TRADE ROUTES BETWEEN NORTHERN AND SOUTHERN EUROPE
IN THE THIRTEENTH AND FOURTEENTH CENTURIES

part of the Middle Ages, but it did not become sufficient for the needs of business until the discovery of the New World enabled the Spaniards to tap the wealth of the silver mines in Mexico and Peru (§ 204).

The prejudice against "usury," as any lending of money at interest was called, formed another hindrance to business

enterprise. It seemed wrong for a person to receive interest, since he lost nothing by the loan of his money. Numerous Church laws condemned the receipt of interest as unchristian. If, however, the lender could show that he had suffered any loss, or had been prevented from making any gain, through not having his money, he might charge something for its use. People in time began to distinguish between interest moderate in amount and an excessive charge for the use of money. The latter alone was henceforth prohibited as usurious. Many modern countries still have usury laws which fix the legal rate of interest.

The business of money lending, denied to Christians, fell into the hands of the Jews. Popular prejudice made it difficult for them to engage in agriculture, while the guild regulations barred them from industry. They turned to trade and finance for a livelihood and became the chief capitalists of medieval times. The laws gave the Jews little or no protection, and kings and nobles constantly extorted large sums from them. The persecutions of the Jews date from the era of the Crusades, when it was as easy to excite fanatical hatred against them as against the Moslems. Edward I drove the Jews from England, and Ferdinand and Isabella expelled them from Spain.

The Jews were least persecuted in the commercial cities of northern Italy. Florence, Genoa, and Venice in the thirteenth century were the money centers of Europe. The banking companies in these cities received deposits and then loaned the money to foreign governments and great nobles. It was the Florentine bankers, for instance, who provided the English king, Edward III, with the funds to carry on his wars against France (§ 172). The Italian banking houses had branches in the principal cities of Europe. It became possible, therefore, to introduce the use of bills of exchange as a means of balancing debts between countries, without the necessity of sending the actual money. This system of international credit was

doubly important at a time when so many risks attended the transportation of the precious metals. Another Florentine device was bookkeeping by double-entry.

181. ITALIAN CITIES

The cities of northern Italy owed their prosperity to the commerce with the Orient. It was this which gave them the means and the strength to keep up a long struggle for freedom against the Holy Roman emperors. The end of the struggle, at the middle of the thirteenth century, saw all North Italy divided into the dominions of various independent cities. Among them were Milan, Pisa, Florence, Genoa, and Venice.

Milan, a city of Roman origin, lay in the fertile valley of the Po, at a point where the trade routes through several Alpine passes converged. The city early became important, and it still remains the commercial metropolis of Italy. Manufacturing also flourished there, and the armor of Milan was once celebrated throughout Europe. The Milanese were able to throw off the imperial authority, but their government fell into the hands of the local nobles, who ruled as despots. Almost all the Italian cities, except Venice, lost their freedom in this manner.

Pisa was also an old Roman city which profited by the disorders of the barbarian invasions to assert its independence. The situation of Pisa on the Arno River, seven miles from the sea, made it a maritime power, and the Pisan navy gained distinction in warfare against the Moslems in the Mediterranean. The Pisans joined in the First Crusade and showed their valor at the capture of Jerusalem. They profited greatly by the crusading movement and soon possessed banks, warehouses, and trading privileges in every eastern port. Pisa had bitter rivals in Florence and Genoa, and the conflicts with these two cities finally brought about the downfall of its power.

Florence, Pisa's neighbor on the Arno, was renowned for

manufactures. The fine wool, silk cloths, golden brocades, jewelry, and metal work of Florence were imported into all European countries. The craft guilds were very strong there, and even the neighboring nobles, who wished to become citizens, had first to enroll themselves in some guild. Banking was especially developed in Florence, where at one time there were no less than eighty

Florence



CATHEDRAL AND CAMPANILE OF FLORENCE

The cathedral (Duomo) of Florence, though begun in 1298, was not completed until the fifteenth century, when the famous architect Brunelleschi added the huge dome, 300 feet high. Close by the Duomo is the campanile, or bell tower, adorned with bas-reliefs and colored marbles.

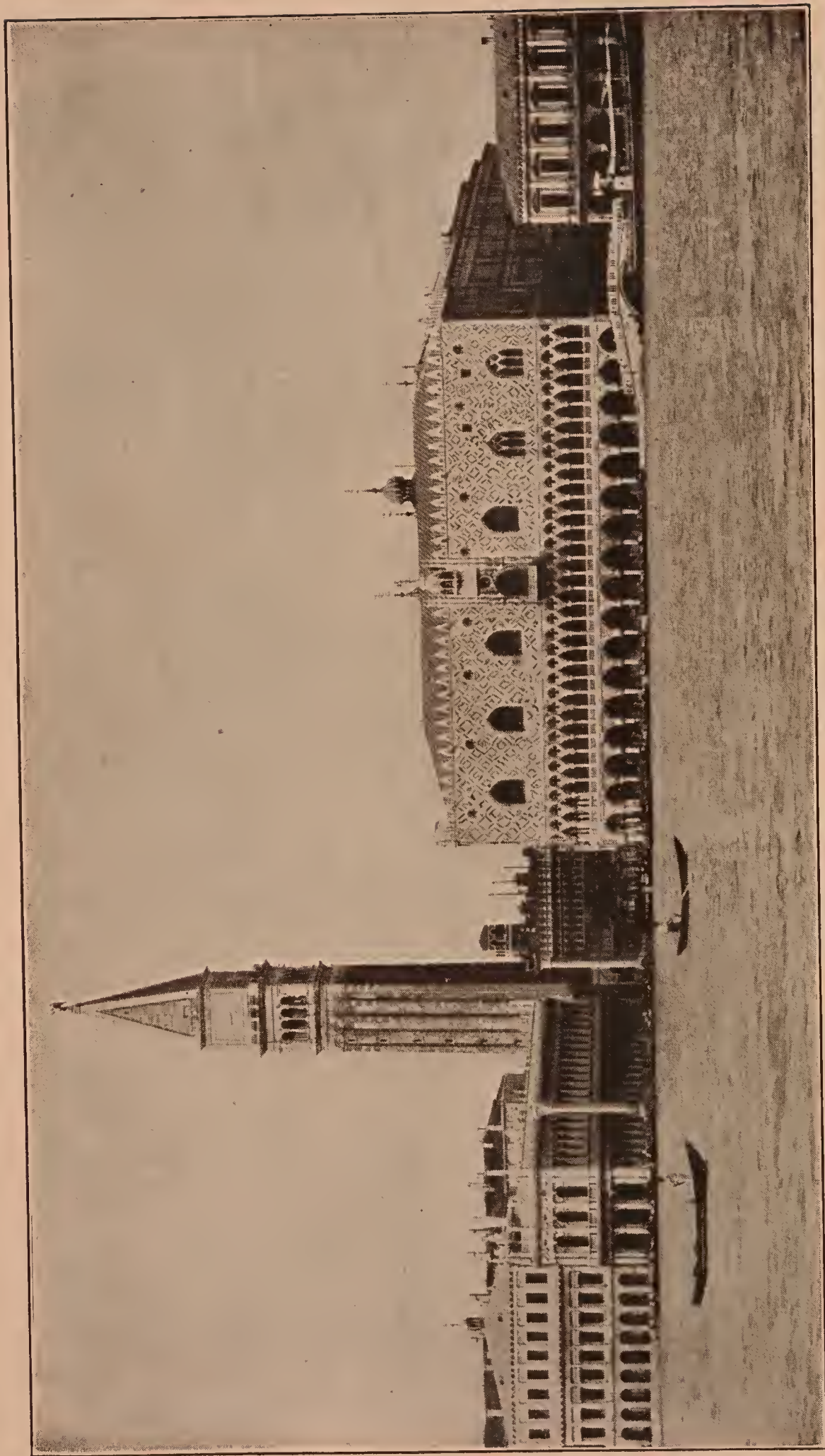
great banks, with numerous branches outside of Italy. The Florentines combined with their commercial spirit a remarkable taste for art and literature. Their city, whose population never exceeded seventy thousand, gave birth to some of the most illustrious poets, prose writers, architects, sculptors, and painters of medieval and early modern times (§ 193). It was the Athens of Italy.

Genoa, located on the gulf of the same name, possesses a



CATHEDRAL SQUARE, PISA

The three buildings in the piazza of Pisa form one of the most interesting architectural groups in Italy. The baptistery, completed in 1278, is a circular structure, 100 feet in diameter and covered with a high dome. The cathedral (*duomo*) was consecrated in 1118. The finest part of the building is the west front with its four open arcades. The campanile, or bell tower, reaches a height of 179 feet. Owing to the sinking of the foundations, it leans from the perpendicular to a striking extent (now about 16½ feet).



CAMPANILE AND DOGE'S PALACE, VENICE

The famous Campanile or bell tower of St. Mark's Cathedral collapsed in 1902. A new tower, faithfully copying the old monument, was completed nine years later. The Doge's Palace, a magnificent structure of brick and marble, is especially remarkable for the graceful arched colonnades forming the two lower stories. The blank walls of the upper story are broken by a few large and richly ornamented windows.

safe and spacious harbor. During the era of the Crusades the city enjoyed a larger trade on both the Mediterranean and the Atlantic. After the fall of the Latin Empire of Constantinople (§ 158) the Genoese almost monopolized Oriental commerce along the Black Sea route. The closing of this route by the Ottoman Turks was a heavy blow to their prosperity, which also suffered from the active competition of Venice.

Venice
Genoa

Venice, almost alone among Italian cities, was not of Roman origin. Its beginning is traced back to the period of barbarian inroads, when fugitives from the main-land sought a new home on the islands at the head of the Adriatic. These islands, which lie about five miles from the coast, are protected from the outer sea by a long sand bar. They are little more than mud-banks, barely rising above the shallow water of the lagoons. The oozy soil afforded no support for buildings, except when strengthened by piles; there was scarcely any land fit for farming or cattle-raising; and the only drinking water had to be stored from the rainfall. Yet on this unpromising site arose one of the most splendid of European cities.

Situation of Venice

The early inhabitants of Venice got their living from the sale of sea salt and fish, two commodities for which a constant demand existed in the Middle Ages. Large quantities of salt were needed for preserving meat in the winter months, while fish was eaten by all Christians on the numerous fast days and in Lent. The Venetians exchanged these commodities for the productions of the mainland and so built up a thriving trade. The Crusades greatly increased the wealth of Venice, for she provided the ships in which troops and supplies went to the Holy Land and she secured the largest share of the new eastern trade. Venice thus became the emporium of the Mediterranean.

Venetian commerce

Venetian possessions

Venice used the crusading movement for her political advantage. The capture of Constantinople in the Fourth Crusade (§ 158) extended her control over southern Greece, Crete, Rhodes, Cyprus, and many

smaller islands in the eastern Mediterranean. She also had possessions upon the Italian mainland and along the Adriatic coast.¹

The imperial power of Venice was celebrated by the annual ceremony of the "wedding of the sea." The doge (duke), or chief magistrate, standing in the bow of the State barge, cast a ring of gold into the Adriatic with the proud words, "We have wedded thee, O sea, in token of our rightful and perpetual dominion."

The visitor to modern Venice can still gain a good impression of what the city must have looked like during the later Middle Ages, when ships of every nation crowded its quays and strangers of every country thronged its squares or sped in light gondolas over the canals which take the place of streets. The main highway is the Grand Canal, nearly two miles long and lined with palaces and churches. The Grand Canal leads to St. Mark's Cathedral, brilliant with mosaic pictures, the Campanile, or bell tower, and the Doge's Palace. The "Bridge of Sighs" connects the ducal palace with the State prisons. The Rialto in the business heart of Venice is another famous bridge. These are only a few of the historic and beautiful buildings of the island city.

"Once did she hold the gorgeous East in fee
And was the safeguard of the West; the worth
Of Venice did not fall below her birth,
Venice, the eldest child of liberty."

182. GERMAN CITIES: THE HANSEATIC LEAGUE

The important trade routes from Venice and Genoa through the Alpine passes into the valleys of the Rhine and Danube were responsible for the prosperity of many fine cities in southern and central Germany. Among them

¹ See the map, page 497.

were Augsburg, which rivaled Florence as a financial center, Nuremberg, famous for artistic metal work, Ulm, Strasbourg, and Cologne. The feeble rule of the German kings compelled the cities to form several confederacies for the purpose of resisting the extortionate tolls and downright robberies of the feudal lords who were so numerous in Germany.

Cities of southern and central Germany

It was the Baltic commerce which brought the cities of northern Germany into a firm union. The Baltic region provided large quantities of dried and salted fish, especially herring, wax candles for church services, skins, tallow, and lumber. Furs were also in great demand. Every one wore them indoors during the winter because of the poorly heated houses. The German cities which shared in this commerce early formed a league (*hansa*) for protection against pirates and feudal lords.

Cities of northern Germany

The Hanseatic League seems to have begun with an alliance of Hamburg and Lübeck to safeguard the traffic on the Elbe. The growth of the league was rapid. At the period of its greatest power, there were upwards of eighty Hanseatic cities along the Baltic coast and in the inland districts of northern Germany.¹

Hanseatic League

The commercial importance of the league extended far beyond the borders of Germany. Its trading posts, or "factories," at Bergen in Norway and Novgorod in Russia controlled the export trade of those two countries. Similar establishments existed at London, on the Thames just above London Bridge, and at Bruges in Flanders. Each factory served as a fortress where merchants could be safe from attack, as a storehouse for goods, and as a general market.

Hanseatic "factories"

The Hanseatic League ruled over the Baltic Sea very much as Venice ruled over the Adriatic. In spite of its monopolistic tendencies, so opposed to the spirit of free intercourse between nations, the league did much useful work by suppressing piracy and by en-

Influence of the Hanseatic League

¹ See the map, page 545.

couraging the art of navigation. The Hanseatic merchants were also pioneers in the half-barbarous lands of northern and eastern Europe, where they founded towns, fostered industry, and introduced comforts and luxuries previously unknown.

The league finally lost its monopoly of the Baltic trade. Moreover, the Baltic, like the Mediterranean, sank to minor importance as a commercial center, after the Portuguese had discovered the sea route to India and the Spaniards had opened up the New World. City after city gradually withdrew from the league, till only Hamburg, Lübeck, and Bremen remained. They are still called free and independent cities, though they are now included in the German Republic.

Decline of the
Hanseatic
League

importance as a commercial center, after the Portuguese had discovered the sea route to India and the Spaniards had opened up the New

World. City after city gradually withdrew from the league, till only Hamburg, Lübeck, and Bremen remained. They are still called free and independent cities, though they are now included in the German Republic.

183. THE CITIES OF FLANDERS

The Netherlands, or "Low Countries," now divided between Holland and Belgium, consisted in the Middle Ages of a number of feudal states. These were nominally under the control of German and French kings, but were really quite independent. Among them was the county of Flanders. It included the coast region from Calais to the mouth of the Scheldt, as well as a considerable district in what is now northwestern France. The inhabitants of Flanders were partly of Germanic extraction (the Flemings) and partly akin to the French (the Walloons).

Flanders enjoyed a good situation for commerce. It formed a convenient stopping place for merchants who went by sea between the Mediterranean and the Baltic, while important land routes led thither from all parts of western Europe. Flanders was also an industrial center. Its middle classes early discovered the fact that by devotion to manufacturing even a small and sterile region may become rich and populous.

Flanders as a
commercial
and industrial
center

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The leading industry of Flanders was weaving. England in the Middle Ages raised great flocks of sheep, but lacked

skilled workmen to manufacture the wool into fine cloth. She exported it, therefore, to Flanders. A medieval writer declared that the whole world was clothed in English wool manufactured by the Flemings. The taxes that were laid on the export of wool helped to pay the expenses of English kings in their wars with the Welsh, the Scotch, and the Irish. The wool trade also made Flanders the ally of England in the Hundred Years' War (§ 172).

Three Flemish cities were especially important. Bruges was the mart where the trade of southern Europe, in the hands of the Venetians, and the trade of northern Europe, in the hands of Hanseatic merchants, came together. Ghent and Ypres were scarcely less prosperous. When these cities declined in wealth, Antwerp became the commercial metropolis of the Netherlands.

The great cities of Flanders, Germany, and Italy, not to speak of those in France, Spain, and England, were much more than centers of trade, industry, and finance. Learning and art also flourished within their walls to an extent which had never been possible in earlier

Flemish
wool trade

Bruges,
Ghent, and
Ypres



BELFRY OF BRUGES

Bruges, the capital of West Flanders, contains many fine monuments of the Middle Ages. Among these is the belfry, which rises in the center of the façade of the market hall. It dates from the end of the thirteenth century. Its height is 352 feet. The belfry consists of three stories, the two lower ones square, and the upper one, octagonal.

The cities
and
civilization

times, when rural life prevailed throughout western Europe. We shall now see what the cities of the later Middle Ages contributed to civilization.

FOR EXPLANATION

civic charter	octroi	Hanseatic League
Third Estate	just price	Low Countries
curfew	usury	Flanders
merchant guild	Milan	Flemings
craft guild	Pisa	Walloons
apprentice	Genoa	Bruges
journeyman	Augsburg	Ghent
master	Nuremberg	Ypres

FOR DISCUSSION

1. Why does an American city have a charter? Where is it obtained? What privileges does it confer?
2. Who comprised the Third Estate in the Middle Ages? What class corresponds to it at the present time?
3. Why has the medieval city been called the "birthplace of modern democracy"?
4. Compare the merchant guild with the modern chamber of commerce, and craft guilds with modern trade unions.
5. Why was there no antagonism between labor and capital under the guild system?
6. Compare the medieval abhorrence of "engrossing" with the modern idea that "combinations in restraint of trade" are wrong.
7. Why were fairs a necessity in the Middle Ages? Why are they not so useful now?
8. Compare a medieval fair with a modern exposition.
9. What would be the effect on trade within an American state if tolls were levied on the border of every county?
10. What is meant by a "robber baron"?
11. How did the names *chinaware*, *japanned ware*, and *cashmere* shawls originate?
12. Why was the purchasing power of money much greater in the Middle Ages than it is now?
13. How is it easy to evade laws forbidding usury? Does your state have a usury law?
14. Show that Venice in medieval times was the seaport nearest the heart of commercial Europe.

15. Compare the Venetian and Athenian sea-empires in respect to (a) extent, (b) duration, and (c) commercial policy.
16. Why was Venice called the "bride of the sea"?
17. "In the history of Europe, Venice ranks in importance with Paris and London." Explain this statement.

FOR FURTHER STUDY

1. Make a list of ten English surnames which are derived from the names of various occupations.
2. Trace the principal land and water routes between Europe and Asia during the Middle Ages (map, page 493).
3. Locate the Italian, German, and Flemish cities mentioned in this chapter (map, page 545).
4. Give the derivation and present meaning of the English words *mayor*, *alderman*, *guild*, *apprentice*, and *usury*.
5. Look up in an encyclopedia the legend of the "Wandering Jew." How does it illustrate the medieval attitude toward Jews?
6. Prepare an oral report on modern Venice. If possible, show pictures of the more notable buildings there.



JACOB FUGGER

After a wood engraving. This merchant prince, a contemporary of Columbus, lived at Augsburg in Germany, where he amassed an enormous fortune,

CHAPTER XXIV

LIFE AND THOUGHT DURING THE MIDDLE AGES

The highest medieval achievements are the fruit of deep reflection, of persevering and concentrated effort, of a self forgetting self in the service of humanity and God. In other words, they spring from the soil, and have ripened in the atmosphere, of a civilized society.

— H. W. C. DAVIS

184. NATIONAL LANGUAGES

LATIN continued to be an international language throughout the Middle Ages. The Roman Church used it for all official documents. Prayers were recited, hymns were sung, and sometimes sermons were preached in Latin. It was also the language of men of culture everywhere in western Christendom. University professors lectured in Latin, students spoke Latin, lawyers addressed judges in Latin, and the merchants in different countries wrote Latin letters to one another. All learned books were composed in Latin until the close of the sixteenth century. This practice has not yet been entirely abandoned by scholars.

Latin as an
international
language

Each European country during the Middle Ages had also its own national tongue. The so-called Romance languages (§ 88), including modern French, Italian, Spanish, Portuguese, and Rumanian, were derived from the Latin spoken by the Romanized inhabitants of the lands now known as France, Italy, Spain, Portugal, and Rumania. Their colloquial Latin naturally lacked the elegance of the literary Latin used by Cæsar, Cicero, and other ancient authors. The difference between the written and spoken forms of the language became still more marked from

Romance
languages

the fifth century onward, in consequence of the barbarian invasions. The result was the formation of new languages, related to, yet different from, the old classical Latin in pronunciation, grammar, and vocabulary.

The French language originated from the popular Latin of the Gallo-Romans in the north of France, particularly in the region about Paris. The unification of the French kingdom under Hugh Capet and his successors gradually extended the speech of northern France over the entire country. Modern French contains scarcely a thousand words introduced by the Germanic invaders of Gaul, while the words of Celtic origin are even fewer in number. The language, therefore, is almost entirely of Latin derivation.

The Germanic peoples who remained outside what had been the limits of the Roman world continued to use their native tongues during the Middle Ages. Thus arose modern German, Dutch, Flemish, and the various Scandinavian languages (Danish, Norwegian, Swedish, and Icelandic). All these languages in their earliest known forms show unmistakable traces of a common origin.

Britain was the only Roman province in the west of Europe where a Teutonic language took root and maintained itself.

Here the rough, guttural speech of the Anglo-Saxons completely drove out the popular Latin. Anglo-Saxon, in course of time, underwent various changes. Christian missionaries introduced many new Latin terms for church offices, services, and observances. The Danes, besides contributing some place-names, gave us that most useful word *are*, and also the habit of using *to* before an infinitive. The coming of the Normans deeply affected Anglo-Saxon. Norman-French influence helped to make the language simpler by ridding it of the cumbersome declensions and conjugations which it had in common with all Teutonic tongues. Many new Norman-French words also crept in when the hostility of the English people toward their conquerors disappeared.

Anglo-Saxon, by the middle of the thirteenth century, had so far developed that it might then be called English. In the poems of Geoffrey Chaucer (about 1340–1400), especially in his *Canterbury Tales*, English wears quite a modern aspect, though the reader is often troubled by the old spelling and by certain words not now in use. The changes in the grammar of English have been so few since the end of the fifteenth century that any Englishman of ordinary education can read without much difficulty a book written more than four hundred years ago. English has been, and still is, hospitable to new words, so that its vocabulary has grown very fast by the adoption of terms from Latin, French, and other languages. These have immensely increased the expressiveness of English, while giving it a position midway between the very different Romance and Teutonic languages.

185. NATIONAL LITERATURES

Medieval literature includes some notable productions. Many beautiful hymns were composed in Latin. A number of them have been translated into English, such as the familiar “Jerusalem the Golden.” Latin hymns made use of rhyme, then something of a novelty, and thus helped to popularize this poetic device.

A pleasant glimpse of gay society is afforded by the songs of the troubadours. These professional poets flourished in the south of France, but many of them traveled from court to court in other countries. Their verses, composed in the Provençal language, which is closely related to French, were always sung to the accompaniment of some musical instrument. Romantic love and deeds of chivalry were the two themes which most inspired the troubadours. They, too, took up the use of rhyme, using it so skillfully as to become the teachers of Europe in lyric poetry.

Northern France gave birth to epic or narrative poems,

describing the exploits of mythical heroes or historic kings. Such poems enjoyed high esteem in aristocratic circles and penetrated all countries where feudalism prevailed. Many of the French epics dealt with Charlemagne and his reign. The oldest and at the same time the finest of them is the *Song of Roland*. The poem centers around Roland, one of the twelve peers of France. When leading the rear guard of Charlemagne's army out of Spain, Roland is suddenly attacked in the Pass of Roncesvalles



ROLAND AT RONCESVALLES

From a thirteenth-century window of stained glass in Chartres Cathedral. At the right, Roland sounding his horn; at the left, Roland endeavoring to break his sword Durendal.

by the treacherous Moors. He slays the enemy in heaps with his good sword, and only after nearly all the Franks have perished sounds his magic horn to summon aid. Charlemagne, fifteen leagues distant, hears its notes and returns quickly. Before help arrives, Roland has fallen. He dies on the field of battle, with his face to the foe, and a prayer on his lips that "sweet France" may never be dishonored. This stirring poem appealed strongly to the martial Normans. A medieval chronicler relates that just before the battle of Hastings (§ 126) a Norman minstrel rode out between the lines, tossing his sword in air and catching it again, as he chanted the song "of Roland and of Charlemagne, of Oliver and many a brave vassal who lost his life at Roncesvalles."

King Arthur and the Knights of the Round Table were also important figures in medieval legend. Arthur was said to have reigned in Britain early in the sixth century and to have fought against the Anglo-Saxons. Whether he ever lived or not we do not know. This Celtic king stands forth in the Arthurian romances as the model

Arthurian romances

knight, the ideal of noble chivalry. Sir Thomas Malory's *Morte d'Arthur*, one of the first books to be printed in England, contains many of the narratives from which Tennyson, in his *Idylls of the King*, and other modern poets have drawn their inspiration.

The greatest epic composed in Germany during the Middle Ages was the *Nibelungenlied* ("Song of the Nibelungs"). It centers about the hero Siegfried, a figure of "Nibelungenlied" story and not of history. He had slain the two kings of the Nibelungs and had seized their treasure, together with the magic cloud-cloak which rendered its wearer invisible to human eyes. He had also killed a dragon and by bathing in its blood had become invulnerable, except in one place where a linden leaf touched his body. Siegfried marries Kriemhild, a beautiful Burgundian princess, and with her lives most happily. A curse attached to the Nibelung treasure, however, and Siegfried's enemy, the "grim Hagen," treacherously slays him by a spear thrust in the one spot where he could be hurt. Many years afterward his wife takes bloody vengeance on Hagen and the Burgundians for her husband's death. The name of the poet who compiled and probably wrote much of the *Nibelungenlied* remains unknown, but his work has a place among German classics.

No account of medieval literature ought to omit a reference to *Reynard the Fox*. This is a long poem, first written in Latin, and then turned into the chief languages of Europe. The characters are animals: Reynard, cunning and audacious, who outwits all his foes; Chanticleer the Cock; Bruin the Bear; Isengrim the Wolf; and many others. They are animals in name only. We see them worship like Christians, go to Mass, ride on horseback, debate in councils, and amuse themselves with hawking and hunting. Satire often creeps in, as when the villainous Fox confesses his sins to the Badger or vows that he will go to the Holy Land on a pilgrimage. The special interest of this work lies in the fact that it expressed the feelings of the common people, groaning under the oppression of feudal lords.

The same democratic spirit breathes in the old English ballads of the outlaw Robin Hood. He is said to have flourished



ROBIN HOOD

After a picture in an eighteenth-century pamphlet.

in the second half of the twelfth century, when Henry II and Richard the Lion-hearted reigned over England. Robin Hood, with his merry men, leads an adventurous life in Sherwood Forest, engaging in feats of strength and hunting the king's tall deer. Bishops, sheriffs, and gamekeepers are his only enemies. He has the greatest pity for the common people, and robs the rich to give to the poor. Courtesy, generosity, and

love of fair play are some of the characteristics which made him a popular hero. If King Arthur was the ideal knight, Robin Hood was the ideal yeoman. The ballads about him were sung by country folk for hundreds of years.

186. ARCHITECTURE: THE CATHEDRALS

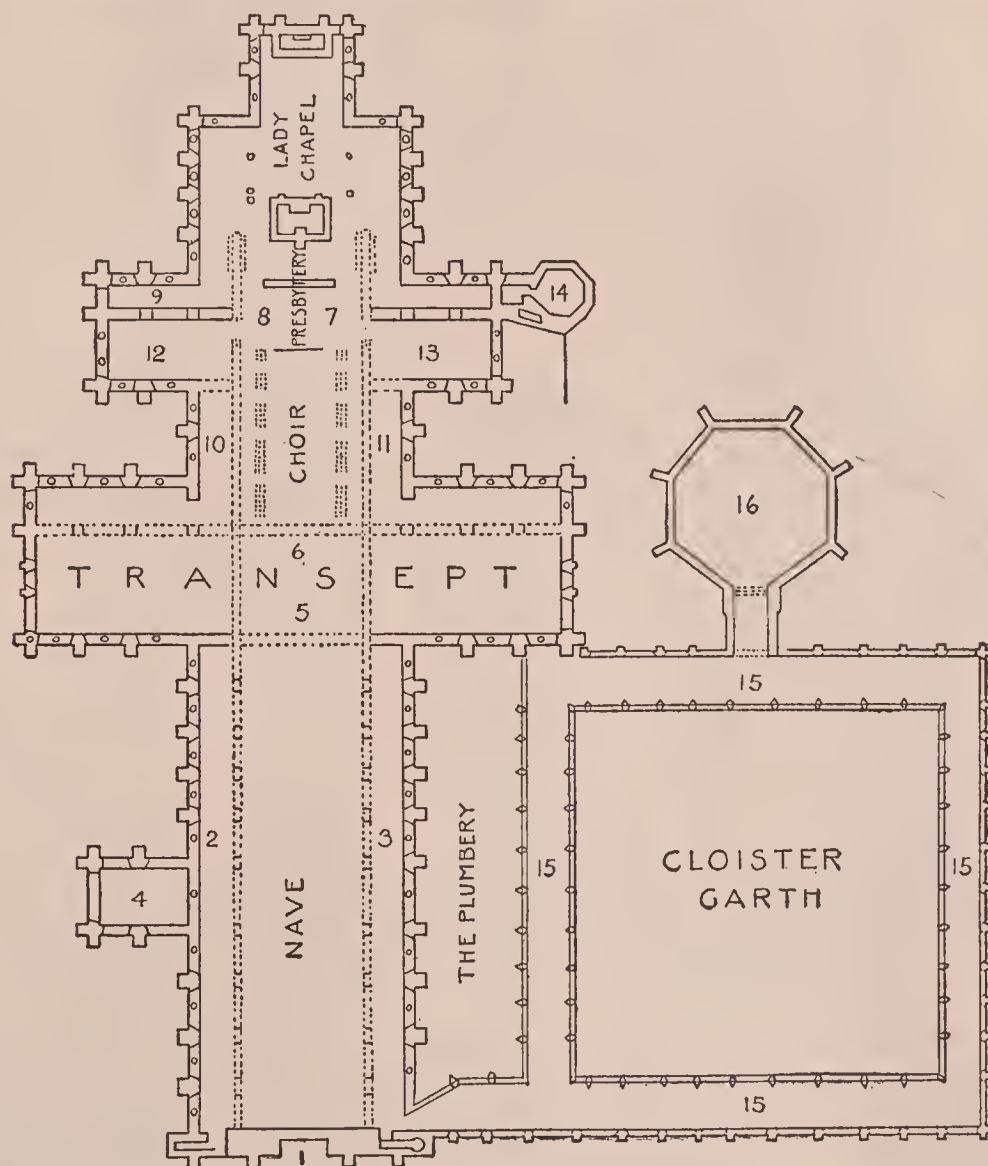
Architecture made little advance in western Europe for several centuries after the barbarian invasions, except in Italy, which was subject to Byzantine influence, and in Spain, which was a center of Arabic culture. The architectural revival dates from the time of Charlemagne, with the adoption of a style of building called Romanesque, because it went back to Roman principles of construction (§ 99). Romanesque architecture arose in northern Italy and southern France and gradually spread to other European countries. It was followed by Gothic architecture, which prevailed during the later Middle Ages.

The church of the early Christians seems to have been modeled upon the Roman basilica (§ 99), with its arrangement of nave and aisles, its semicircular recess (apse) at one end, and its flat roof supported by

Two archi-
tectural styles

Romanesque
style

columns. The Romanesque church¹ departed from the basilican plan by the introduction of transepts, thus giving the building the form of a Latin cross. A dome, which might be covered by a pointed roof, was generally raised over the junction of the nave and transepts. The apse was also enlarged to form the choir, a place reserved for the clergy.



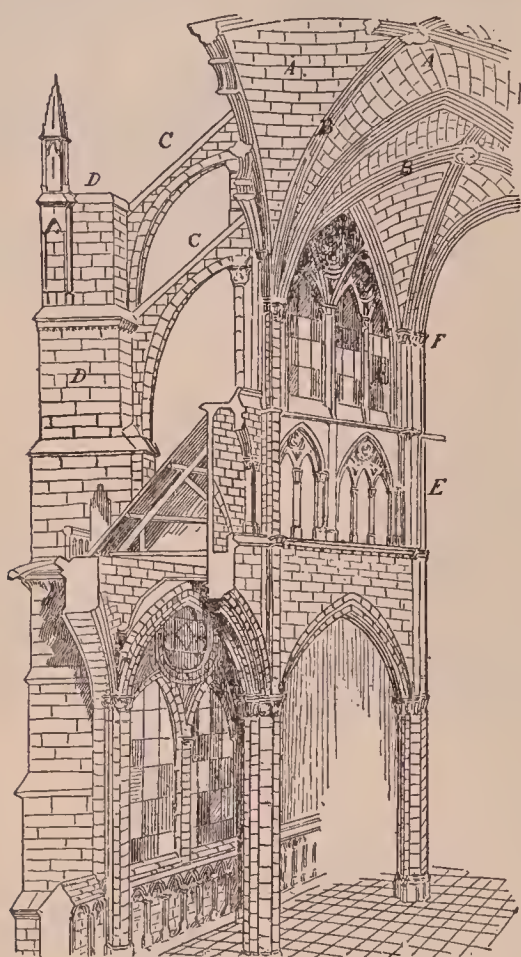
PLAN OF SALISBURY CATHEDRAL, ENGLAND

1 Principal west doorway; 2, 3 aisles of nave; 4 north porch; 5 tower; 6, 6 pulpits; 7 throne; 8 altar; 9 font; 10, 11 choir aisles; 12, 13 east or choir transept; 14 sacristy; 15 cloister; 16 chapter house.

The Romanesque church further differed from a basilica in the use of vaulting to take the place of a flat ceiling. The Romans had constructed their vaulted roofs and domes in concrete, which forms a rigid mass and rests securely upon

¹ See the plate facing page 548.

the walls like the lid of a box. Medieval architects, however, built in stone, which exerts an outward thrust and tends to force the walls apart. Consequently, they were obliged to make the walls very thick and to strengthen them by piers, or buttresses, on the outside of the edifice. It was also necessary to reduce the width of the vaulted spaces. The vaulting, windows, and doorways had the form of the round arch, that is, a semicircle, as in the ancient Roman monuments.



CROSS SECTION OF AMIENS CATHEDRAL

A, vaulting; B, ribs; C, flying buttresses; D, buttresses; E, low windows; F, clerestory.

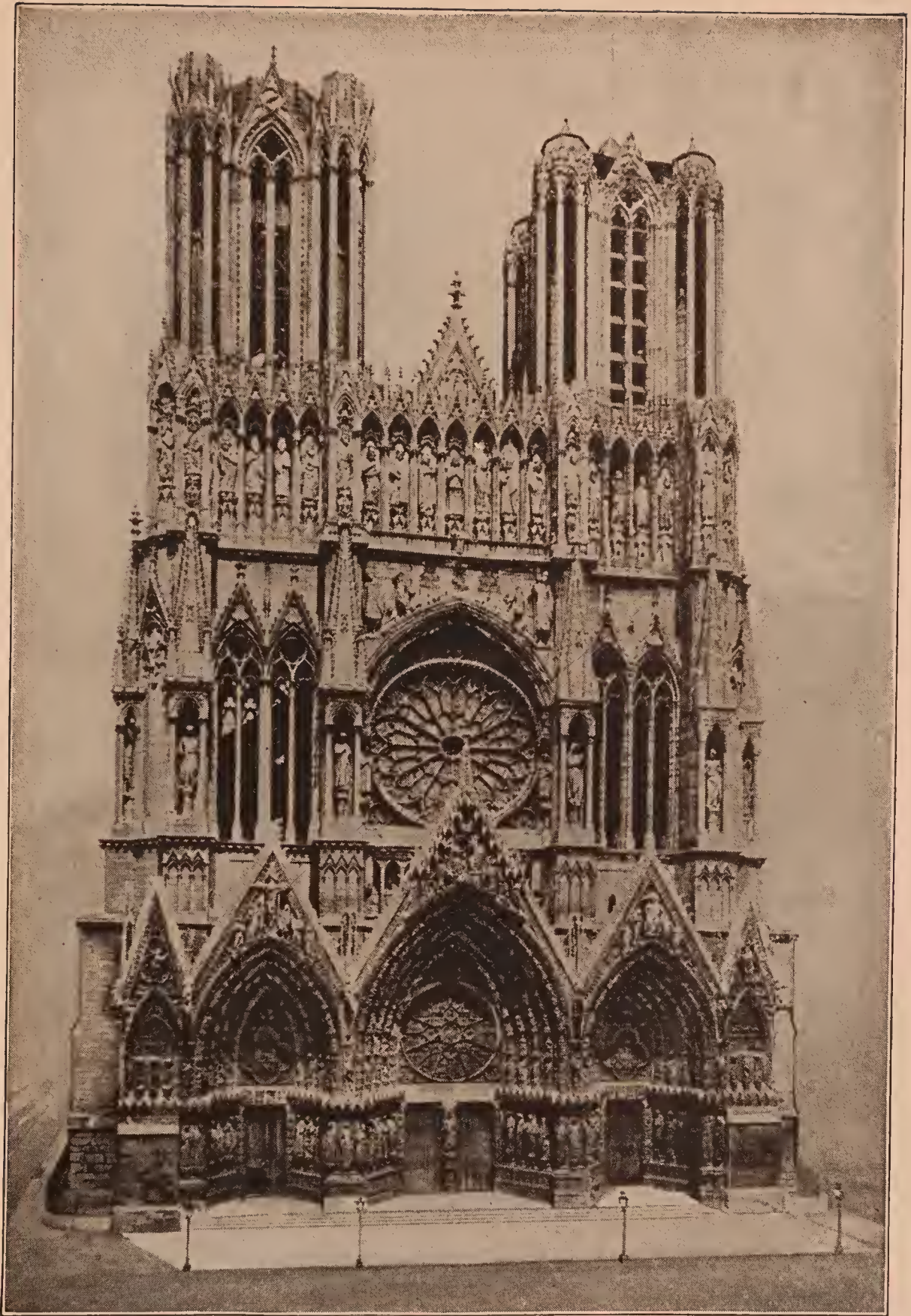
classical as barbarous. They believed it to be an invention of the barbarian Goths, and so they called it Gothic.

The Gothic style formed a natural development from Romanesque. The architects of a Gothic church wished to retain the vaulted ceiling, but at the same time to do away with thick, solid walls, which had so little window space as to leave the interior of the building dark and gloomy. They solved this

Ribbed vaulting and the flying buttress

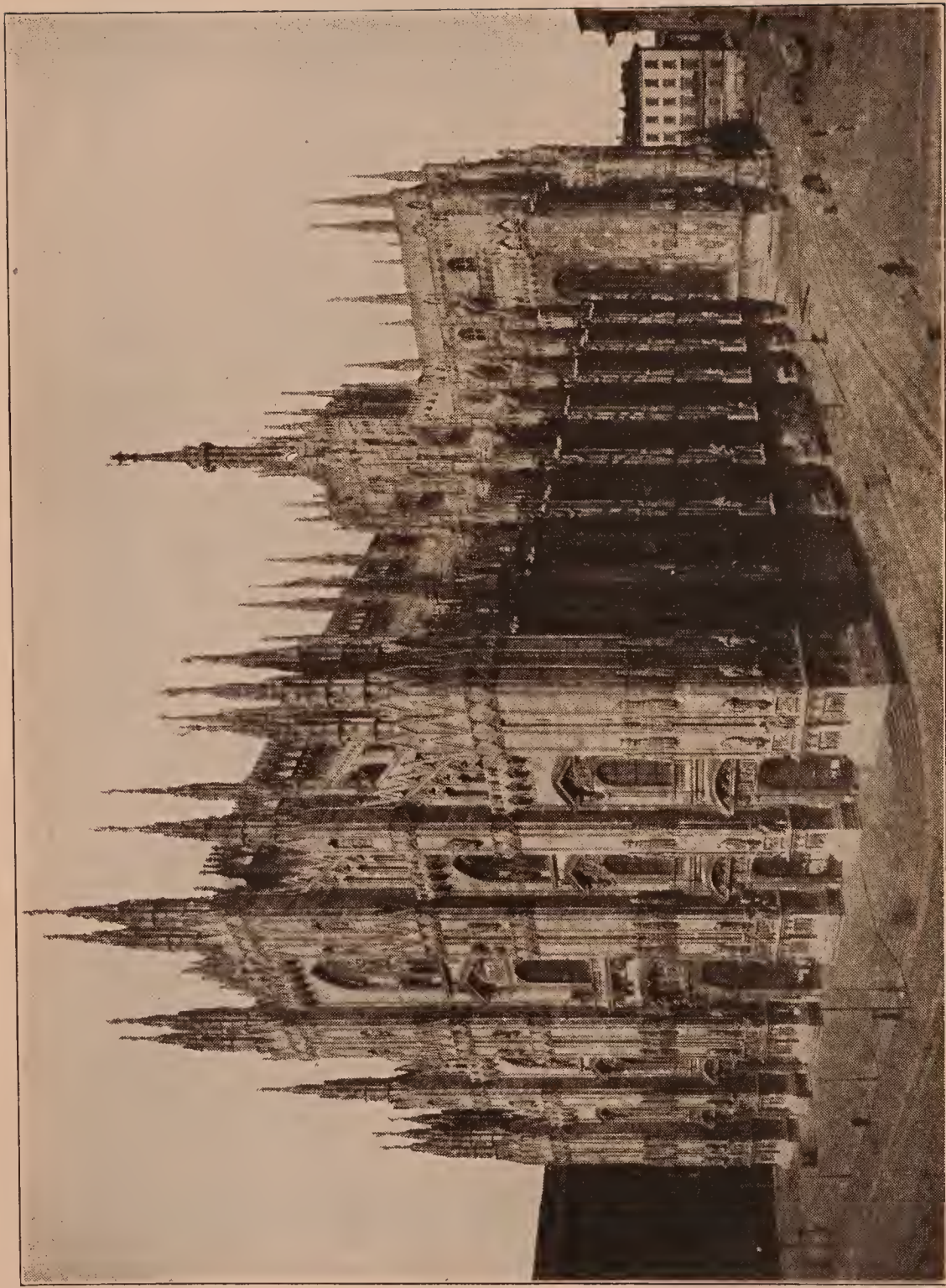
Gothic style

Gothic architecture arose in France, in the country around Paris, at a time when the French kingdom was taking the lead in European affairs. The style spread to England, Germany, the Netherlands, and even to southern Europe. As an old chronicler wrote, "It was as if the whole world had thrown off the rags of its ancient time, and had arrayed itself in the white robes of the churches." The term "Gothic" was applied to this style by writers of the sixteenth and seventeenth centuries, who regarded everything non-



REIMS CATHEDRAL

The cathedral of Notre Dame at Reims in northwestern France stands on the site where Clovis was baptized by St. Remi. Here most of the French kings were consecrated with holy oil by the archbishops of Reims. Except the west front, which was built in the fourteenth century, the cathedral was completed by the end of the thirteenth century. The towers, 267 feet high, were originally designed to reach 394 feet. The façade, with its three arched portals, exquisite rose window, and "gallery of the kings," is justly celebrated. The cathedral — walls, roof, statues, and windows — was terribly damaged by the German bombardment during the late war



MILAN CATHEDRAL

This cathedral, which is surpassed in size among European churches only by St. Peter's at Rome and the Cathedral of Seville, was begun in 1386 and was not entirely completed for more than four centuries thereafter. The material is brick cased in marble. The many flying buttresses, the countless pinnacles surmounted by statues, and the vast and splendid windows all stamp the building as essentially Northern Gothic in architectural style.

problem, in the first place, by using a great number of stone ribs, which gathered up the weight of the ceiling and rested on pillars. Ribbed vaulting made possible higher ceilings, spanning wider areas, than in Romanesque churches. In the second place, the pillars supporting the ribs were themselves connected by means of flying buttresses with stout piers of masonry outside the walls of the church. These walls, relieved from the pressure of the ceiling, now became a mere screen to keep out the weather. They could be built of light materials and opened up with high, wide windows.

Gothic builders also made use of the pointed arch. It was not Christian in origin, for it had long been known to the Arabs in the Near East and the Moslem conquerors of Sicily. The semicircular or round arch can be only half as high as it is wide, but the pointed arch may vary greatly in its proportions. The use of this device enabled the Gothic builder to bridge over different widths at any required height. It is also lighter and more graceful than the round arch.

The labors of the Gothic architect were admirably seconded by those of other artists. The sculptor cut figures of men, animals, and plants in the utmost profusion. The painter covered vacant wall spaces with brilliant mosaics and frescoes. The wood carver made exquisite choir stalls, pulpits, altars, and screens. Master workmen filled the stone tracery of the windows with stained glass unequalled in coloring by the finest modern work.



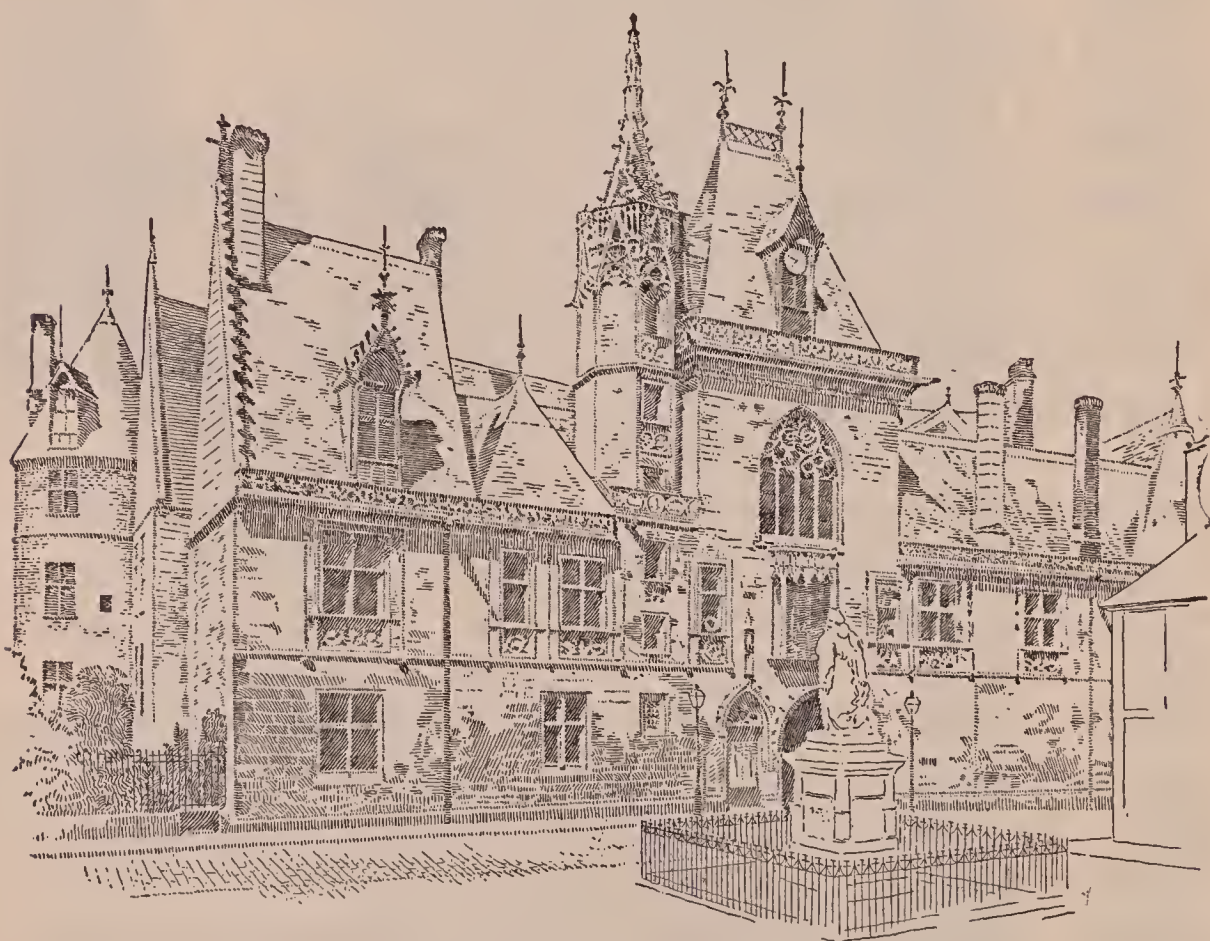
GARGOYLES ON THE CATHEDRAL OF NOTRE DAME, PARIS

Strange, grotesque figures and faces of stone, used as ornaments on Gothic buildings and as spouts to carry off rain water. They represent beasts, demons, and other creations of medieval fancy.

Some rigorous churchmen condemned the expense of these magnificent structures, but most men found in their beauty sufficient justification.

The Gothic cathedral perfectly expressed the religious spirit of the Middle Ages. For its erection kings and nobles offered costly gifts. The common people, when they had no money to give, contributed their labor, each man doing what he could to carry upward the walls and towers and to perfect every part of God's

The cathedral
as a religious
edifice



HOUSE OF JACQUES CŒUR, BOURGES

Jacques Cœur, born about 1400, was one of the great financiers and merchants of his day and an organizer of French commerce. His house at Bourges is an admirable example of Gothic domestic architecture.

dwelling. The interior of such a cathedral, with its vast nave rising in swelling arches to the vaulted roof, its clustered columns, its glowing windows, and infinite variety of ornamentation, forms the most awe-inspiring sanctuary ever raised by man.

Gothic architecture, though at first confined to churches, came to be used for other buildings. Monuments of the secular Gothic include beautiful town halls, guild halls, markets, and charming private houses. The cathedral remained, however, the finest expression of the Gothic style.

187. EDUCATION: THE UNIVERSITIES

The educational system of the early Middle Ages was based on monastic and cathedral schools, where boys were trained to become monks or priests. Such schools had been created or restored by Charlemagne (§ 117). The teaching, which lay entirely in the hands of the clergy, was elementary in character. Pupils learned enough Latin grammar to read religious books, if not always to understand them, and enough music to follow the services of the Church. They also studied arithmetic by means of the awkward Roman notation and geometry in Euclid's propositions, received a smattering of astronomy, and sometimes gained a little knowledge of such subjects as geography, law, and philosophy. Besides these monastic and cathedral schools, others were maintained by the guilds and by private benefactors.

There are about fifty European universities dating from the later Middle Ages. They arose, as it were, spontaneously. Western Europe in the eleventh and twelfth centuries felt the thrill of a great intellectual revival. It was stimulated by intercourse with the highly cultivated Arabs in Spain, Sicily, and the Near East, and with the Greek scholars of Constantinople during the Crusades. The desire for instruction became so general that elementary schools could not satisfy it. Other schools were then opened in the cities, and to them flocked eager learners from every quarter.

How easily a university might grow up about the personality of some eminent teacher is shown by the career of

Abélard. The eldest son of a noble family in Brittany, Abélard would naturally have entered upon a military career, but he chose instead the life of a scholar and the contests of debate. He came to Paris and attended the lectures given by a master of the cathedral school of Notre Dame. Abélard himself soon set up as a lecturer. Few teachers have ever attracted so large and so devoted a following. His lecture room under the shadow of the great cathedral was filled with a crowd of youths and men drawn from all countries.

Peter Abélard, 1079-1142

The fame of Abélard led to an increase of masters and students at Paris and so paved the way for the establishment of the university there, later in the twelfth century. Paris soon became such a center of learning, particularly in theology and philosophy, that a medieval writer referred to it as "the mill where the world's corn is ground, and the hearth where its bread is baked." The University of Paris, in the time of its greatest prosperity, had over five thousand students. It furnished the model for Oxford University in England, as well as for the learned institutions of Scotland, Denmark, Sweden, and Germany.

The institutions of learning in southern Europe were modeled, more or less, upon the University of Bologna. At this Italian city a celebrated teacher named Irnerius gathered about him thousands of pupils for the study of the *Corpus Juris Civilis*, the code of Justinian (§ 161). The university developed out of his law school. Bologna was the center from which the Roman system of jurisprudence made its way into France, Germany, and other Continental countries.

The word "university" meant at first simply a union or association. All artisans in the Middle Ages belonged to guilds, and when masters and pupils associated themselves for teaching and study they naturally copied the guild form. After passing his preliminary examinations, a student (apprentice) became a "bachelor of arts" (journeyman) and might teach certain elementary

Degrees

subjects to those beneath him. Upon the completion of the full course — usually six years in length — the bachelor took his final examinations and, if successful, received the coveted degree of “master of arts.” Many students, of course, never took a degree at all.

The members of a university usually lived in a number of colleges. These seem to have been at first little more than lodging houses, where poor students were cared for at the expense of some benefactor. As the colleges increased in wealth, through the gifts made to them, they became centers of instruction under the direction of masters. At Oxford and Cambridge, where the collegiate system has been retained to the present time, each college possesses separate buildings and enjoys the privilege of self-government.

The subjects of instruction in a university were grouped under the four faculties of arts, theology, law, and medicine. The first-named faculty taught the “seven liberal arts”; that is, grammar, rhetoric, logic, arithmetic, music, geometry, and astronomy. Theology, law, and medicine then, as now, were professional subjects, taken up after the completion of the arts course.

Owing to the constant movement of students from one university to another, each institution tended to specialize in one or more fields of learning. Thus, Paris came to be noted for theology; Montpellier, Padua, and Salerno for medicine; and Orléans, Bologna, and Salamanca for law.



A UNIVERSITY LECTURE

After a fifteenth-century manuscript in the British Museum.

Faculties

A university did not need an expensive collection of libraries, laboratories, and museums. The only necessary equipment consisted of lecture rooms for the professors. Not even benches or chairs were required, for students often sat on the straw-strewn floors. The high price of manuscripts compelled professors to give all instruction by lectures. This method of teaching is still used to some extent in modern universities.

The universities were under the protection of the Church, and those who attended them had some of the privileges of clergymen. Students did not pay taxes or serve as soldiers. They also enjoyed the right of trial in their own courts. This was an especially valuable privilege, for medieval scholars were constantly getting into trouble with the city authorities. The sober annals of many a university are relieved by tales of truly Homeric conflicts between Town and Gown. When the students were dissatisfied with their treatment in one place, it was always easy for them to go to another university. Sometimes masters and scholars made off in a body. Oxford seems to have owed its existence to a large migration of English students from Paris; Cambridge arose as the result of a migration from Oxford, and the University of Leipzig sprang from that of Prague in Bohemia.

188. SCHOLASTICISM

Theology formed the chief subject of instruction in most medieval universities. Nearly all the celebrated scholars of the age were theologians. They sought to arrange the doctrines of the Church in systematic and reasonable form, in order to answer those great questions concerning the nature of God and of the soul which have always occupied the human mind. It was therefore necessary to call in the aid of philosophy. The union of theology and philosophy produced what is known as scholasticism, the method of the school (Latin *schola*).



MAGDALEN COLLEGE AND BRIDGE, OXFORD

Magdalen is perhaps the most beautiful college in Oxford. The bell tower stands on High Street, the principal thoroughfare of Oxford, and adjoins Magdalen Bridge, built across the Cherwell. The tower was begun in 1492 and completed about thirteen years later.



MONT ST.-MICHEL, BRITTANY

Mont. St.-Michel is one of the most impressive monuments of France. The village, fortifications, and majestic abbey are built on a rocky islet, which is connected with the shore by a causeway. The reputed appearance of St. Michael on the mount caused it to become a resort of pilgrims during the Middle Ages, and in time it was crowded with monastic buildings. The central tower of the abbey church ends in a Gothic spire surmounted by a statue of St. Michael.

The philosophy on which the scholastics relied was chiefly that of Aristotle (§ 62). Christian Europe read him at first in Latin translations from the Arabic, but ver- Study of Aristotle sions were later made from Greek copies found in Constantinople and elsewhere in the Near East. This revival of Aristotle, though it broadened men's minds by acquainting them with the ideas of the greatest of Greek thinkers, had serious drawbacks. It discouraged rather than favored the search for new truth. Many scholastics were satisfied to appeal to Aristotle's authority, rather than take the trouble of finding out things for themselves. The story is told of a medieval student who, having detected spots in the sun, announced his discovery to a learned man. "My son," said the latter, "I have read Aristotle many times, and I assure you there is nothing of the kind mentioned by him. Be certain that the spots which you have seen are in your eyes and not in the sun."

There were many famous scholastics, or "schoolmen," but easily the foremost among them was the Italian monk, Thomas Aquinas. He taught at Paris, Cologne, St. Thomas Aquinas, 1227-1274 Rome, and Bologna, and became so celebrated for learning as to be known as the "Angelic Doctor." Though Aquinas died at an early age, he left behind him no less than eighteen folio volumes. His *Summa Theologiæ* ("Compendium of Theology"), as the name indicates, gathered up all that the Middle Ages believed of the relations between God and man. The Roman Church has placed him among her saints and still recommends the study of his writings as the foundation of all sound theology.

Most medieval universities did little to encourage original research. Law students memorized the code of Justinian. Medical students learned anatomy and physi- The scholastic method (369) ology from old Greek books, instead of in the dissecting room. Theologians went to the Bible, Christian authors, or Aristotle for the solution of all problems. Some of them liked to debate the most subtle questions; for instance, "Can God ever know more than He

knows that He knows?" Mental gymnastics of this sort furnished a good training in logic, but added nothing to the sum of human knowledge. Better methods of study developed when men began to substitute careful observation and experiment for speculation.

189. SCIENCE AND INVENTION

The twelfth and thirteenth centuries were marked by a healthy interest in science. Long encyclopedias, written in **Pure science** Latin, collected all available information about (370-371) the world. The study of physics, chemistry, and astronomy made conspicuous progress, partly as a result of the influence of Arabic scholars. Considerable work was



ROGER BACON

After a fifteenth-century manuscript in the Bodleian Library, Oxford.

also done in arithmetic and algebra, continuing the researches of the Arabs in these subjects. It was from this time that the "Arabic" numerals (§ 152), with their symbol for zero, began to displace finger counting and the abacus in Christian Europe.

We may take the Englishman, Roger Bacon, as a representative of this scientific

interest. He studied at Paris, where his attainments secured for him the title of the "Wonderful Doctor," and lectured at Oxford. At a period when Aristotle's influence was unbounded, Bacon turned away from theology and philosophy to mathematics and the sciences. No great discoveries were made by him, but it is interesting to read a passage in one of his works where some

Roger Bacon,
about 1214-
1294 (372)

Oxford. At a period when Aristotle's influence was unbounded, Bacon turned away from theology and philosophy to mathematics and the

modern inventions are distinctly foreseen. In time, he wrote, ships will be moved without rowers, and carriages will be propelled without animals to draw them. Machines for flying will also be constructed, "wherein a man sits revolving some engine by which artificial wings are made to beat the air like a flying bird." Even in Bacon's day it would seem that people had visions of steamboats, automobiles, and airplanes.

Various practical inventions, which were made in the later Middle Ages, include spectacles and magnifying glasses, later to be developed into the telescope and micro-^{Applied}scope; mechanical clocks, marking the passage ^{science}of time with fair accuracy; and mirrors of glass, replacing those of burnished metal. Two other inventions worked out at this period had an especially important effect on the course of civilization. The two were the mariner's compass and gunpowder.

The origin of the mariner's compass is uncertain. The Chinese have been credited with the discovery that a needle, when rubbed with a lodestone, has the myste-^{The mariner's}rious power of pointing to the north. The Arabs ^{compass}may have introduced this rude form of the compass among Mediterranean sailors. The instrument, improved by being balanced on a pivot so that it would not be affected by choppy seas, was first used by Europeans in the thirteenth century. It enabled sailors to find their bearings even in murky weather and on starless nights. The mariner's compass came to be of great aid in the long voyages of discovery which were undertaken during early modern times.

The compound of saltpeter, charcoal, and sulphur, known as gunpowder, seems to have been first used by the Chinese and later by the Arabs. Europeans discovered ^{Gunpowder}the secret of it as early as the thirteenth century.

They regarded it as merely a sort of fireworks, producing a sudden and brilliant flame, and did not suspect that in a confined space the expansive power of its gases could be used to hurl projectiles. Gunpowder was occasionally manufactured as a propellant during the fourteenth century, but for a long

time it made more noise than it did harm. Small brass cannon, throwing stone or iron balls, began at length to



FIRING A CANNON

From an English book of 1590.

displace the medieval siege weapons, and still later muskets took the place of the bow, the crossbow, and the pike. The revolution in the art of warfare introduced by gunpowder had vast importance. It destroyed the usefulness of the castle and enabled the peasant to fight the mailed knight on equal terms. Gun-

powder, accordingly, must be included among the forces which brought about the downfall of feudalism.

190. POPULAR SUPERSTITIONS

It would be possible to draw up a long list of the superstitions which were believed in by medieval peoples, both uneducated and educated. Thus, the study of **Alchemy** (378) chemistry was much mixed up with alchemy, a pseudo-science which western Europe received from the Arabs, who in turn had taken it from Alexandrian Greeks in the early centuries of the Christian era. The alchemists sought for the "philosopher's stone," or elixir, which would turn the baser metals into gold. They never found it, but they learned a good deal about the nature of metals and discovered a number of compounds and colors. Alchemy in this way contributed to the advance of chemical knowledge.

Astronomy, the wise mother, had a foolish daughter, astrology, the origin of which can be traced back to Babylonia (§ 24). Medieval students no longer regarded the stars as divine, but they believed that the natural world and the life of men were controlled by celestial influences. **Astrology** Astrologers tried to predict the fate of a person

from the position of the planets at the time of his birth. The planet Venus in this way became connected with love, Mars with a warlike disposition, and Jupiter with power and "joviality." Other human characteristics were associated with the planets Mercury and Saturn. Astrological rules were also drawn from the signs of the zodiac. A child born under the sign of the Lion will be courageous; one born under the Crab will not go forward well in life; one born under the Waterman will probably be drowned, and so forth. Such



AN ALCHEMIST IN HIS LABORATORY

Notice in this picture the symbols for gold (sun), silver (moon), and mercury. The lion devouring the snake represents an acid dissolving a salt.

fancies seem absurd enough, but in the Middle Ages people accepted them.

Alchemy and astrology were not the only instances of medieval credulity. The most improbable stories found ready acceptance. Roger Bacon, for instance, thought that "flying dragons" still existed in Europe and that eating their flesh lengthened human life. Works on natural history soberly described the

Medieval
credulity
(377)

lizard-like salamander, which dwelt in fire; the phoenix, a bird which, after living for five hundred years, burned itself to death and then rose again full-grown from the ashes; and the unicorn, whose single horn may have been suggested by that of the rhinoceros. Various plants and minerals were also credited with marvelous powers. The nasturtium, used as a liniment, would keep one's hair from falling out, and the sapphire, when powdered and mixed with milk,



HALLEY'S COMET IN 1066

Halley's comet is named after Edward Halley, an English astronomer, who calculated its orbit in 1682 and predicted its return in 1759, a prediction which was verified. The left panel from the Bayeux Tapestry shows people gazing in wonder at the comet: *Isti mirantur stellam*. This is the earliest representation of a celestial object which in former days was regarded as a portent of evil.

would heal ulcers and cure headache. Similar beliefs linger to-day among uneducated people, even in civilized lands.

The Middle Ages inherited from antiquity the observance of unlucky days. These went under the name of "Egyptian days," so called because it was held that on one of them the plagues had been sent to devastate the land of Egypt and on another Pharaoh and his host had been swallowed up in the Red Sea. Twenty-four days in the year were regarded as very unlucky. At such times one ought not to buy and sell, to build a house, to plant a field, to travel,

Unlucky days

or, in fact, to undertake anything at all important. The belief in unlucky days gradually disappeared, but there still exists a popular prejudice against Friday.

The belief in witchcraft, which prevailed in antiquity, was also strongly held during the Middle Ages. Witches were supposed to have sold themselves to the Devil, **Witchcraft** receiving in return the power to work magic. (476)

They could change themselves or others into animals; they had charms against the hurt of weapons; they could raise storms and destroy crops;

and they could convey thorns, pins, and other objects into their victims' bodies, thus causing sickness and death. At night they rode on broomsticks through the air and assembled in some lonely place for feasts, dances, and wild revels. The Devil himself attended these "Witches' Sabbaths" and taught his followers their diabolic arts. There were various tests for the discovery of witches, the most usual being the ordeal by cold water (§ 130).



MAGICIAN RESCUED FROM THE DEVIL

Miniature in a thirteenth-century manuscript in the Bibliothèque Nationale, Paris. The Devil, attempting to seize a magician who had formed a pact with him, is prevented by a lay brother.

The numerous trials and executions for witchcraft form a dark page of history. Thousands of harmless men and women were put to death on the charge of being **Witchcraft** leagued with the Devil. The most intelligent **persecutions** and humane people believed in the reality of witchcraft. The witch epidemic which broke out in America during the seventeenth century, reaching its height at Salem, Massachusetts, was simply a reflection of the European fear and hatred of witches.

Magicians of every sort flourished in the Middle Ages. Some took omens from dreams, some read fortunes in the

lines and irregularities of the hand, and still others professed to reveal the future by pretended communications with departed spirits. Magicians also made talismans or lucky objects to be worn on the person, mirrors in which the images of the dead or the absent were reflected, and various powders which, when mixed with food or drink, would inspire hatred or affection in the one consuming them. There were numberless devices by which practitioners of magic made a living at the expense of the ignorant and the superstitious.

191. POPULAR AMUSEMENTS AND FESTIVALS

It is pleasant to turn from the superstitions of the Middle Ages to the games, sports, and festivals which helped to make life agreeable alike for rich and poor, for nobles and peasants. Some indoor games are of eastern origin. Chess, for instance, arose in India as a war game. On each side a king and his general, with chariots, cavalry, elephants, and infantry, met in battle array. These survive in the rooks, knights, bishops, and pawns of the modern game. Checkers is a sort of simplified chess, in which the pieces are all pawns, till they get across the board and become kings. Playing cards are another Oriental invention. They were introduced into Europe in the fourteenth century, either by the Arabs or the gypsies. Their first use seems to have been for telling fortunes.

Many outdoor games are derived from those played in medieval times. How one kind of game may become the parent of many others is seen in the case of the ball-play. The ancients tossed and caught balls as children do now. They also had a game in which each side tried to secure the ball and throw it over the adversary's goal line. This game lasted on into the Middle Ages, and from it football has descended. The ancients seem never to have used a stick or bat in their ball-play. The Persians, however, began to play ball on horseback, using a long mallet

for the purpose, and introduced their new sport throughout Asia. Under the Tibetan name of *pulu* ("ball") it found its way into Europe. When once the mallet had been invented for use on horseback, it could be easily used on foot, and so polo gave rise to the various games in which balls are hit with bats, including tennis, hockey, golf, cricket, baseball, and croquet.

The difference between our ideas of what constitutes "sport" and those of our ancestors is shown by the popularity of baiting. Bulls, bears, and even horses were baited. Cock-fighting formed another common amusement. It was not until the nineteenth century that an

Baiting

English society for the prevention of cruelty to animals succeeded in getting a law passed which forbade these cruel sports. Most civilized countries now have similar laws.

No account of life in the Middle Ages can well omit some refer-

Festivals

ence to the celebration of festivals. Many festivals not of Christian origin were derived from the ceremonies with which the heathen peoples of Europe had been accustomed to mark the changes of the seasons. April Fool's Day formed a relic of festivities held at the vernal equinox. May Day, another festival of spring, honored the spirits of trees and of all budding vegetation. The persons who acted as May kings and May queens repre-



DANCING AROUND THE MAYPOLE

After a fifteenth-century miniature in the Bibliothèque Nationale, Paris.

sented these spirits. According to the original custom a new May tree was cut down in the forest every year, but later a permanent Maypole was set up on the village common. On Midsummer Eve (June 23), which marked the summer solstice, came the fire festival, when people built bonfires and leaped over them, walked in procession with torches around the fields, and rolled burning wheels down the hillsides. These curious rites may have been once connected with sun worship. Hallow Eve, so called from being the eve of All Saints' Day



MUMMERS

After a manuscript now in the Bodleian Library, Oxford. It was written and illuminated during the fourteenth century.

(November 1), also seems to have been a survival of a heathen celebration. Witches and fairies were supposed to assemble on this night. The festival of Christmas, coming at the winter solstice, kept some heathen features, such as the use of mistletoe with which Celtic priests once decked the altars of their gods. The Christmas tree, however, is not a relic of heathenism.

Young and old took part in the dances which accompanied village festivals. The Morris dance was very popular in medieval England. The name, a corruption of Moorish, re-

fers to its origin in Spain. The Morris dance was especially associated with May Day and was danced around a Maypole to a lively and capering step. The performers represented Robin Hood, Maid Marian, his wife, Tom the Piper, and other traditional characters. On their

The Morris
dance



A MIRACLE PLAY AT COVENTRY, ENGLAND

The rude platform on wheels, which served as a stage, was drawn by apprentices to the market place. Each guild had its own stage.

garments they wore bells tuned to different notes, so as to sound in harmony.

Mumming had a particular association with Christmas. Mummers were bands of men and women who disguised themselves in masks and skins of animals and then serenaded people outside their houses. The Mummers often performed little plays in which Father Christmas, Old King Cole, and St. George were familiar figures.

Mumming

Many plays of a religious character came into vogue during the later Middle Ages. The earliest were the miracle plays.

Miracle plays (381) They presented in dramatic form scenes from the Bible and stories of the saints or martyrs. The

actors at first were priests, and the stage was the church itself or the churchyard. This religious setting did not prevent the introduction of clowns and buffoons. The miracle play after a time passed from the clergy to the guilds. All the guilds of a town usually gave an exhibition once a year. Each guild presented a single scene in the story. An exhibition might last for several days and have as many as fifty scenes, beginning at Creation and ending with Doomsday.

The "miracles" were followed by the "moralities." These dealt with the struggle between good and evil, rather than with religious history. Characters such as Charity, Faith, Prudence, Riches, Confession, and Death appeared and enacted a story intended to teach moral lessons. Both miracle and morality plays survived into sixteenth-century England and influenced the development of the modern drama in that country.

Morality plays

192. MANNERS AND CUSTOMS

The decline of feudalism, resulting in the cessation of private warfare, made it unnecessary for the nobility to build huge and uncomfortable castles. Many of these were either torn down or made over into country houses. Though less bare and inconvenient than castles, they were still poorly lighted, ill-ventilated, and in winter scarcely warmed by the open wood fires. It was a great improvement when glass windows came to be substituted for wooden shutters or oiled paper. The introduction of chimneys to keep heat in and let smoke out formed yet another improvement. After the Gothic style came to be used for secular buildings (§ 186), beautiful and commodious residences were often erected by nobles and merchants in the cities.

Dwellings

People in the Middle Ages, even the well-to-do, got along with little furniture. The great hall of a country house contained a long dining table, with benches used at meals, and a few stools. The family beds often occupied curtained recesses in the walls, but guests might have to sleep on the floor of the manor hall. Servants often slept in the stables. Few persons could afford rugs to cover the floor; the poor had to put up with rushes. Utensils

Furniture



SULGRAVE MANOR HOUSE

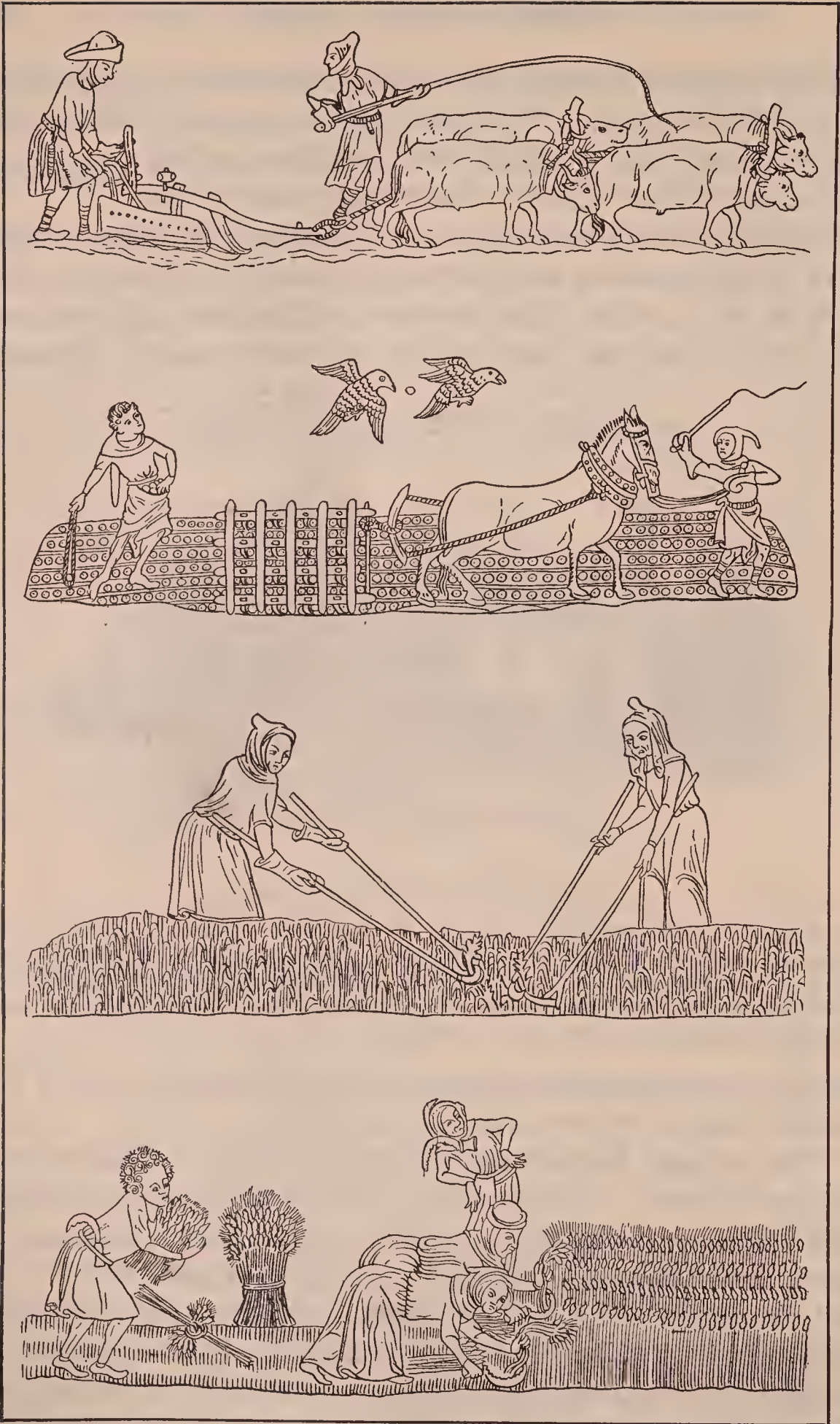
Sulgrave, in Northamptonshire, was the ancestral home of the Washington family. The manor house, built by Lawrence Washington about the middle of the sixteenth century, bears the family coat-of-arms on the porch. This historic dwelling has been purchased by an English committee for preservation as a memorial of the friendship and blood-relationship between England and the United States.

were few, and articles of glass and silver were practically unknown, except in the houses of the rich.

The pictures in old manuscripts give us a good idea of medieval dress. It naturally varied with time and place, and according to the social position of the wearer. Laws were sometimes passed, without much result, to regulate the quality, shape, and cost of the costumes to be worn by different orders of society. The moralists of the age were shocked, then as now, when tightly fitting garments, which showed the outlines of the body, became fashionable. The inconvenience of putting them on led to the

Costume

(384)



FARM WORK IN THE FOURTEENTH CENTURY

Plowing

Harrowing

Cutting Weeds

Reaping

use of buttons and buttonholes. Women's headdresses were often of extraordinary height and shape. Not less remarkable were the pointed shoes worn by men. The points finally got so long that they hindered walking, unless tied by a ribbon to the knees.

Medieval cookbooks show that people of means had all sorts of elaborate and expensive dishes. Dinner at a nobleman's house might include as many as ten or twelve courses, mostly meats and game. Such things as hedgehogs, peacocks, sparrows, and porpoises,

Food



A HOSPITAL SCENE

A ward in a hospital at Paris in the sixteenth century. The patients (two in a bed) are waited on by nuns. One patient is being attended by a priest, who administers to him the Eucharist.

which would hardly tempt the modern palate, were relished. Much use was made of spices in preparing meats and gravies and for flavoring wines.

People in medieval times had no knives or forks and consequently ate with their fingers. Daggers also were employed to convey food to the mouth. Forks date from the end of the thirteenth century, but were

Table et-
quette (380)

adopted only slowly. Napkins were another table convenience unknown in the Middle Ages.

Ale and beer formed the drink of the common people, taking the place of tea and coffee now. The upper classes regaled themselves on costly wines. Drunkenness was common. It seems to have been characteristic of the barbarian invaders. The Northmen were hard drinkers, and of the ancient Germans a Roman writer states that "to pass an entire day and night in drinking disgraces no one." This habit of intoxication survived in medieval Germany, and the Anglo-Saxons and Danes introduced it into England.

We have now completed our study of the so-called Middle Ages. Our attention has been fixed chiefly on *western* Europe.

That part of the Continent, though the smaller part, played in medieval times a more important rôle than did eastern Europe. We must now set forth those changes in ways of thinking and ways of doing which began to transform the civilization of the Middle Ages into that of modern times. We begin with the Renaissance.

FOR EXPLANATION

Anglo-Saxon	transepts	St. Thomas Aquinas
Provençal language	nave	Roger Bacon
troubadour	choir	alchemy
Song of Roland	flying buttress	witchcraft
Arthurian romances	pointed arch	Midsummer Eve
Nibelungenlied	Abélard	Morris dance
Reynard the Fox	Irnerius	mumming
Romanesque architecture	Seven Liberal Arts	miracle play
Gothic architecture	scholasticism	morality play

FOR DISCUSSION

1. Show how Latin served as an international language in the Middle Ages.
2. What is meant by saying that "French is a mere *patois* of Latin"?
3. In what parts of the world is English now the prevailing speech?

4. What productions of medieval literature reflect aristocratic and democratic ideals, respectively?
5. Distinguish between the Romanesque and Gothic styles of architecture. What is the origin of each term?
6. Contrast a Gothic cathedral with a Greek temple, particularly in regard to size, support of the roof, windows, and decorative features.
7. Why is there some excuse for describing a Gothic building as "a wall of glass with a roof of stone"?
8. Do you see any resemblance in structural features between a Gothic cathedral and a modern "skyscraper"?
9. "The Gothic cathedral was the greatest, most inclusive, most comprehensive work of art of the Middle Ages, perhaps of all civilization." Comment on this statement.
10. Compare medieval with modern universities, noticing both resemblances and differences between them.
11. Mention some important subjects of instruction in modern universities which were not treated in those of the Middle Ages.
12. Why has scholasticism been called "a sort of Aristotelian Christianity"?
13. Show the indebtedness of chemistry to alchemy and of astronomy to astrology.
14. Why was Friday regarded as a specially unlucky day?

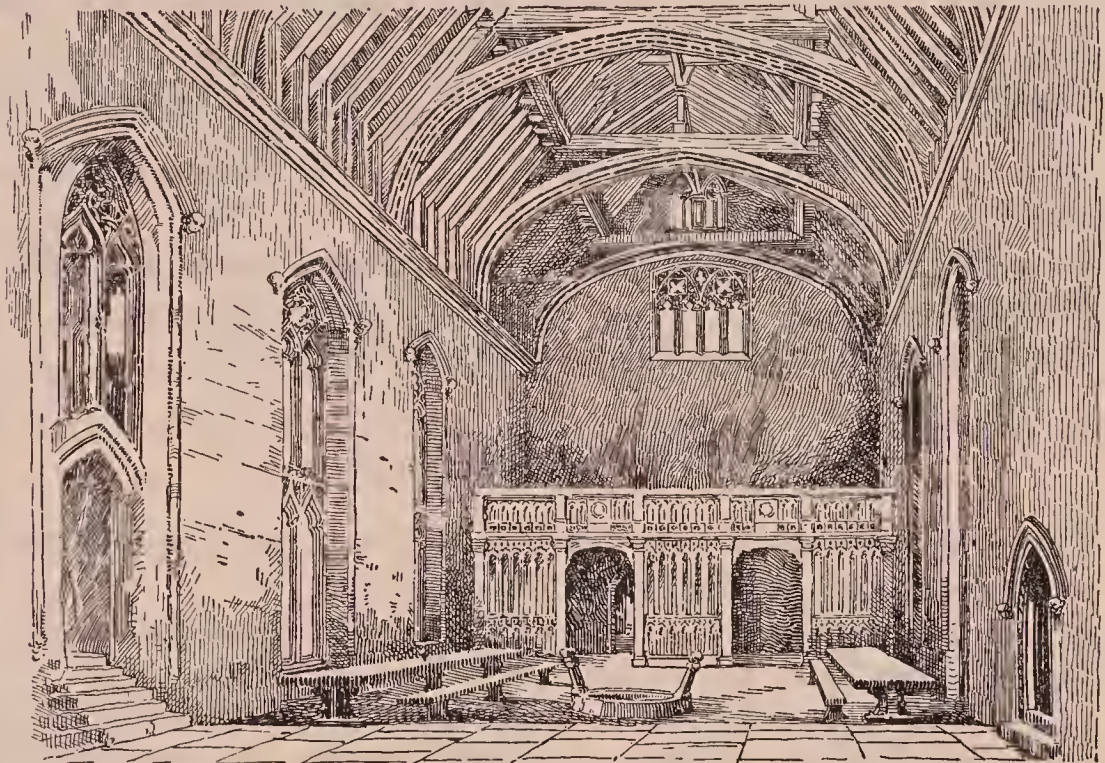
FOR FURTHER STUDY

1. Trace the language frontier between Romance and Teutonic peoples in medieval Europe (map, page 556).
2. Compare the ground plans of a Greek temple (page 204), a Roman basilica (page 312), and a Gothic cathedral (page 563).
3. Locate the following places where Gothic cathedrals are found: Canterbury, York, Salisbury, Reims, Amiens, Chartres, Cologne, Strasbourg, Burgos, Toledo, and Milan (map between pages 426-427).
4. Name the countries containing these medieval universities: Oxford and Cambridge; Orléans and Montpellier; Bologna, Padua, and Salerno; Salamanca; Cologne and Leipzig; and Prague.
5. Write an imaginary account of a student's day at the medieval University of Paris.
6. Give the derivation of the words *university*, *scholasticism*, and *theology*.
7. Look up the original (astrological) meaning of the words *jovial*, *saturnine*, *mercurial*, *disastrous*, *contemplate*, *consider*, and *influence*.
8. List the most important contributions to civilization made during the Middle Ages.
9. Study the frontispiece. How much can you see and describe in this picture?

SUPPLEMENTARY

Webster, *Readings in Early European History*, chapter xl, "Medieval Tales"; chapter xli, "Three Medieval Epics."

Webster and Webb, *Historical Outline Maps and Exercises: Early European History*, No. XV, The Peoples of Europe at the Beginning of the Tenth Century.



INTERIOR OF AN ENGLISH MANOR HOUSE

Shows the great hall of a manor house at Penshurst, Kent. The screen with the minstrels' gallery over it is seen at the end of the hall, and in the center, the brazier for fire. Built about 1340.

Part VII

THE TRANSITION TO MODERN
CIVILIZATION

(CHAPTERS XXV-XXVII)

The Middle Ages drew to an end. Various dates for their conclusion have been suggested: the invention of printing (about 1450); the capture of Constantinople by the Ottoman Turks (1453); the discovery of America (1492); the opening-up of a new sea route to the East Indies (1498); the beginning of the Reformation (1517); and the end of the religious wars (1648). All these were events of much significance. However, it is no more necessary to fix a definite time for the close of the Middle Ages than for their commencement. The transition from medieval to modern civilization took place gradually and continued throughout the fourteenth, fifteenth, and sixteenth centuries and even into the seventeenth century. It was marked, in the first place, by the movement called the Renaissance, which is treated in Chapter XXV.

There was also a great growth of the exploring spirit on the part of western European peoples. In consequence, commerce was vastly stimulated, new routes to the Far East were found, and the American continents, previously unknown, were opened up to settlement. Europe began to widen into a greater Europe beyond the ocean. Geographical discovery and colonization form the subject of Chapter XXVI.

Still another movement, the Protestant Reformation, involved a decisive break with the teaching of the Roman Church and with the authority of the Papacy. It created the various Protestant sects and so destroyed the religious unity of western Christendom. It also led to a Catholic Counter Reformation in those parts of Europe which remained faithful to Rome. Finally, it produced an outburst of religious intolerance and religious wars which convulsed much of western Europe for more than a hundred years. The Reformation is discussed in Chapter XXVII.

CHAPTER XXV

THE RENAISSANCE

The movement of the Renaissance emancipated men from the somewhat narrow limits of medievalism; it opened to them the knowledge of the ancients, and gave them a glimpse of the worlds of thought beyond, of which the New World about to be discovered to the west seemed but a type.

— A. H. JOHNSON

193. REVIVAL OF LEARNING IN ITALY

THE French word *Renaissance*, meaning Rebirth or Revival, is particularly applied to the rebirth or revival of man's interest in the learning and art of classical antiquity. More broadly understood, the word refers to the cultivation of all sorts of new intellectual activities by the scholars, artists, scientists, and men of letters of the period. The human spirit seemed to be renewed, thus leading to the development of a culture more liberal and humane, but also more worldly and pleasure-seeking, than that of the Middle Ages. Italy was the original home of the Renaissance. There it first appeared, there it found widest acceptance, and there it reached the highest development. From Italy the Renaissance spread beyond the Alps and made the round of western Europe.

The Renaissance an
"Italian
event"

Italy was a land particularly favorable to the growth of literature and the arts. The great cities of Milan, Pisa, Genoa, Florence, Venice, and many others had early succeeded in throwing off their feudal burdens and had become independent, self-governing communities. Democracy flourished in them, as in the old Greek city-states (§ 36). Noble birth counted for little; a

Italian cities
of the Renaissance

man of ability and ambition might rise to any place. The fierce party conflicts within their walls stimulated mental activity and helped to make life full, varied, and intense. Their widespread trade and thriving manufactures made them prosperous. Wealth brought leisure, bred a taste for luxury and the refinements of life, and gave means for the gratification of that taste. People wanted to have about them beautiful pictures, statuary, furniture, palaces, and churches; and they rewarded richly the artists who could produce such things. It is not without significance that the birthplace of the Italian Renaissance was democratic, industrial, and wealthy Florence (§ 181).

Knowledge of the classics did not entirely disappear in western Europe after the barbarian invasions. The monastery and cathedral schools of the Middle Ages had nourished devoted students of ancient books. The Benedictine monks labored zealously in copying the works of pagan as well as Christian authors. The rise of universities made it possible for the student to pursue a fairly extended course in Latin literature at more than one institution of learning. Greek literature, however, was little known in the West. The poems of Homer were read only in a brief Latin summary, and even Aristotle's writings were studied in Latin translations.

Reverence for the classics finds constant expression in the writings of the Italian poet Dante. He was a native of Florence, but passed many years of his life in exile. Dante's most famous work, the *Divine Comedy*, describes an imaginary visit to the other world. Virgil guides him through the realms of Hell and Purgatory until he meets his lady Beatrice, who conducts him through Paradise. The *Divine Comedy* gives in artistic verse an epitome of all that medieval men knew and hoped and felt: it is a mirror of the Middle Ages. At the same time it drew much of its inspiration from Græco-Roman sources. Athens, for Dante, is the "hearth from which all knowledge glows"; Homer is the "loftiest of

The classics
in the
Middle Ages

Dante
Alighieri,
1265-1321
(520)

Italy in the Fifteenth Century



poets"; and Aristotle is the "master of those who know." This feeling for classical antiquity entitles Dante to rank in some respects as a forerunner of the Renaissance.

Dante exerted a noteworthy influence on the Italian language. He wrote the *Divine Comedy*, not in Latin, but in the vernacular Italian as spoken in Florence. The popularity of this work helped to give currency to the Florentine dialect, and in time it became the literary language of Italy.

Petrarch, a younger contemporary of Dante, and like him a native of Florence, has been called the first modern scholar



PETRARCH

After a miniature in the Laurentian Library, Florence.

and man of letters. He devoted himself with tireless energy to classical studies, composing many Latin works and traveling widely in Italy and other countries in the search for ancient manuscripts. When he found in one place two lost orations of Cicero and in another place a collection of Cicero's letters, he was transported with delight. He kept copyists in his house, at times as many as four, busily making transcripts of the manuscripts that he had discovered or borrowed. "My tireless spirit pores over the pages," he writes, "until it has exhausted both fingers and eyes,

and yet I feel neither hunger nor cold but seem to be reclining on the softest down. I labor while I rest and find my rest in labor." Petrarch knew almost no Greek. His copy of Homer, it is said, he often kissed, though he could not read it.

Petrarch's friend and disciple, Boccaccio, was the first to bring to Italy manuscripts of the *Iliad* and the *Odyssey*.

Having learned some Greek, he wrote out a translation of those epic poems. Boccaccio's fame is based, however, on the *Decameron*. It is a collection of one

hundred stories written in Italian. They are supposed to be told by a merry company of men and women, who, during a plague at Florence, have retired to a villa in the country. The *Decameron* was one of the first important works in Italian prose. Many English writers, notably Chaucer in his *Canterbury Tales*, have gone to it for ideas and plots.

The renewed interest in Latin literature, due to Petrarch, Boccaccio, and others, was followed in the fifteenth century by the revival of Greek literature. In 1396 Study of Greek in Italy (522) Chrysoloras, a scholar from Constantinople, began to lecture on Greek in the University of Florence. He afterward taught in other Italian cities and further aided the growth of classical studies by preparing a Greek grammar — the first book of its kind. From this time, and especially after the fall of Constantinople (§ 164), many learned Greeks came to Italy, transplanting in the West the culture of the East. “Greece had not perished, but had emigrated to Italy.”

The classics opened up a new world of thought and fancy to scholars. They were delighted by the fresh, original, and liberal ideas which they discovered in the pages Humanism of Homer, Plato, Cicero, Horace, and other ancient writers. Their new enthusiasm for the classics was known as humanism, a synonym for literary culture. The Greek and Latin languages and literatures came to be regarded as the “humanities” and displaced the old scholastic philosophy (§ 188) as the chief subject of instruction in universities. From the universities the study of the “humanities” descended to the lower schools.

It cannot be said that the influence of humanism on education was wholly good. In their enthusiasm for the “humanities” teachers neglected the great world of A “classical education” nature and human life which lay outside the writings of the ancients. This bookishness formed a real defect in Renaissance education, not only in Italy but also in other European countries which looked to Italy for cultural inspiration.

Humanism spread from Florence throughout the Italian peninsula. At Milan and Venice, at Rome and Naples, students began to pore over the classics. A special feature of the age was the recovery of ancient manuscripts from monasteries and cathedrals, where they had often lain neglected and blackened with the dust of ages. Libraries were established for their safe-keeping, professorships of the ancient languages were endowed, and scholars were given opportunities to pursue researches. Even the popes shared in this zeal for humanism. One of them founded the Vatican Library at Rome, which has the most valuable collection of manuscripts in the world. At Florence the wealthy family of the Medici vied with the popes in the patronage of the new learning.

Spread of
humanism in
Italy (523)

194. PAPER AND PRINTING

The revival of learning was greatly stimulated when printed books took the place of manuscripts laboriously copied by hand. The Chinese at a remote period made paper from some fibrous material. The Arabs seem to have been the first to make it out of flax and rags. The manufacture of paper in Europe was established by the Moors in Spain. The Arab occupation of Sicily introduced the art into Italy. Paper found a ready sale in Europe, because papyrus and parchment, which the ancients had used as writing materials, were both expensive and heavy. Men now had a material moderate in price, durable, and one that would easily receive the impression of movable type.

The first step in the development of printing was the use of engraved blocks. Single letters, separate words, and sometimes entire pages of text were cut in hard wood or copper. When inked and applied to writing material, they left a clear impression. The second step was to cast the letters in separate pieces of metal, all of the same height and thickness. These could then be arranged in any desired way for printing.

Development
of movable
type

The Chinese were the first to print books by using movable type. The art was found in Europe by the middle of the fifteenth century. Who invented it there is not known with certainty, but a German printer, Johann Gutenberg of Mainz, seems to have been the first to print on any considerable scale. The oldest large printed book which came from his press was a Latin Bible, issued probably in 1454. A copy of this work is one of the treasures of the Library of Congress at Washington. In 1476 the English printer, William Caxton, set up his wooden presses within the precincts of Westminster Abbey. We owe to him editions of Chaucer's poems, Malory's *Morte d'Arthur* (§ 185), *Æsop's Fables*, and many other works.

Of the seven or eight million volumes which appeared before 1500, about thirty thousand are believed to be still in existence. Many of these earliest books were printed in heavy, "black-letter" type, an imitation of the characters used in monkish manuscripts. It is still kept for most books printed in Germany. The clearer and neater "Roman" characters, resembling the letters employed for ancient Roman inscriptions, came into use in southern Europe and England. Aldus Manutius, a Venetian printer, devised "italic" type, to enable the publisher to crowd more words on a page. He has also the credit for the introduction of punctuation marks. In ancient writings words were run together



AN EARLY PRINTING PRESS

Enlarged from the printer's mark of I. B. Ascensius. Used on the title pages of books printed by him, 1507-1535.

successively, without any indication of pause or break in the sentence.

Printed books could be multiplied far more rapidly than manuscripts copied by hand. They could also be far more accurate than manuscripts, for, when an entire edition was printed from the same type, mistakes in the different copies were eliminated. Furthermore, the invention of printing destroyed the monopoly of learning possessed by the universities and people of wealth. Books were now the possession of the many, not the luxury of the few. Any one who could read had opened to him the gateway of knowledge; he became a citizen, henceforth, of the republic of letters. Printing, which made possible popular education, public libraries, and ultimately cheap newspapers, thus became a force *emancipating* mankind from bondage to ignorance.

195. REVIVAL OF ART IN ITALY

Gothic architecture, with its pointed arches, flying buttresses, and traceried windows, never struck deep roots in Italy. The architects of the Renaissance went back to Greek temples and Roman domed buildings for their models, just as the humanists went back to Greek and Latin literature. Long rows of Ionic or Corinthian columns, spanned by round arches, became again the prevailing architectural style. Perhaps the most important accomplishment of Renaissance builders was the adoption of the dome, instead of the vault, for the roofs of churches. The majestic cupola of St. Peter's at Rome has become the parent of many domed structures in the Old and New World. Architects, however, did not limit themselves to churches. The magnificent palaces of Florence, as well as some of those in Venice, are among the monuments of the Renaissance era.

The development of architecture naturally stimulated the other arts. Italian sculptors began to copy the ancient bas-reliefs and statues preserved in Rome and other cities. At this time glazed terra cotta came to be

used by sculptors. Another Renaissance art was the casting of bronze doors, with panels which represented scenes from the Bible.

The greatest of Renaissance sculptors was Michelangelo. Though a Florentine by birth, he lived for most of his life in Rome. A statue of David, who looks like a Greek athlete, and another of Moses, seated and holding the tablets of the Ten Commandments, are among his best-known works. Michelangelo also won fame in architecture and painting. The dome of St. Peter's was finished after his designs. Having been commissioned by one of the popes to decorate the ceiling of the Sistine Chapel in the Vatican, he painted a series of scenes which presented the Biblical story from the Creation to the Flood. These frescoes are unequalled for sublimity and power. Michelangelo also painted in the same chapel his great fresco of the "Last Judgment."

Italian painting began in the service of the Church and always remained religious in character. Artists usually chose subjects from the Bible or the lives of the saints.

They did not trouble themselves to secure correctness of costume, but represented ancient Jews, Greeks, and Romans in the garb of Italian gentlemen. Many of their pictures were frescoes, that is, the colors were mixed with water and applied to the plaster walls of churches and palaces. After the process of mixing oils with the colors was discovered, pictures on wood or canvas (easel paintings) became common. Renaissance painters excelled in portraiture. They were less successful with landscapes.

Among the "old masters" of Italian painting, four, besides Michelangelo, stand out with special prominence. Leonardo da Vinci was architect, sculptor, musician, and engineer, as well as painter. His finest work, the "Last Supper," a fresco painting at Milan, is much damaged, but fortunately good copies of it exist. Paris has the best of his easel pictures — the "Mona Lisa." Leonardo's contemporary, Raphael, died before he was forty, but not before he had produced the "Sistine Madonna," now at Dresden;

the "Transfiguration," in the Vatican Gallery at Rome; and many other famous compositions. Another artist, the Venetian Titian, painted portraits unsurpassed for glowing color. Lastly must be mentioned the exquisite paintings of Correggio. All these "old masters" were contemporaries of Michelangelo.

196. REVIVAL OF LEARNING AND ART BEYOND ITALY

Italy had led the way by recovering the long-buried treasures of the classics and by providing means for their study.

Scholars in Germany, France, and England, who now had the aid of the printing press, continued the intellectual movement and gave it widespread currency.

The foremost humanist of the age was Desiderius Erasmus. Though a native of Rotterdam in Holland, he lived for a time in Germany, France, England, and Italy, and died at Basel in Switzerland. His travels and extensive correspondence brought him in contact with most of the leading scholars of the day. Erasmus wrote in Latin many works



ERASMUS

Louvre, Paris

A portrait by the German artist, Hans Holbein the Younger. Probably an excellent likeness of Erasmus.

which were read and enjoyed by educated men. He might be called the first really popular author in Europe. Like Petrarch, he did much to encourage the humanistic movement by precept and example. "When I have money," said this devotee of the classics, "I will first buy Greek books and then clothes."

The most important achievement of Erasmus was an edition of the New Testament in the original Greek, with a Latin version. Up to this time students had been obliged to rely on the Latin translation of the Bible known as the Vulgate, which had been made in the fourth century. The work of Erasmus led to a better understanding of the New Testament and also prepared the way for translations of the Scriptures into the modern European languages. "I long that the husbandman should sing portions of them to himself as he follows the plough," wrote Erasmus, "that the weaver should hum them to the tune of his shuttle, and that the traveler should beguile with their stories the weariness of his journey."

Italian architects found a cordial reception in France, Spain, the Netherlands, and other countries, where they introduced Renaissance styles of building and ornamentation. The celebrated palace of the Louvre in Paris, which is used to-day as an art gallery and museum, dates from the sixteenth century. The French nobles now began to replace their uncomfortable castles with elegant country houses.¹ Renaissance sculpture also spread beyond Italy throughout Europe. Painters in European countries at first followed Italian models, but afterward produced masterpieces of their own.

197. THE RENAISSANCE IN SCIENCE

The Middle Ages were not by any means ignorant of science (§ 189), but its study naturally received a great impetus when the Renaissance brought before educated men all that the Greeks had done in mathematics, physics, astronomy, medicine, and other subjects (§ 63). The invention of printing also fostered the scientific revival by making it easy to spread knowledge abroad in every land. The pioneers of Renaissance science were Italians, but students in France, England, Germany, and

¹ See the plate facing page 604.

other countries soon took up the work of intellectual enlightenment.

The first place among them must be given to Copernicus, the founder of modern astronomy. He was a Pole, but he lived many years in Italy. Patient study and calculation led him to the conclusion that the earth turns upon its own axis, and, together with the other planets, revolves around the sun. The Copernican theory met much opposition, not only in the universities, which clung to the time-honored "Ptolemaic System" (§ 63), but also among theologians, who thought that it contradicted statements in the Bible. Moreover, people could not easily reconcile themselves to the idea that the earth, instead of being the center of the universe, is only one member of the solar system; that it is, in fact, only one of innumerable worlds.

An Italian scientist, Galileo, made one of the first telescopes — it was about as powerful as an opera glass — and turned it on the heavenly bodies with wonderful results. He found the sun moving unmistakably on its axis, Venus showing phases according to her position in relation to the sun, Jupiter accompanied by revolving moons, or satellites, and the Milky Way composed of a multitude of separate stars. Galileo rightly believed that these discoveries confirmed the theory of Copernicus.

Another man of genius, the German Kepler, worked out the mathematical laws which govern the movements of the planets. He made it clear that the planets revolve around the sun in elliptical instead of circular orbits. Kepler's investigations afterward led to the discovery by the Englishman, Sir Isaac Newton, of the so-called "law of gravitation."

Two other scientists gained fame in a field far removed from astronomy. Vesalius, a Fleming, who studied in Italian medical schools, gave to the world the first careful description of the human body based on actual dissection. He was thus the founder of human anatomy.

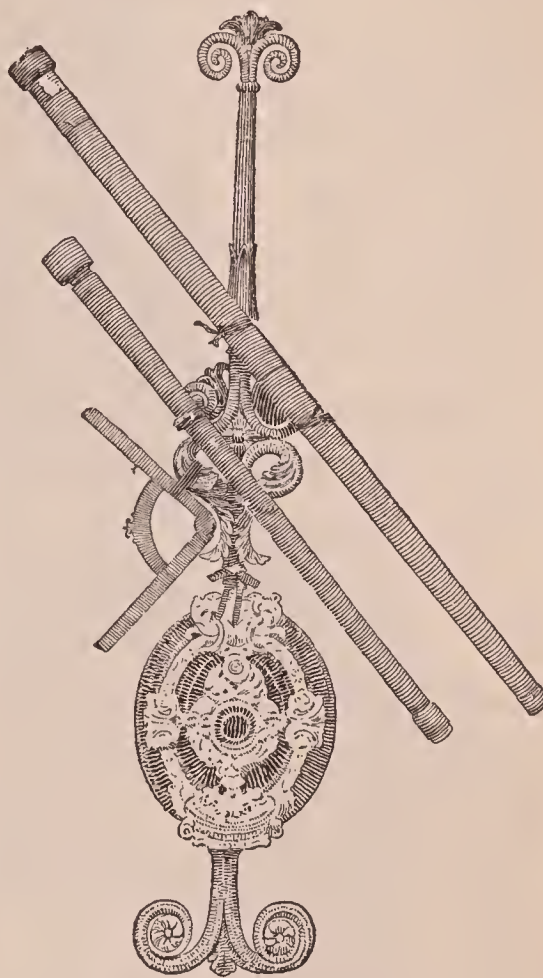
Harvey, an Englishman, after observing living animals, announced the discovery of the circulation of the blood. He thereby founded human physiology.

Copernicus, Galileo, Kepler, Vesalius, Harvey, and their fellow workers built up the scientific method. Students in the Middle Ages had mostly been satisfied to accept what Aristotle and other philosophers

had said, without examining the basis of their state-
ments (§ 188). Kep-
ler, for instance, was the first

The scientific
method

to disprove the Aristotelian idea that, as all perfect motion is circular, therefore the heavenly bodies must move in circular orbits. Similarly, the world had to wait many centuries before Harvey showed Aristotle's error in supposing that the blood arose in the liver, went thence to the heart, and by the veins was conducted over the body. The new scientific method rested on observation and experiment. Students learned at length to take nothing for granted, to set aside all authority, and to go straight to nature for their facts. As Sir Francis Bacon, one of Shakespeare's contemporaries and a severe critic of the old scholasticism, declared, "All depends on keeping the eye steadily fixed upon the facts of nature, and so receiving their images as they are, for God forbid that we should give out a dream of our own imagination for a pattern of the world." Modern science, to which we owe so much, is thus a product of the Renaissance.



GALILEO'S TELESCOPES

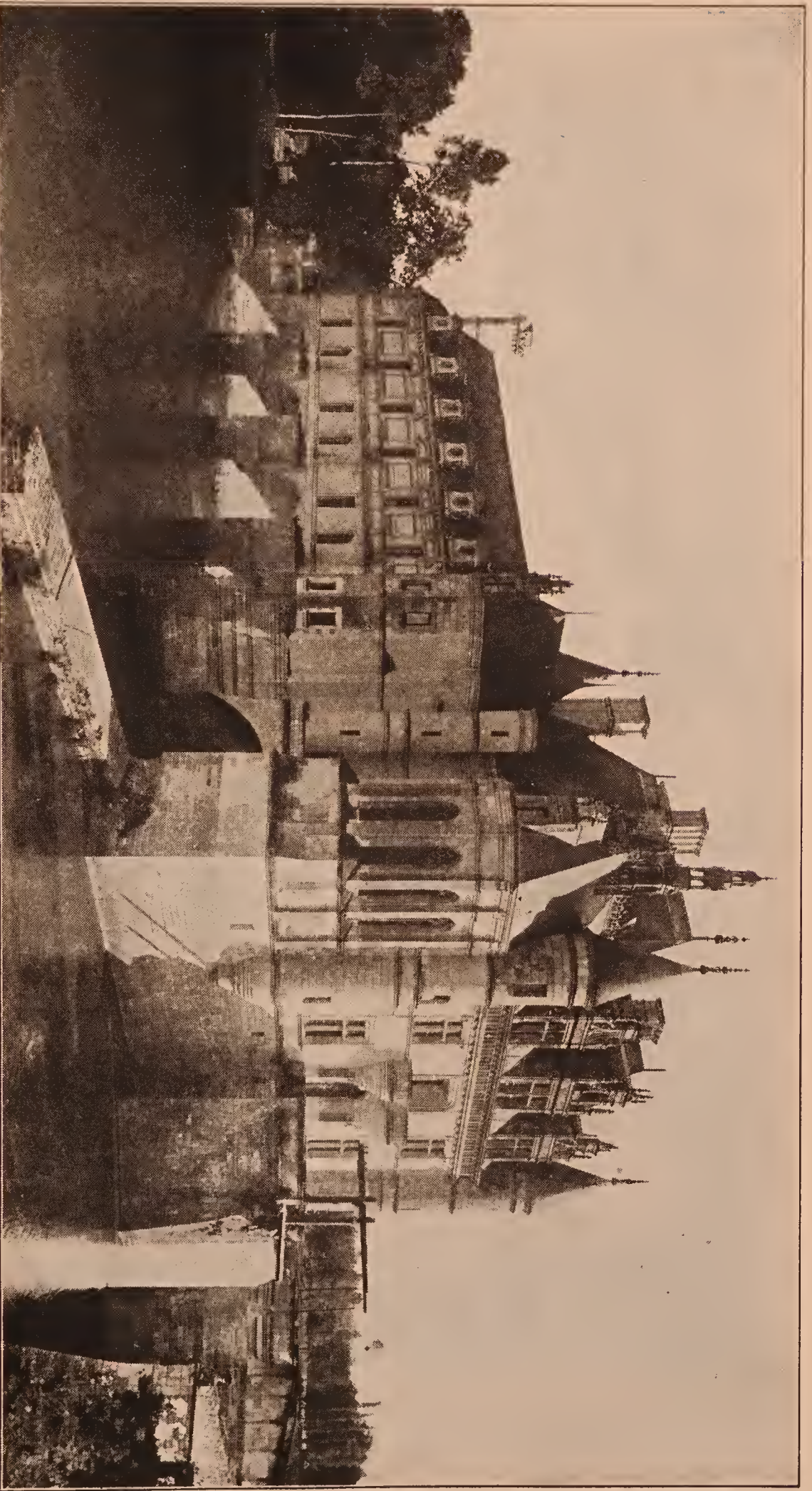
Preserved in the Museum of Ancient Instruments, Florence. A broken object-glass, with which Jupiter's satellites were discovered, is mounted in the center of the ivory frame.

198. THE RENAISSANCE IN LITERATURE

The renewed interest in classical studies for a time retarded the development of national literatures in Europe. Scholars devoted themselves to the "classics" and looked down with some contempt upon books written in the vernacular languages. The common people, however, did not understand Greek and Latin. Yet they were now beginning to read, and they had the printing press to supply them with cheap books. It was not long, therefore, before many works composed in Italian, Spanish, French, English, and other languages made an appearance. Henceforth literature could be more creative and original than was possible when authors merely imitated or translated those of antiquity. The models provided by Greece and Rome still continued, however, to furnish inspiration to men of letters.

The Florentine historian and diplomat, Machiavelli, by his book, *The Prince*, did much to found the modern science of politics. Machiavelli, as a patriotic Italian, felt much distress at the divided condition of Italy, where numerous petty states were constantly at war. In *The Prince* he tried to show how a strong, despotic ruler might set up a national state in the peninsula. He thought that such a ruler ought not to be bound by the ordinary rules of morality. He must often act "against faith, against charity, against humanity, and against religion." The end would justify the means. Success was everything; morality, nothing. This dangerous doctrine has received the name of "Machiavellism."

Spain during the sixteenth century gave to the world in Cervantes the only Spanish writer who has achieved a great reputation outside his own country. Cervantes's masterpiece, *Don Quixote*, seems to have been intended as a burlesque upon the romances of chivalry once so popular in Europe. The hero, Don Quixote, attended by his shrewd and faithful squire, Sancho Panza, rides forth



CHATEAU OF CHENONCEAUX

The old French province of Touraine is celebrated for its beautiful country houses of the nobility. Perhaps the most beautiful of these is Chenonceaux, which was constructed in the sixteenth century. Catherine de' Medici, queen of France, built the gallery over the river Cher.



DANTE

After the death mask.



SHAKESPEARE

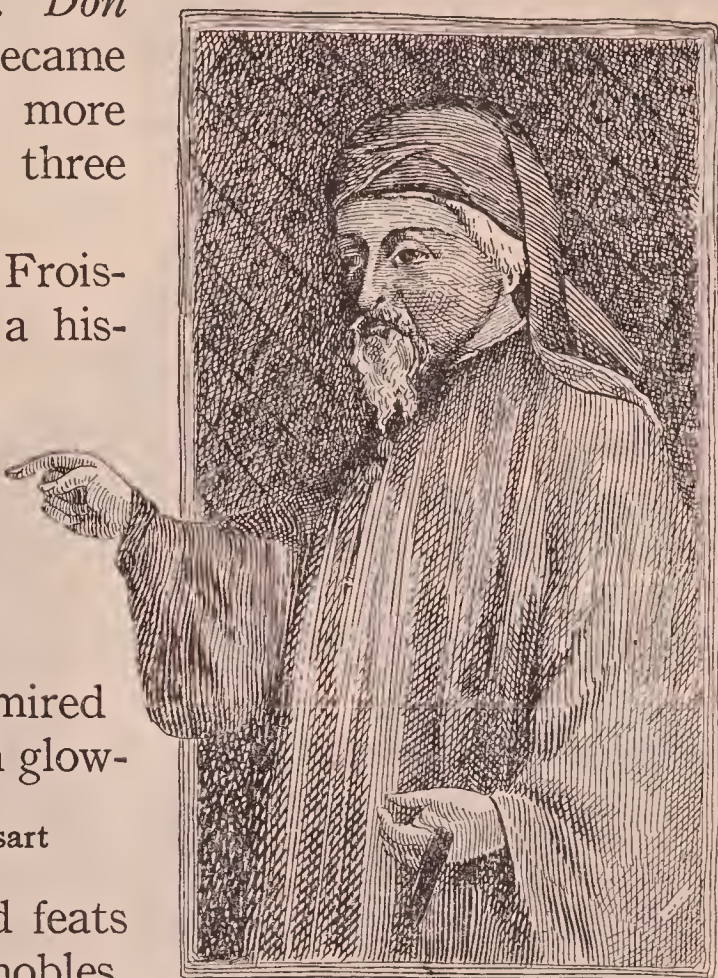
From the copper-plate engraved by Martin Droeshout for the First Folio edition of Shakespeare's works in 1623.

to perform deeds of knight-errantry, but meets, instead, the most absurd adventures. The work is a vivid picture of Spanish life. Nobles, priests, monks, traders, farmers, inn-keepers, muleteers, barbers, beggars — all these pass before our eyes as in a panorama. *Don Quixote* immediately became popular, and it is even more read to-day than it was three centuries ago.

The Flemish author, Froissart, deserves notice as a historian and as one of the founders of French prose. His *Chronicles* present an account of the fourteenth century, when the age of feudalism was fast drawing to an end. He admired chivalry and painted it in glowing colors. He liked to describe tournaments, battles, sieges, and feats of arms. Kings and nobles, knights and squires, are the actors on his stage. Froissart traveled in many countries and obtained a good deal of his information at first hand from those who had made history.

A very different sort of writer was the Frenchman, Montaigne. He lives to-day as the author of one hundred and seven essays, very delightful in style and full of wit and wisdom. Montaigne popularized the essay, a form of literature in which he has had numerous imitators.

Geoffrey Chaucer, who has been called the "morning star" of the English Renaissance, was a story-teller in verse. His *Canterbury Tales* are supposed to be told by a company



GEOFFREY CHAUCER

After an old manuscript in the British Museum, London. The only existing portrait of Chaucer.

of pilgrims, as they journey from London to the shrine of Thomas Becket at Canterbury. Chaucer describes freshly and with unflinching good spirits the life of the middle and upper classes. He does not reveal, any more than his contemporary Froissart, the labor and sorrows of the downtrodden peasantry. Chaucer

Chaucer,
1340 (?-)
1400



THE GLOBE THEATER, LONDON

After an engraving of the early seventeenth century. Shakespeare's plays were performed in this theater, which stood on the south bank of the Thames.

was a true poet, however, and his name stands high in England's long roll of men of letters.

This survey of the national authors of the Renaissance may fitly close with William Shakespeare, whose genius passed beyond national boundaries and made him a citizen of all the world. His life is known to us only in barest outline. Born at Stratford-on-Avon, he attended the village grammar school, where he learned "small Latin and less Greek," went to London as a youth, and became an actor and a playwright. He prospered, made money from

Shakespeare,
1564-1616

both his acting and the sale of his plays, and at the age of forty-four retired to Stratford for the rest of his life. Here he died eight years later, and here his grave may still be seen in the village church. During his residence in London he wrote, in whole or in part, thirty-six or thirty-seven dramas, both tragedies and comedies. They were not collected and published until several years after his death. Shakespeare's plays were read and praised by his contemporaries, but it has remained for modern men to see in him



SHAKESPEARE'S SIGNATURE

There are only six known examples of Shakespeare's signature of undisputed authenticity.

one who ranks as perhaps the greatest of the great poets of the world.

Renaissance poets and prose writers revealed themselves in their books. This personal note affords a sharp contrast to the anonymity of the Middle Ages. We do not know the authors of the *Song of Roland*, the *Nibelungenlied*, and *Reynard the Fox*, any more than we know the builders of the Gothic cathedrals. Medieval literature subordinated the individual; that of the Renaissance expressed the sense of individuality and man's interest in himself. It was truly "humanistic."

Personality in
Renaissance
literature

FOR EXPLANATION

Renaissance	Medici	Galileo
Revival of Learning	Gutenberg	Kepler
Dante	Michelangelo	Vesalius
Divine Comedy	Leonardo da Vinci	Harvey
Petrarch	Raphael	Machiavelli
Boccaccio	Titian	Cervantes
humanism	Erasmus	Froissart
humanities	Vulgate	Chaucer
Vatican Library	Copernicus	Canterbury Tales

FOR DISCUSSION

1. "Next to the discovery of the New World, the recovery of the ancient world is the second landmark that divides us from the Middle Ages and marks the transition to modern life." Comment on this statement.
2. Why did the Renaissance begin as "an Italian event"?
3. "City-states have always proved favorable to culture." Illustrate this remark.
4. Why was the revival of Greek more important in the history of civilization than the revival of Latin?
5. Why has Renaissance Florence been called the "Athens of Italy"?
6. Why did the classical scholar come to be regarded as the only educated man?
7. Show that printing was an "emancipating force."
8. Did the medieval interest in astrology retard or further astronomical research?
9. How did the discoveries of Galileo and Kepler confirm the Copernican theory?
10. Why has Froissart been styled the "French Herodotus"?
11. How many of Shakespeare's plays can you name? How many have you read?

FOR FURTHER STUDY

1. Prepare a chronological chart showing the leading men of letters, artists, and scientists mentioned in this chapter.
2. Write an imaginary dialogue between Leonardo da Vinci and some friends, bringing in the different kinds of work which interested him.
3. Make a list of paintings by the Italian "old masters" that you have seen (either originals or reproductions). Which one is your favorite? Why?
4. Deliver an oral report upon the characters in Chaucer's *Canterbury Tales* (see the "Prologue").

SUPPLEMENTARY

Webster, *Readings in Early European History*, chapter xlii, "A Scholar of the Renaissance"; chapter xliii, "Renaissance Artists."

CHAPTER XXVI

GEOGRAPHICAL DISCOVERY AND COLONIZATION

From earliest recorded time the history of civilization has been the history of the Mediterranean area, and such it remained until the discoveries of the great navigators at the close of the fifteenth century bore fruit in the Oceanic civilization amidst which we live to-day. The voyages of Díaz, Da Gama, and Columbus did more than disclose new markets and fields for empire in the Indies and the New World. They changed the center of gravity of human culture.

— W. G. DE BURGH

199. RENEWAL OF EXPLORATION

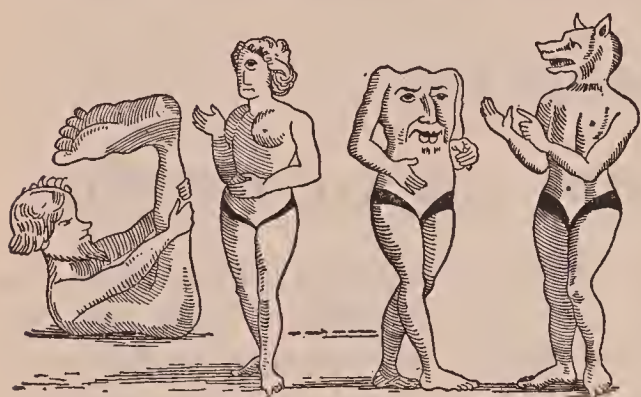
THE Greeks and Romans had been familiar with a large part of Europe and Asia, but much of their learning was either forgotten or perverted during the early Middle Ages. Even the wonderful discoveries of the Northmen in the North Atlantic gradually faded from memory. The Arabs, whose conquests and commerce extended over so much of the Orient, far surpassed the Christian peoples of Europe in knowledge of the world.

Medieval
ignorance of
geography
(376)

The mixture of medieval geography with theology had some curious results. Map makers, relying on a passage in the Old Testament, usually placed Jerusalem in the center of the world. A Scriptural reference to the "four corners of the earth" was sometimes thought to imply the existence of a rectangular world. From classical sources came stories of monstrous men, one-eyed, headless, or dog-headed, who were supposed to inhabit remote regions. Equally monstrous animals, such as the unicorn and dragon, kept them company. Sailors' "yarns" must have been responsible for the belief that the ocean boiled at the equator

Geographical
myths

and that in the Atlantic — the “Sea of Darkness” — lurked serpents huge enough to sink ships. To the real dangers of travel by land and water people thus added imaginary terrors.



GEOGRAPHICAL MONSTERS

From an early edition of Sir John Mandeville's *Travels*. Shakespeare (*Othello*, I, iii, 144–145) refers to

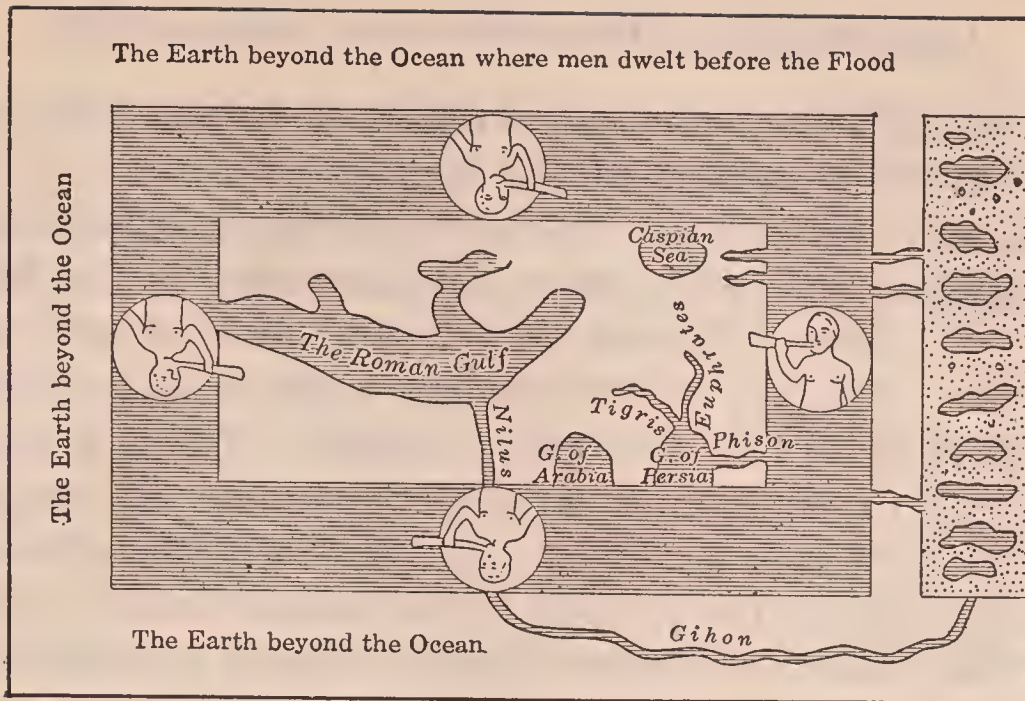
“The Anthropophagi, and men whose heads
Do grow beneath their shoulders.”

where in Asia existed a great Christian kingdom which, if allied to European Christendom, might attack the Moslems from the rear. According to one form of the story, the kingdom consisted of the Ten Tribes of Israel (§ 16), who had been converted to Christianity. Over them reigned a priest-king named Prester (or Presbyter) John. The popes made several attempts to communicate with this mythical ruler and sent Franciscan friars to find him in the heart of Asia. The friars returned to Europe with marvelous tales of the wealth and splendor of the Far East under the Mongol emperors.

The most famous of all medieval travelers were Nicolo and Maffeo Polo, and Nicolo's son, Marco. These Venetian merchants made an adventurous journey to the court of the Mongol ruler, Kublai Khan, at Cambaluc (later called Peking and now Peiping). Kublai, who seems to have been anxious to introduce Christianity and European culture among his people, received them in a friendly manner, and they gained much wealth by trade. Marco entered the khan's service and went on several expeditions to distant parts of the Mongol realm. The Polos only

The Crusades, which were followed by pilgrimages and missions in Oriental lands, helped to increase geographical knowledge. With the pilgrims and missionaries went numerous merchants, who brought back to Europe the wealth of the East. What specially drew explorers eastward was the belief that some-

The Polos in
the East,
1271–1295



THE WORLD ACCORDING TO COSMAS INDICOPLEUSTES, 535



GEOGRAPHICAL KNOWLEDGE DURING THE MIDDLE AGES

The Cosmas map exhibits the earth as a rectangle, surrounded by an ocean with four deep gulfs. The rivers flowing from the lakes of Paradise are also shown. The Hereford map exhibits the earth as a circular disk, with the ocean surrounding it. Paradise lies on the extreme east; Jerusalem occupies the center; and below it comes the Mediterranean.

returned to Venice after an absence of twenty-four years. Their travels are traced on the map.¹

The story of the Polos, as written down at Marco's dictation, became one of the most popular works of the Middle Ages. Europe read in this book of far Cathay (China), with its wealth, huge cities, and swarming population; of mysterious and secluded Tibet; of Burma, Siam, and Cochin-China, with their palaces and pagodas; of the East Indies, famed for spices; of Ceylon, abounding in pearls; and of India, little known since the days of Alexander the Great. Cipango (Japan) Marco described from hearsay as an island whose civilized inhabitants were so rich in gold that the royal palace was roofed and paved with that metal. The accounts of these countries naturally made Europeans more eager than ever to reach the distant East.

The new knowledge gained by European peoples about the land routes of Asia was accompanied by much progress in the art of ocean navigation. The invention of the mariner's compass has been already referred to (§ 189). The astrolabe was employed to calculate latitudes by observation of the height of the sun above the horizon. A rude form of the log was used as a means of estimating the speed of a vessel, and so of finding roughly the longitude. The charting of coasts became more and more accurate. Manuals were prepared to give information about the tides, currents, and other features of sea routes. The increase in size of ships made navigation safer and permitted the storage of bulky cargoes. For long voyages the sailing vessel replaced the medieval galley rowed by oars. Navigators no longer found it necessary to keep close to the shore, but could push out into the open sea.

The needs of commerce largely account for early exploring voyages. Eastern spices — cinnamon, pepper, cloves, nutmeg, and ginger — were used very freely in medieval times, because people lived so largely on salt meat during the winter and salt fish during Lent. When John Ball (§ 136)

¹ See the map, page 493.

wished to contrast the easy life of the lords with the peasants' hard lot, he said, "They have wine, spices, and fine bread, while we have only rye and the refuse of the straw." Precious stones, drugs, perfumes, gums, dyes, and fragrant woods also came from the East. Since the time of the Crusades these luxuries, after having been brought overland to Mediterranean ports, had been distributed by water by Italian and German merchants throughout Europe (§ 179). Two other European peoples — the Portuguese and Spaniards — now appeared as competitors for this profitable Oriental trade. The Mediterranean being closed to them by the naval power of the Italian cities, they tried to find an all-water route to the Indies, either around Africa into the Indian Ocean or directly across the Atlantic. The Portuguese were the first in the field.

200. TO THE INDIES EASTWARD: PRINCE HENRY AND DA GAMA

The genius of Dom Henriques, more familiarly known as Prince Henry the Navigator, opened the way oceanwards for Portugal. The son of a Portuguese king, he gave up a military career and for more than forty years devoted his wealth, learning, and enthusiasm to geographical discovery. Under his direction better maps were made, the compass was placed on vessels, and seamen were instructed in all the nautical knowledge of the time. Prince Henry then dispatched expedition after expedition southward to explore the African coast.

The Portuguese began by rediscovering the Madeira Islands and the Azores, first visited by Europeans in the fourteenth century but afterward forgotten. Then they turned southward along the uncharted African coast, toward waters which no keel had broken since the time of the Phœnicians (§ 22). Cape Bojadór, the previous boundary of the unknown, was passed by one of Prince Henry's captains in 1434. Eleven

years later another sailor got as far as Cape Verde, or "Green Cape," so called because of its luxuriant vegetation. Subsequent voyages brought the Portuguese to Sierra Leone, then to the great bend in the African coast formed by the Gulf of Guinea, then across the equator, and at length to the mouth of the Congo. In 1487 Bartholomew Díaz rounded the southern extremity of Africa. The story goes that he



PORTUGUESE EXPLORATION OF THE AFRICAN COAST

named it the Cape of Storms, and that the king of Portugal, recognizing its importance as a stage on the route to the Far East, rechristened it the Cape of Good Hope.

Another Portuguese mariner, Vasco da Gama, reached India. He set sail from Lisbon with four tiny ships and after leaving the Cape Verde Islands made a wide sweep into the South Atlantic. Five months passed before Africa was seen again. Da Gama doubled the Cape of Good Hope in safety, skirted the eastern

Da Gama's
voyage,
1497-1499

shore of Africa, and at length secured the services of a Moslem pilot to guide him across the Indian Ocean. In 1498 he reached Calicut, an important commercial city on the southwest coast of India. When Da Gama returned to Lisbon, after an absence of over two years, he brought back a cargo which repaid sixty times the cost of the expedition. The Portuguese king received him with high honor and created him Admiral of the Indies.

The discovery of an ocean passage to the East came at the right moment. The Ottoman Turks were just then beginning to block up the old trade routes (§ 179). Their conquests in Asia Minor and southeastern Europe, during the fifteenth century, shut out the Italians from the northern route through the Ægean and the Black Sea. After Syria and Egypt were conquered, early in the sixteenth century, the central and southern routes also passed under Turkish control. The Ottoman advance struck a mortal blow at the prosperity of the Italian cities, which had so long monopolized Oriental trade. The misfortune of Venice and Genoa was the opportunity of Portugal.

Significance
of the mari-
time route



VASCO DA GAMA

After a manuscript in the British Museum.

201. TO THE INDIES WESTWARD: COLUMBUS AND MAGELLAN

Six years before Vasco da Gama cast anchor in the harbor of Calicut, another intrepid sailor, seeking the Indies by a western route, accidentally discovered America. It does not

detract from the glory of Columbus to show that the way for his discovery had been long in preparation. In the first place, the theory that the earth is round had been familiar to the Greeks and Romans, and to educated men even in the darkest period of the Middle Ages. The awakening of interest in Greek science, as a result of the Renaissance, called renewed attention to the statements by ancient geographers about the sphericity of the earth.

In the second place, men had long believed that west of Europe, beyond the Strait of Gibraltar, lay mysterious lands.

COLOMBVS LYCVRNOVIORIS REPTOR



CHRISTOPHER COLUMBUS

Biblioteca Nacional, Madrid

This is the so-called Yanez portrait, purchased in 1763 and named in honor of its former owner. It is the oldest canvas representation of Columbus known to exist in Spain. However, no one of the many portraits of Columbus that have come down to us is surely authentic.

This notion first appears in the writings of the Greek philosopher, Plato, who repeats an old tradition concerning Atlantis. According to Plato, Atlantis had been an island continental in size, but more than nine thousand years before his time it had sunk beneath the sea. Medieval writers accepted this account as true and found support for it in traditions of other western islands, such as the Isles of the Blest, where Greek heroes went after death, and the Welsh Avalon, whither King Arthur, after his last battle, was borne to heal his wounds. A popular legend of the Middle Ages also described the visit made by St. Brandan, an Irish monk, to the "promised land of the Saints," an earthly paradise far out in the Atlantic. St. Brandan's Island was marked on early maps, and voyages in search of it were sometimes undertaken.

Columbus was a native of Genoa, where his father followed

the humble trade of a weaver. He seems to have received some education in the schools of his native town, but at an early age he became a sailor. Columbus knew the Mediterranean by heart; he once went to the Guinea coast; and he may have visited Iceland. He settled

Christopher
Columbus

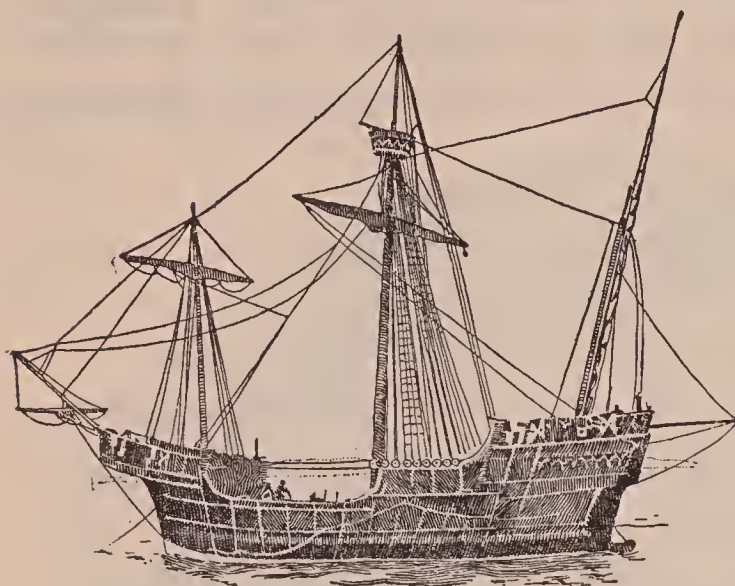


BEHAIM'S GLOBE

The ideas of European geographers in the period just preceding the discovery of America are represented on a globe, which dates from 1492. It was made by a German navigator, Martin Behaim, for his native city of Nuremberg, where it is still preserved. Behaim shows the mythical island of St. Brandan, lying in mid-ocean, and beyond it Japan (Cipango), the East Indies, China (Cathay), and India. It is clear that he greatly underestimated the distance westward between Europe and Asia. The outlines of North America and South America, here shown, do not appear on the original globe.

at Lisbon as a map maker and married a daughter of one of Prince Henry's sea-captains. As Columbus pored over his maps and charts and talked with Portuguese navigators

about their voyages, the idea came to him that much of the world remained undiscovered and that the distant East



THE "SANTA MARIA," FLAGSHIP
OF COLUMBUS

After the model reproduced for the Columbian Exposition at Chicago, 1893.

could be reached by a shorter route than that which led around Africa.

All know the story of the first voyage of Columbus.

First voyage of Columbus, 1492

How he laid 'his plans before the king of Portugal, only to meet with rebuffs; how he then went to Spain and after many discouragements found a patron in Queen Isa-

bella; how with three small ships he set out from Palos; how after leaving the Canaries he sailed week after week over an unknown sea; and how at last he sighted in the moonlight the glittering coral strand of one of the Bahama Islands. It was an outpost of the New World.

"Behind him lay the gray Azores,
Behind the Gates of Hercules;
Before him not the ghost of shores,
Before him only shoreless seas.
The good mate said: 'Now must we pray,
For lo! the very stars are gone.
Brave Admiral, speak, what shall I say?'
'Why, say *Sail on! sail on! and on!*'"

Columbus made three other Atlantic voyages, in the course of which he explored the Caribbean Sea, the mouth of the Orinoco River, and the eastern coast of Central America. No glimpse of the long-sought empire of the Great Khan rewarded his efforts, and he died without realizing that he had found, not Asia, but America.

Later voyages of Columbus

Shortly after the return of Columbus from his first voyage, Pope Alexander VI, in response to a request by Ferdinand and Isabella, issued several bulls granting these sovereigns exclusive rights over the newly discovered lands. In order that the Spanish possessions should be clearly marked off from the Portuguese, the pope laid down an imaginary line of demarcation in the Atlantic, three hundred miles (later eleven hundred miles) west of the Azores and the Cape Verde Islands.¹ All new discoveries west of the line were to belong to Spain; all those east of it, to Portugal. This arrangement, which excluded France, England, and other European countries from the New World, could not be long maintained.

The Demar-
cation Line,
1493

The Demarcation Line had a good deal to do in bringing about the first voyage around the globe. So far no one had realized the purpose of Columbus to reach the Indies by sailing westward. Ferdinand Magellan, a Portuguese navigator in the service of Spain, believed that the Moluccas, or Spice Islands, lay within the Spanish sphere of influence and that a route to them could be found through some strait at the southern end of South America.

Ferdinand
Magellan

The Spanish ruler, Charles I (afterward the emperor Charles V), looked with favor upon Magellan's ideas and provided a fleet of five vessels for the undertaking. After exploring the eastern coast of South America, Magellan came at length to the strait which now bears his name. He sailed boldly through this strait into an ocean called by him the Pacific, because of its peaceful aspect. Magellan's sailors begged him to return, for food was getting scarce, but the navigator replied that he would go on, "if he had to eat the leather off the rigging." He did go on, for ninety-eight days, until he reached the Marianas Islands. In all this long voyage across the Pacific he came upon only two islands, both uninhabited. Magellan then proceeded to the Philip-

Circumnavi-
gation of
the globe,
1519-1522

¹ See the map between pages 624-625.

piners, where he was killed in a fight with the natives. His men managed to reach the Moluccas, the goal of the journey. A single ship, the *Victoria*, carried back to Spain the few sailors who had survived the hardships of a journey lasting nearly three years.¹

Magellan's voyage marks an epoch in geographical discovery. It proved that America, at least on the south, had no connection with Asia, and that the western sea-route to the Indies really existed. Furthermore, it revealed the enormous extent of the Pacific Ocean and led to the discovery of many large islands in the East Indies. Men now knew of a certainty that the earth is round, and in the distance covered by Magellan they had a rough approximation as to its size. The circumnavigation of the globe ranks with the discovery of the sea-routes to the Indies and to America among the most significant events of history. Magellan stands beside Da Gama and Columbus in the company of great explorers.

Results of the circumnavigation

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202. THE AMERICAN INDIANS

The natives of America, whom Columbus called Indians, resemble Mongoloid peoples in some physical features, such as the reddish brown complexion, the hair, uniformly coarse and black, the high cheek-bones, and the short stature of many tribes. On the other hand, the large aquiline nose, the straight eyes, never oblique, and the tall stature of some tribes are not Mongoloid characteristics. It seems safe to conclude that the Indians, whatever their origin, became thoroughly fused into a composite race during long centuries of isolation from the rest of mankind.

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The Indians, because of their isolation, had to work out by themselves many arts, inventions, and discoveries. They spoke over a thousand languages and dialects, and not one has yet been traced outside of America. Their imple-

¹ See the map between pages 624-625.

ments consisted of polished stone, occasionally of unsmelted copper, and in Mexico and Peru, of bronze. The use of iron was unknown to them. They cultivated Indian corn, or maize, but lacked the other great cereals. They domesticated the dog, the llama, and the alpaca, but no other animals. They usually lived in clans and tribes, ruled by headmen or chiefs. Their religion probably did not involve a belief in a "Great Spirit," as is so often said, but rather recognized in all nature the abode of spiritual powers, mysterious and wonderful, whom man ought to conciliate by prayers and sacrifices. Most of the American Indians were not savages, but barbarians fairly well advanced in culture.

Indian culture reached its highest development in Mexico and Central America, especially among the Mayas of Yucatan, Guatemala, and Honduras. The remains of their cities — the Ninevehs and Babylons of the New World — lie buried in the tropical jungle, where Europeans first saw them, four hundred years ago. The temples, shrines, altars, and statues in these ancient cities show that the Mayas had made much progress in the fine arts. They knew enough astronomy to frame a solar calendar of three



A MAYA FIGURINE

Found in 1903 in the Mexican state of Vera Cruz and now in the U. S. National Museum at Washington. It is about $6\frac{1}{2}$ inches in height and $3\frac{3}{4}$ inches in diameter at the base. The upper part represents a human head. Part of the face is covered by a mask-like device, which extends down over the chest like a beard. The lower part of the stubby figure bears a general resemblance to a bird, and the bird-form is further emphasized by wings at the sides. This little idol doubtless represents a bird-man deity. It is covered with Maya glyphs. These embody the earliest date yet determined in America, a date which corresponds to 100 B.C.

hundred and sixty-five days, and enough mathematics to employ numbers exceeding a million. The writing of the Mayas was at least occasionally phonetic. Pictures, which stood for objects or ideas, were being displaced by symbols for the sounds of words and syllables. When, if ever, their hieroglyphs have been completely deciphered, we shall learn much more about this gifted people.

The so-called Aztecs were an Indian people who came down from the north and established themselves on the Mexican plateau. Here they formed a confederacy of many tribes ruled over by a sort of king, whose capital was Tenochtitlan, on the site of the present City of Mexico. The Aztecs seem to have borrowed much of their



AZTEC SACRIFICIAL KNIFE

British Museum, London

Length, twelve inches. The blade is of yellow, opalescent chalcedony, beautifully chipped and polished. The handle is of light-colored wood carved in the form of a man masked with a bird skin. Brilliant mosaic settings of turquoise, malachite, and shell embellish the figure.

art, science, and knowledge of writing from their Maya neighbors. They built houses and temples of stone or sun-dried brick, constructed aqueducts, roads, and bridges, excelled in the dyeing, weav-

ing, and spinning of cotton, and made beautiful ornaments of silver and gold. They worshiped many gods, to which the priests offered prisoners of war as human sacrifices.

The lofty table-lands of the Andes were also the seat of an advanced Indian culture. The greater part of the territory now included in Ecuador, Peru, Bolivia, and northern Chile came under the sway of the Incas, the "children of the sun," as they called themselves. The Inca power centered in the Peruvian city of Cuzco, and on the shores of Lake Titicaca, which lies twelve thousand feet above sea-level. In this region of magnificent scenery the traveler views with astonishment the ruins of deserted cities, which were built either by the Incas or by the Indians whom

The Incas

they conquered and displaced. The Incas displayed great skill in the manual arts; they were expert goldsmiths, silver-smiths, and potters; while as cultivators and engineers they surpassed their European conquerors.

203. COLONIAL EMPIRES

The Portuguese, after Da Gama's voyage, made haste to secure the wealth of the Indies. By the middle of the sixteenth century they had built up a colonial empire in southern Asia and the adjacent islands. Their possessions included many trading posts in Africa; Ormuz at the entrance to the Persian Gulf; the western coast of India; Ceylon; Malacca at the end of the Malay peninsula; and various stations in the Malay Archipelago. They also established commercial intercourse with China and even with Japan.

Portuguese
ascendancy
in the East

The Portuguese came to the Far East as the successors of the Arabs, who for centuries had conducted an extensive trade on the Indian Ocean. Having dispossessed the Arabs, the Portuguese took care to shut out all European competitors. Only their own merchants were allowed to bring goods from the Indies to Europe by the Cape route. Lisbon, the capital of Portugal, was the chief depot for spices and other eastern commodities. The French, English, and Dutch came there to buy them and took the place of Italian merchants in distributing them throughout Europe.

Portuguese
trade mo-
nopoly

The colonial empire which the Portuguese formed in India and the East Indies collapsed during the seventeenth century before the attacks of the French, the English, and the Dutch. Their colonial empire in Brazil lasted until the nineteenth century, and their influence still endures there, in spite of the breaking of political ties. The language, literature, and customs of Brazil are those of Portugal. It is a marvelous thing that this little parent state, insignificant in area, in natural resources, and in population, should

Portugal in
America

have been transplanted, as it were, to the boundless spaces of the New World.

The discoverers of the New World were naturally the pioneers in its exploration. The adventures of Ponce de León, who discovered Florida in 1513; of Balboa, who sighted the Pacific in the same year; of Cortés, who overthrew the Aztec power in Mexico; of Pizarro, who conquered the Incas of Peru; of De Soto; and of Coronado are familiar to every reader of American history. These men laid the foundations of the Spanish colonial empire. It included Florida, New Mexico, California, Mexico, Central America, the West Indies, and all South America except Brazil.

Spain governed her colonial dominions in the spirit of monopoly. As far as possible, she excluded French, English, and other foreigners from trading with Spanish America. She also discouraged shipbuilding, manufacturing, and even the cultivation of the vine and the olive, lest the colonists should compete with home industries. The colonies were regarded only as a workshop for the production of the precious metals and raw materials. This unwise policy partly accounts for the economic backwardness of Mexico, Peru, and other Spanish-American countries.

The Spaniards brought few women with them and hence had to find their wives among the Indians. Intermarriage of the two peoples early became common. The result was the mixed race which one still finds throughout the greater part of Spanish America. The Indian strain predominates, because almost everywhere the natives were far more numerous than the white settlers.

Many of the Indians were converted to Christianity. Devoted monks penetrated deep into the wilderness, bringing with them, not only the Christian religion, but also European civilization. The natives were usually gathered into permanent villages, or "missions," each one with its church and school. Converts

Spanish
ascendancy
in the West

Spanish trade
monopoly

Intermar-
riage of
Spaniards and
Indians

Conversion
of the
Indians





from 80° Greenwich 60° 40° 20° 0° Longitude 20° East 40° from 60° Greenwich 80°

who learned to read and write sometimes became priests or entered the monastic orders. The monks also took much interest in the material welfare of the Indians and taught them how to farm, how to build houses, and how to spin and weave and cook by better methods than their own.

The civilizing work of Spain in the New World is sometimes forgotten. Here were the earliest American hospitals and asylums, for the use of Indians and Negroes as well as of Spaniards. Here were the first American schools and colleges. Twelve institutions of higher learning, all modeled upon the University of Salamanca, arose in Spanish America during the colonial period. The fine arts also flourished in the Spanish colonies, and architects of the United States have now begun to copy the beautiful churches and public buildings of Mexico and Peru.

The colonial empire of Spain on the American mainland lasted almost exactly three hundred years. During this time Spain gave her language, religion, law, political institutions, economic system, and intellectual life to half the New World. The Spanish colonial empire affords, therefore, a great historical example of the transmission of culture *imperially*, somewhat as imperial Rome spread Roman civilization throughout western Europe. The work of Spain, like that of Rome, endures. It has left an abiding impress on the millions of Spanish-speaking people between the Rio Grande and the Strait of Magellan.

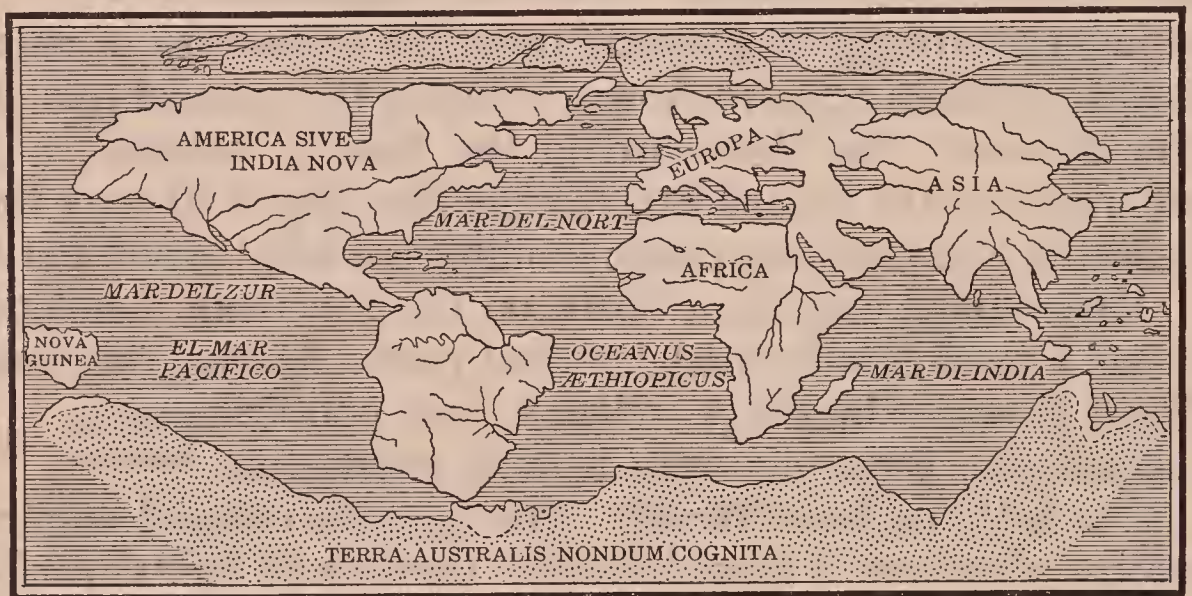
204. THE OLD WORLD AND THE NEW

The New World contained two virgin continents, rich in natural resources and capable of extensive colonization. The native peoples, comparatively few in number and barbarian in culture, could not offer much resistance to the explorers, traders, and colonists from the Old World. The Portuguese and Spanish in the sixteenth century, followed by the Dutch, French, and English in the seventeenth century, brought European civilization to the

New World. Europe expanded into a Greater Europe beyond the ocean.

In the Middle Ages the Mediterranean and the Baltic had been the principal highways of commerce. The discovery of America, followed immediately by the opening of the Cape route to the Indies, shifted commercial activity from these inclosed seas to the Atlantic Ocean. Venice, Genoa, Hamburg, Lübeck, and Bruges gradually gave way, as trading centers, to Lisbon and Cadiz, Bor-

Shifting of
trade routes



THE WORLD ACCORDING TO ORTELIUS (1570)

Ortelius was a great Flemish geographer of the sixteenth century. He issued in 1570 the first modern atlas, a collection of fifty-three maps of the world with an accompanying text in Latin. This work went through many editions. Ortelius shows a fairly accurate knowledge of the Old World, but his New World is very faulty in outline, and the supposed southern continent takes a prominent place on his map. Notice that both a Northeast Passage around Asia and a Northwest Passage around America are indicated.

deaux and Cherbourg, Antwerp and Amsterdam, London and Liverpool.

The discovery of America revealed to Europeans a new source of the precious metals. The Spaniards soon secured large quantities of gold by plundering the Indians of Mexico and Peru of their stored-up wealth. The output of silver much exceeded that of gold after 1545, when the Spaniards began to work the wonderfully rich silver mines of Potosí in Bolivia. It is estimated that by the end of the sixteenth century the

Increased
production of
the precious
metals

American mines had produced at least three times as much gold and silver as had been current in Europe at the beginning of the century.

The Spaniards could not keep this new treasure. Having few industries themselves, they were obliged to send it out, as fast as they received it, in payment for their imports of European goods. Spain acted as a huge sieve through which the gold and silver of America entered all the countries of Europe.

Consequences of the enlarged money supply

Money, now more plentiful, purchased far less than in former times; in other words, the prices of all commodities rose, wages advanced, and manufacturers and traders had additional capital to use in their undertakings. The Middle Ages suffered from the lack of sufficient money with which to do business (§ 180); from the



THE GOLD MINES OF POTOSÍ

After a woodcut of 1555.

beginning of modern times the world has been better supplied with the indispensable medium of exchange.

America was much more than a treasury of the precious metals. Many commodities, hitherto unknown, soon found their way from the New World to the Old. These included maize, or Indian corn; the potato, which, when cultivated in Europe, became the “bread of the poor”; chocolate and cocoa, made from the seeds of the cacao tree; Peruvian bark, or quinine, so useful in malarial fevers; tobacco; cochineal; the dye-woods of Brazil; and the mahogany of the West Indies. America also sent to Europe large supplies of cane-sugar, molasses, fish, whale-oil, and

New commodities imported

furs. These new products became common articles of consumption and so raised the standard of living in European countries.

The Atlantic Ocean formed, henceforth, not only the commercial, but also the political, center of the world. The Atlantic-facing countries, first Portugal and Spain, then Holland, France, and England, became the great powers of Europe. Their trade rivalries and contests for colonial possessions have been potent causes of European wars for the last four hundred years.

The sixteenth century in Europe was the age of that revolt against the Roman Church called the Reformation. During this period, however, the Church made her converts of the American Indians. What she lost of wealth and influence in Europe was partially offset by what she gained in America. Furthermore, the region now occupied by the United States furnished in the seventeenth century an asylum from religious persecution, as was proved when Puritans settled in New England, Roman Catholics in Maryland, and Quakers in Pennsylvania. The vacant spaces of America offered plenty of room for all who would worship God in their own way. The New World became a refuge from the intolerance of the Old.

FOR EXPLANATION

Prester John	Atlantis	Mayas
Marco Polo	St. Brandan's Island	Aztecs
Kublai Khan	Behaim	Tenochtitlan
Prince Henry the Navigator	Cipango	Incas
Cape Verde	Cathay	Cuzco
Díaz	Demarcation Line	Cortés
Vasco da Gama	Magellan	Pizarro
Calicut	Marianas Islands	Potosí

FOR DISCUSSION

1. Why has Marco Polo been called the "Columbus of the East Indies"?
2. "When fifteenth-century Portuguese and Spanish sailors ventured forth upon the ocean in their little caravels, they did not know that

- they were changing the whole course of human history.” Comment on this statement.
3. How did Vasco da Gama complete the work of Prince Henry the Navigator?
 4. “Meaning to enter the back door of the Old World, Columbus knocked at the front door of a New World.” Comment on this statement.
 5. “Had Columbus perished in mid-ocean, it is doubtful whether America would have remained long undiscovered.” Comment on this statement.
 6. Why did no one suggest that the New World be called after Columbus?
 7. Show that Magellan achieved what Columbus planned.
 8. How did Lisbon in the sixteenth century become the commercial successor of Venice?
 9. Why is Roman law followed in all Spanish-American countries?
 10. In what parts of the world is Spanish still the common language?
 11. Show that the three words “gospel, glory, gold” sum up the principal motives of European colonization in the sixteenth century.
 12. Compare the motives which led to the colonization of the New World with those which led to Greek colonization.
 13. “The opening of the Atlantic to continuous exploration is the most momentous step in the history of man’s occupation of the earth.” Does this statement seem to be justified?
 14. How is it true that the year 1492 inaugurated the Atlantic period of European history?

FOR FURTHER STUDY

1. Write a brief biographical sketch of Prince Henry the Navigator, with special reference to his services in advancing geographical knowledge.
2. Trace the oceanic routes followed by Vasco da Gama, Columbus (first voyage), and Magellan (map between pages 624–625).
3. Prepare an oral report on the conquest of Mexico by Cortés and of Peru by Pizarro.
4. Compare the map of Ortelius (page 626) with the map of the world according to Ptolemy (page 201) to show the progress of geographical knowledge.

SUPPLEMENTARY

Webster, *Readings in Early European History*, chapter xlv, “The Travels of Marco Polo”; chapter xlvi, “The Aborigines of the New World.”
Webster and Webb, *Historical Outline Maps and Exercises: Early European History*, No. XX, Portuguese and Spanish Colonial Empires.

CHAPTER XXVII

REFORMATION AND COUNTER REFORMATION

The Protestant Reformation of the sixteenth century was the great dissolvent of European conservatism. A religion which had been accepted with little question for twelve hundred years, which had dominated European thought, molded European customs, shaped no small part of private law and public policy, and delighted the world with exquisite fabrics in stone, glowing altar pieces, and solemn music, was suddenly and sharply questioned in all the progressive communities of the West.

— H. A. L. FISHER

205. DECLINE OF THE PAPACY

THE Papacy, victorious in the long struggle with the Holy Roman Empire (§ 146), reached during the thirteenth century the height of its temporal power. The popes at this time were the greatest sovereigns in Europe. They ruled a large part of Italy, had much influence in the affairs of France, England, Spain, and other countries, and in Germany named and deposed emperors. From their capital at Rome they sent forth legates to every European court and issued laws binding on western Christendom.

The Papacy
in the
thirteenth
century

The temporal power of the Church proved useful and even necessary in feudal times, when kings were weak and nobles were strong. The Church of the early Middle Ages served as the chief unifying force in Europe. When, however, the kings had repressed feudalism, they took steps to extend their authority over the Church as well. They tried, therefore, to restrict the privileges of ecclesiastical courts, to impose taxes on the clergy, as on their own subjects, and to dictate the appointment of bishops and abbots to office. This policy naturally

Friction
between
Church and
State

led to much friction between popes and kings, between Church and State.

The Papacy put forth its most extensive claims under Boniface VIII. The character of these claims is shown by two bulls which he issued. The first forbade the levying of taxes on Church lands and other ecclesiastical property without the consent of the pope.

Pontificate
of Boniface
VIII (284)

The second announced both the spiritual and the temporal supremacy of the popes. "Submission to the Roman pontiff," declared Boniface, "is altogether necessary to salvation for every human being" (that is, for all Christian believers).

Boniface found a resolute and resourceful opponent in Philip the Fair, king of France (§ 171). Philip answered the first bull by refusing to allow any gold and silver to be exported from France to Italy. The pope, thus deprived of valuable revenues, gave way and acknowledged that the French ruler had a limited right to tax the clergy. Another dispute soon arose, however, between the French king and the Roman pontiff. Philip then called together the Estates-General and asked its support for the preservation of the "ancient liberty of France." The nobles, the clergy, and the Third Estate rallied around their monarch, accused the pope of heresy and tyranny, and declared that the French king was subject to God alone. The last act in the drama was soon played. Philip sent his emissaries into Italy to arrest the pope and bring him to trial before a general council in France. A band of soldiers then stormed the papal palace at Anagni, near Rome, and made Boniface a prisoner. The citizens of Anagni soon freed him, but the shock of the humiliation broke the pope's spirit and he died soon afterward.

Anagni, 1303

Philip now succeeded in having the archbishop of Bordeaux chosen as head of the Church. The new pope removed the papal court to Avignon, a town just outside the French frontier of those days. The popes lived in Avignon for nearly seventy years. This period is usually described as the "Babylonian

The
"Babylonian
Captivity,"
1309-1377

Captivity” of the Church, a name which recalls the exile of the Jews from their native land (§ 16). The long absence of the popes from Rome lessened their authority, and the suspicion that they were the mere vassals of the French kings seriously impaired the respect in which they had been held.

What is called the “Great Schism” came next. Shortly after the return of the papal court to Rome, an Italian was elected pope as Urban VI. The cardinals in the French interest refused to accept him, declared his election void, and named Clement VII as pope. Clement withdrew to Avignon, while Urban remained in Rome. Western Christendom could not decide which one to obey. Some countries declared for Urban, while other countries accepted Clement. The spectacle of two rival popes, each holding himself out as the only true successor of St. Peter, continued for about forty years and injured the Papacy more than anything else that had happened to it.

The “Great Schism,”
1378–1417

The schism in western Christendom was finally healed at the Council of Constance. There were three “phantom popes” at this time, but they were all deposed in favor of a new pontiff. The Roman Church now had a single head, but it was not easy to revive the former loyalty to the pope.

Council of Constance,
1414–1418

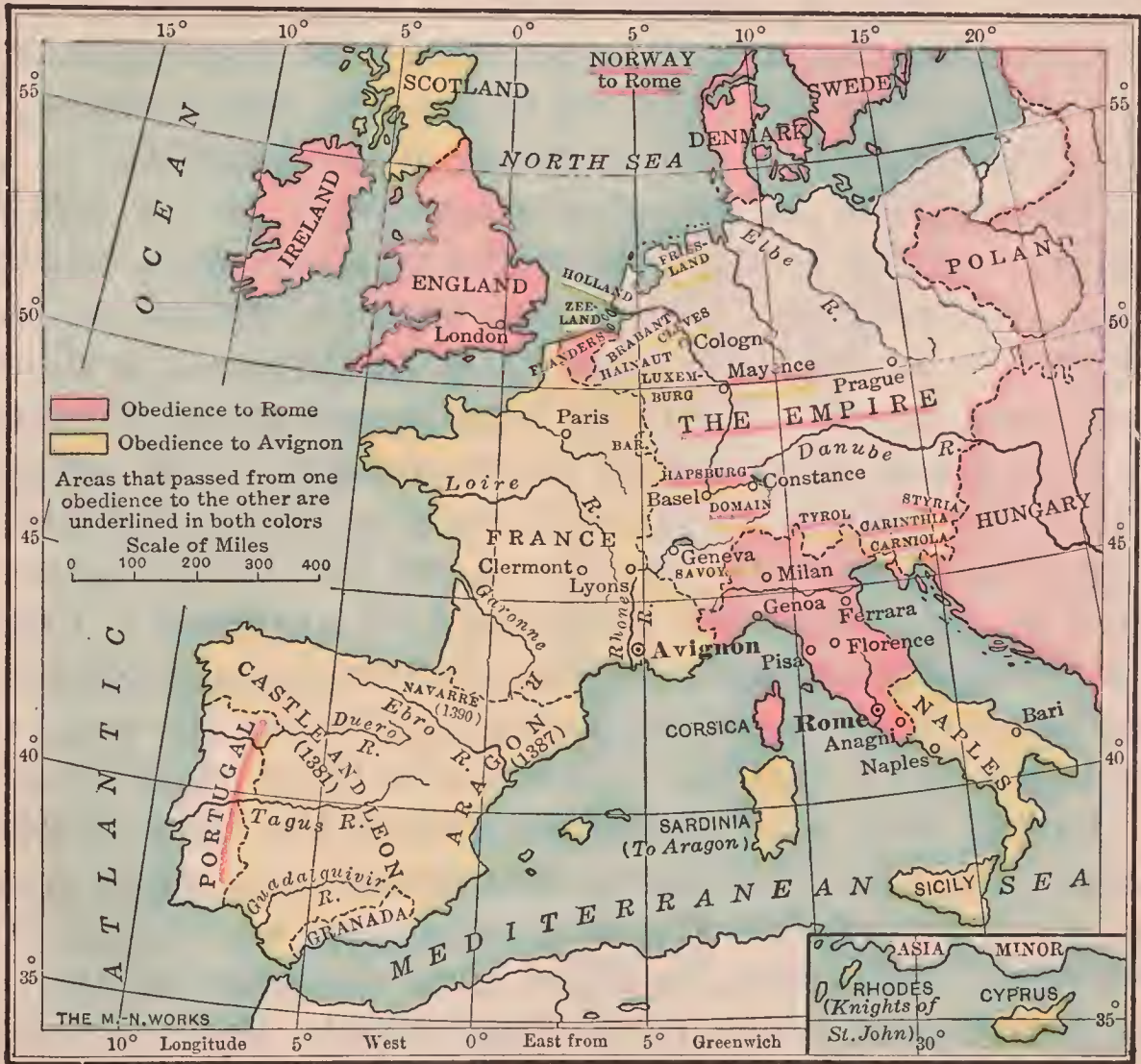
The Papacy became henceforth more and more an Italian power. The popes neglected European politics and gave their chief attention to the States of the Church. A number of them took much interest in the Renaissance movement. They kept up splendid courts, collected manuscripts, paintings, and statues, and erected magnificent palaces and churches in Rome. Some European peoples, especially in Germany, looked askance at such luxury and begrudged the heavy taxes which were necessary to support it. This feeling against the Papacy also helped to provoke the Reformation.

The Renaissance popes

The worldliness of some of the popes was often reflected in the lives of the lesser clergy. Throughout the

thirteenth, fourteenth, and fifteenth centuries the Church encountered much criticism from reformers. The famous humanist, Erasmus (§ 196), wrote his *Praise of Folly* to expose the temporal ambitions of bishops and monks, the speculations of theologians, and the reliance which common people had on pilgrimages, festivals, relics, and other aids to devotion. The demand for this work

Complaints against the clergy



THE "GREAT SCHISM," 1378-1417

was so great that it went through twenty-seven large editions during the author's lifetime. Erasmus and others like him were loyal sons of the Church, but they believed they could best serve her interests by effecting her reform. Some men went much further, however, and demanded wholesale changes in Catholic belief and worship. Those who did so were called heretics.

206. HERESIES AND HERETICS

It is difficult for us, who live in an age of religious toleration, to understand the horror which heresy inspired in the Middle Ages. A heretic was a traitor to the Church, for he denied the doctrines believed to be essential to salvation. It seemed a Christian duty to compel the heretic to recant, lest he imperil his eternal welfare. If he persisted in his impious course, then the earth ought to be rid of one who was a source of danger to the faithful and an enemy of the Almighty.

Medieval
attitude
toward
heresy

Executions for heresy occurred as early as the fourth century, but for a long time milder penalties were usually inflicted. The heretic might be exiled, or imprisoned, or deprived of his property and his rights as a citizen. The death penalty was seldom invoked by the Church before the thirteenth century. Since ecclesiastical law forbade the Church to shed blood, the State stepped in to seize the heretic and put him to death, most often by fire. We must remember that in medieval times cruel punishments were imposed for even slight offenses, and hence men saw nothing wrong in inflicting the worst of punishments for what was believed to be the worst of crimes.

Punishment
of heresy

Heretics were not uncommon during the later Middle Ages. Some heretical movements spread over entire communities. The most important was that of the Albigenses, so called from the town of Albi in southern France, where many of them lived. Their doctrines are not well known, but they seem to have believed in the existence of two gods — one good (whose son was Christ), the other evil (whose son was Satan). The Albigenses even set up a rival church, with its priests, bishops, and councils. The failure of attempts to convert the Albigenses by peaceful means led one of the popes to preach a crusade against them. Those who entered upon it were promised the usual privileges of crusaders. A series of bloody wars now followed, in the course of which thousands of men, women, and children

The
Albigenses

perished. The Albigensian sect did not entirely disappear for more than a century, and then only after numberless trials and executions for heresy.

The followers of Peter Waldo, the Waldenses, made no effort to set up a new religion in Europe. They objected,

however, to certain practices of the Church, such as Masses for

the dead and the veneration of saints.

They also condemned the luxury of the clergy and urged that Christians should live like the Twelve Apostles, charitable and poor.

The Waldenses regarded the Bible as a sufficient guide to religious life, and so they translated parts of the Scriptures and allowed every one to preach, without distinction of age, rank, or sex.

The sect survived severe persecution and now forms a branch of the Protestant Church in Italy.

Beliefs very similar to those of the Waldenses were entertained by John Wycliffe, master of an Oxford college and a popular preacher. He, too, appealed from the authority of the Church to the authority of the Bible. With the assistance of two friends, Wycliffe produced the first English translation of the Scriptures. Manuscript copies of the work had a large circulation, until the government suppressed it. Wycliffe was not molested in life, but the Council of Constance denounced his teaching and ordered



JOHN WYCLIFFE

A small woodcut from a book published in 1548. The oldest known picture of Wycliffe and possibly reproduced from a contemporary sketch of him. He is represented preaching or lecturing from a stone pulpit.

John Wycliffe, 1320-1384

that his bones should be dug up and burnt, and the ashes cast into a stream.

“The Avon to the Severn runs,
The Severn to the sea;
And Wycliffe’s dust shall spread abroad
Wide as the waters be.”

Wycliffe had organized bands of “poor priests” to spread the simple truths of the Bible through all England. They went out, staff in hand and clad in long, russet gowns, and preached to the common people in the English language, wherever an audience could be found. **The Lollards** The Lollards, as Wycliffe’s followers were known, not only attacked many beliefs and practices of the Church, but also demanded social reforms. For instance, they declared that all wars were sinful and were but plundering and murdering the poor to win glory for kings. The Lollards had to endure much persecution for heresy. Their work, nevertheless, lived on and sowed in England and Scotland the seeds of the Reformation.

The doctrines of Wycliffe penetrated Bohemia, where they attracted the attention of John Huss, a distinguished scholar in the University of Prague. Wycliffe’s **John Huss, 1373(?)–1415** writings confirmed Huss in his criticism of many doctrines of the Church. He attacked the clergy in sermons and pamphlets and also objected to the supremacy of the pope. The sentence of excommunication pronounced against him did not shake his reforming zeal. Huss was finally cited to appear before the Council of Constance, then in session. Relying on the safe conduct given him by the Holy Roman Emperor, Huss appeared before the council, only to be declared guilty of teaching “many things evil, scandalous, seditious, and dangerously heretical.” The emperor then violated the safe conduct — no promise made to a heretic was considered binding — and allowed Huss to be burnt outside the walls of Constance. Such was the tragic end of this Bohemian reformer.

207. MARTIN LUTHER AND THE REFORMATION
IN GERMANY

There were many reformers before the Reformation, but the beginning of that movement is rightly associated with the name of Martin Luther. He was the son of a German peasant, who, by industry and frugality, had won a small competence. Thanks to his father's self-sacrifice, Luther enjoyed a good education in scholastic philosophy at the University of Erfurt. He took the degrees of bachelor and master of arts and then began to study law, but an acute sense of his sinfulness and a desire to save his soul soon drove him into a monastery. A few years later Luther visited Rome, only to be shocked by the general laxity of life in the capital of the Papacy. He returned to Germany and became a professor of theology in the University of Wittenberg, newly founded by Frederick the Wise, elector of Saxony. Luther's sermons and lectures attracted large audiences; students began to flock to Wittenberg; and the elector grew proud of the rising young teacher who was making his university famous.

Luther was soon to emerge from his academic retirement and to become, quite unintentionally, a reformer. There came into the neighborhood of Wittenberg a Dominican friar named Tetzl, granting indulgences in return for money to be used for the erection of the new St. Peter's at Rome (§ 145). An indulgence is a letter of pardon relieving a truly penitent sinner from some or all of the penances (punishments) which the Church would otherwise impose upon him. Its benefits, according to Catholic teaching, are also applied to the souls of the dead in purgatory. Indulgences were granted to crusaders and pilgrims, and to those who contributed money for a pious object, such as the erection of a church or a convent. Many German princes opposed this method of raising funds for the Church, because it took so much money out of their dominions. Huss and Erasmus had also condemned indulgences on religious grounds.

Luther began his reforming career with an attack upon indulgences. He did not deny their usefulness altogether, but pointed out that they lent themselves to grave abuses. Common people, who could not understand the Latin in which they were written, often thought that they wiped away the penalties of sin, even without true repentance. Luther also denied the efficacy of indulgences for souls in purgatory. These and other criticisms he set forth in ninety-five theses, or propositions, which he offered to defend against all opponents. In accordance with the custom of medieval scholars, Luther posted his theses on the door of the church at Wittenberg, where all might see them. They were composed in Latin, but were at once translated into German, printed, and spread broadcast over Germany. Their effect was so great that before long the granting of indulgences in that country almost ceased.

The scholarly critic of indulgences soon passed into an open foe of the Papacy. Luther found that his theological views bore a close resemblance to those of Wycliffe and John Huss, yet he refused to give them up as heretical. Instead, he wrote three bold pamphlets, in one of which he appealed to the "Christian nobility of the German nation" to rally together against Rome. The pope, at first, had paid little attention to the controversy about indulgences, declaring it "a mere squabble of monks," but he now issued a bull against Luther, ordering him to recant within sixty days or be excommunicated. The papal bull did not frighten Luther or withdraw from him popular support. He burnt it in the market square of Wittenberg, in the presence of a concourse of students and townsfolk. This dramatic answer to the pope deeply stirred all Germany.

The next scene of the Reformation was staged at Worms, at an important assembly, or Diet, of the Holy Roman Empire. The Diet summoned Luther to appear before it for examination, and the emperor, Charles V (Charles I of Spain), gave him a safe conduct. Luther's friends, remembering the treatment of Huss, ad-

Posting of
the ninety-
five theses,
1517 (498)

Burning of
the papal bull

Diet of
Worms,
1521



MARTIN LUTHER

After a portrait made in 1526 by Lucius
Cranach the Elder.



JOHN CALVIN

After an old print.



THE SPANISH ARMADA

One of a series of ten engravings of the House of Lords' tapestry (now destroyed) commemorating the English victory

vised him not to accept the summons, but he declared that he would enter Worms "in the face of the gates of hell and the powers of the air." Luther at Worms bravely confronted the princes, nobles, and clergy of Germany. He refused to retract anything he had written, unless his statements could be shown to contradict the Bible. "It is neither right nor safe to act against conscience," Luther said. "God help me. Amen."

The Diet of Worms proclaimed Luther a heretic and outlaw, but his friends spirited him away to the castle of the Wartburg. He remained in seclusion for nearly a year, engaged upon a translation of the Bible. Though still under the ban of the empire, Luther now returned to Wittenberg and devoted himself to the reformatory movement. His translation of the Bible, simple, forcible, and easy to understand, enjoyed wide popularity and helped to fix for Germans the form of their literary language. Luther also composed many fine hymns and a catechism, flooded the country with pamphlets, and wrote innumerable letters to his followers. He became in this way the leader of the Reformation in Germany.

The Reformation made a wide appeal. To patriotic Germans it seemed a revolt against a foreign power — the Italian Papacy. To men of pious mind it offered the attractions of an apparently simple faith based on the Bible. Worldly-minded princes saw in it an opportunity to take over for themselves the lands and revenues of the Church. Luther's teachings, accordingly, found acceptance among many people. Priests married, monks left their monasteries, and the "Reformed Religion" took the place of Roman Catholicism in most parts of northern and central Germany. South Germany, however, did not fall away from the pope and has remained Roman Catholic to the present time.

Germany had now divided into two religious parties, but the legal position of Lutheranism remained for a long time in doubt. One Diet tried to shelve the question by allowing

Luther's
leadership
(500)

The "Re-
formed
Religion"
(501)

each German state to conduct its religious affairs as it saw fit. At another Diet, held in 1529, a majority of the assembled princes decided that the Edict of Worms against Luther and his followers should be enforced. The Lutheran princes at once issued a vigorous protest against such action. Because of this protest those who separated from the Roman Church came to be called Protestants.

Luther's doctrines also spread into Scandinavian lands. The rulers of Denmark, Norway, and Sweden closed the monasteries and compelled the Roman Catholic bishops to surrender ecclesiastical property to the Crown. Lutheranism became henceforth the official religion of these three countries.

Lutheranism
in Scandi-
navia

208. THE REFORMATION IN SWITZERLAND

The Reformation in Switzerland began with the work of Zwingli. He was the contemporary, but not the disciple, of Luther. From his pulpit in the cathedral of Zurich, Zwingli proclaimed the Scriptures as the sole guide of faith and denied the supremacy of the pope. Many of the Swiss cantons accepted his teaching and broke away from obedience to Rome. Civil war soon followed between Protestants and Roman Catholics, and Zwingli fell in the struggle. The two parties at length made a peace which allowed each canton to determine its own religion. Switzerland has continued to this day to be part Roman Catholic and part Protestant.

The Protestants in Switzerland soon found another leader in John Calvin, a Frenchman who settled in Geneva. His most important work was the *Institutes of the Christian Religion*, which set forth in an orderly, logical manner the main principles of Protestant theology. Calvin also translated the Bible into French and wrote valuable commentaries on nearly all the Scriptural books. Calvin at Geneva was sometimes called the Protestant pope.

Huldreich
Zwingli,
1484-1531
(503)

John Calvin,
1509-1564

During his long residence there he governed the people with a rod of iron. There were no more festivals, no more theaters, no more dancing, music, and masquerades. All the citizens had to attend two sermons on Sunday and to yield at least a lip-assent to the reformer's doctrines. Nevertheless, Geneva prospered under Calvin's rule and became a Christian commonwealth, sober and industrious. That city still reveres the memory of the man who founded her university and made her, as it were, the sanctuary of the Reformation.

Calvin, a more radical reformer than Luther, departed much more widely

Calvinism

from Roman Catholicism. He did away with the episcopate, or rule of bishops (§ 102), and kept only two sacraments, baptism and the Eucharist. The first was regarded as merely an undertaking to bring up the child in a Christian manner and the second as merely a commemoration of the last supper of Jesus with the apostles. Calvin also provided for a very simple form of worship, consisting of Bible reading, a sermon, extemporaneous prayers, and hymns sung by the congregation. These features of Calvinism are found to-day in the Presbyterian and Congregational Churches.

Calvin's influence was not confined to Geneva or even to Switzerland. The men whom he trained and on whom he set the stamp of his stern, earnest, God-fearing character spread Calvinism over a great part of western Europe. It became in Holland and Scotland the

Diffusion of Calvinism



ZWINGLI

After a painting by Hans Asper.

prevailing type of Protestantism, and in France and England it deeply affected the national life. The Puritans in the seventeenth century carried Calvinism across the sea to New England, where it formed the dominant faith in colonial times.

209. THE ENGLISH REFORMATION

The Reformation in Germany and Switzerland started as a national and popular movement; in England it began as the act of a despotic sovereign, Henry VIII, the second king of the Tudor dynasty (§ 172). He was handsome, athletic, finely educated, and very able; but he was also selfish, sensual, and cruel. His father had created a strong monarchy in England by humbling both Parliament and the nobles. When Henry VIII came to the throne, the only serious obstacle in the way of the royal authority was the Roman Church.

The separation from Rome arose out of Henry's matrimonial difficulties. He had married a Spanish princess, Catherine of Aragón, the aunt of the emperor Charles V and widow of Henry's older brother. The marriage required a dispensation from the pope, because Church law forbade a man to wed his brother's widow. After living happily with Catherine for eighteen years, Henry suddenly announced his conviction that the union was sinful. This, of course, formed simply a pretext for the divorce which Henry desired. Of his children by Catherine only a daughter survived, but Henry wished to have a son succeed him on the throne. Moreover, he had grown tired of Catherine and had fallen in love with Anne Boleyn, a pretty maid-in-waiting at the court.

Henry at first tried to secure the pope's consent to the divorce. The pope did not like to set aside the dispensation granted by his predecessor, nor did he wish to offend the emperor Charles V. Failing to get the papal sanction, Henry obtained the divorce from an English court presided over by the archbishop of Canterbury. Anne

Boleyn was then proclaimed queen, in defiance of the papal bull of excommunication.

Henry's next step was to procure from his subservient Parliament a series of laws which abolished the pope's authority in England. The most important of these was the Act of Supremacy. It declared the English king to be "the only supreme head on earth of the Church of England." At the same time, another law imposed the death penalty on any one who called the king a "heretic, schismatic, tyrant, infidel, or usurper." The great majority of the English people seem to have accepted the new legislation without much objection; those who refused to do so perished on the scaffold.

Act of
Supremacy,
1534 (509)

The suppression of the monasteries soon followed the separation from Rome. Henry declared to Parliament that they deserved to be abolished, because of the "slothful and ungodly lives" led by the inmates. This accusation may have been true in some instances, but the real reason for Henry's action was his desire to crush the monastic orders, which supported the pope, and to seize their extensive possessions. The beautiful monasteries were torn down, and the lands attached to them were sold for the benefit of the Crown or granted to Henry's favorites. The nobles who accepted this monastic wealth naturally became zealous advocates of Henry's anti-papal policy.

The
monasteries
suppressed

The Reformation made rapid progress in England under Henry's successor, Edward VI. The young king's guardian allowed reformers from the Continent to come to England, and the doctrines of Luther, Zwingli, and Calvin were freely preached there. All paintings, statuary, wood carvings, and stained glass were removed from church edifices. The use of tapers, incense, and holy water was also discontinued. In order that religious services might be conducted in the language of the people, the *Book of Common Prayer* was prepared. It consisted of translations into noble English of various parts of

Progress of
the Reforma-
tion under
Edward VI

the old Latin service books. This work is still used in the Anglican Church and the Protestant Episcopal Church of the United States.

The short reign of Mary Tudor, daughter of Catherine of Aragón, was marked by a temporary return to the Catholic faith. The queen prevailed on Parliament to secure a reconciliation with Rome. She also married her Roman Catholic cousin, Philip of Spain, the son of Charles V. Mary now began a severe persecution of the Protestants. It gained for her the epithet of "Bloody," but it did not succeed in stamping out heresy. Mary died childless, after ruling about five

The Catholic
reaction
under Mary
Tudor

years, and the crown passed in 1558 to Anne Boleyn's daughter, Elizabeth.



SILVER COIN OF ELIZABETH'S REIGN

Queen Elizabeth came to the throne when about twenty-five years old. She was tall and com-

manding in presence and endowed with great physical vigor and endurance. After hunting all day or dancing all night she

Elizabeth

could still attend unremittingly to public business. Elizabeth had received an excellent education; she spoke Latin and several modern languages; knew a little Greek; and displayed some skill in music. To her father, Henry VIII, she doubtless owed her tactfulness and charm of manner, as well as her imperious will; she resembled her mother, Anne Boleyn, in her vanity and love of display. As a ruler Elizabeth was shrewd, farsighted, a good judge of character, and willing to be guided by the able counselors who surrounded her. Above all, Elizabeth was an ardent patriot. She understood and loved her people, and they, in turn, felt a chivalrous devotion to the "Virgin Queen," to "Good Queen Bess."

The daughter of Anne Boleyn had been born under the ban of the pope, so that opposition to Rome was the natural course for her to pursue. Two Acts of Parliament now separated England once more from the Papacy and gave to the Anglican Church the form and doctrines which it keeps to-day.

210. THE PROTESTANT SECTS

The Reformation was practically completed before the close of the sixteenth century. In 1500 the Roman Church embraced all Europe west of Russia and the Balkan peninsula. By 1600 nearly half of its former subjects had renounced their allegiance. The greater part of Germany and Switzerland and all of Denmark, Norway, Sweden, Holland, England, Wales, and Scotland became independent of the Papacy. The unity of western Christendom, which had been preserved throughout the Middle Ages, thus disappeared and has not since been restored in Europe.

The reformers agreed in substituting for the authority of popes and church councils the authority of the Bible. They went back fifteen hundred years to apostolic times and tried to restore what they believed to be the original form of Christianity. Hence they rejected such doctrines and practices as were supposed to have developed during the Middle Ages. These included belief in purgatory, veneration of relics, invocation of saints, devotion to the Virgin, indulgences, pilgrimages, and the greater number of the sacraments. The Reformation also abolished the monastic system and priestly celibacy. The sharp distinction between clergy and laity disappeared; for priests married, lived among the people, and no longer formed a separate class. Protestantism affirmed the right of every man to find salvation without the aid of priests. The Church was to be no longer the only "gate of heaven" (§ 137).

The denial of the authority of popes and church councils led inevitably to differences of opinion among Protestants. This was the case because they could not agree upon the interpretation of the Bible, which formed for them the rule of faith and conduct.

Divisions
among
Protestants



EXTENT OF THE REFORMATION, 1524-1572

Protestantism split up into many sects or denominations, and these have gone on multiplying to the present day. Nearly all, however, are offshoots from the three main varieties of Protestantism (Lutheranism, Calvinism, and Anglicanism) that appeared in the sixteenth century.

The break with Rome did not introduce religious liberty into Europe. Nothing was further from the minds of Luther,

Calvin, and other reformers than the toleration of beliefs unlike their own. The early Protestant sects punished dissenters as zealously as the Roman Church punished heretics. Complete freedom of conscience and the right of private judgment in religion have been secured in most countries of Europe only within the last hundred years.

The Ref-
ormation and
freedom of
thought

The Reformation, however, did deepen the moral life of European peoples. The faithful Protestant or Roman Catholic vied with his neighbor in trying to show that his particular form of belief made for better living than any other. The impulse to higher standards of morality, which we owe to the Reformation, is still felt at the present day.

The Ref-
ormation
and morals

211. THE COUNTER REFORMATION

The rapid spread of Protestantism soon brought about a Catholic Counter Reformation. The popes now turned from the cultivation of Renaissance art and literature to the defense of their threatened faith. They made needed changes in the papal court and appointed to ecclesiastical offices men distinguished for virtue and learning. This reform of the Papacy dates from the time of Paul III, who became pope in 1534. He opened the college of cardinals to Roman Catholic reformers, even offering a seat in it to Erasmus. Still more important was his support of the famous Society of Jesus, which had been established in the year of his accession to the Papacy.

The
reforming
popes

The founder of the new society was a Spanish nobleman, Ignatius Loyola. He had seen a good deal of service in the wars of Charles V. While in a hospital recovering from a wound, Loyola read devotional books, and these produced a profound change within him. He now donned a beggar's robe, practiced all the kinds of asceticism which his books described, and went on a pilgrimage to Jerusalem. Still later he became a student of theology at

St. Ignatius
Loyola

Paris, where he met the six devout and talented men who became the first members of his society. They intended to work as missionaries among the Moslems, but, when this plan fell through, they visited Rome and placed their energy and enthusiasm at the disposal of the pope.

Loyola's military training deeply affected the character of the new order. The Jesuits, as their Protestant opponents called them, were to be an army of spiritual soldiers, living



ST. IGNATIUS LOYOLA

After the painting by Sanchez de Coello in the House of the Society of Jesus at Madrid.

under the strictest obedience to their head, or general, and fighting manfully for the Church and against heretics. The society grew rapidly; before Loyola's death it included over a thousand members; and in the seventeenth century it became the most influential of all the religious orders. The activity of the Jesuits as preachers, confessors, teachers, and missionaries did much to roll back the rising tide of Protestantism in Europe.

The Jesuits gave special attention to education, for they realized

the importance of winning over the young people to the Church. Their schools

were so good that even Protestant children often attended them. The popularity of Jesuit teachers arose partly from the fact that they always tried to lead, not drive, their pupils. Light punishments, short lessons, many holidays, and a liberal use of prizes and other distinctions formed some of the attractive features of their system of training. It is not surprising that the Jesuits became the instructors of the Roman Catholic world. They called their colleges the "fortresses of the faith."

The missions of the Jesuits were not less important than

their schools. The Jesuits worked in Poland, Hungary, Bohemia, and other countries where Protestantism threatened to become dominant. They also invaded the ^{Jesuit} lands which the great maritime discoveries of ^{missions} the preceding age had laid open to European enterprise. In India, China, the East Indies, Japan, the Philippines, Africa, and the two Americas their converts from heathenism were numbered by hundreds of thousands.

The most eminent of all Jesuit missionaries, St. Francis Xavier, had belonged to Loyola's original band. He was a little, blue-eyed man, an engaging preacher, an ^{St. Francis} excellent organizer, and possessed of so attractive ^{Xavier} a personality that even the ruffians and pirates with whom he had to associate on his voyages became his friends. Xavier labored with such devotion and success in the Portuguese colonies of the Far East as to gain the title of "Apostle to the Indies." He also introduced Christianity into Japan, where it flourished until a persecuting ruler extinguished it with fire and sword.

Another agency in the Counter Reformation was the great Church Council summoned by Pope Paul III. It met at Trent, on the borders of Germany and Italy, and ^{Council of} continued, with intermissions, for nearly twenty ^{Trent, 1545-} years. The Council of Trent made no essential ^{1563 (517)} changes in Roman Catholic doctrines, which remained as theologians had set them forth in the Middle Ages. It declared that the tradition of the Church possessed equal authority with the Bible and reaffirmed the supremacy of the pope over Christendom. The council also passed decrees forbidding the sale of ecclesiastical offices and requiring bishops and other prelates to attend strictly to their duties.

The council, before adjourning, authorized the pope to draw up a list, or Index, of works which Roman Catholics might not read. This action did not form an ^{The Index} innovation. The Church from an early day had condemned and destroyed heretical writings. However, the invention of printing, by giving greater currency to new

and dangerous ideas, seemed to increase the necessity for the regulation of thought. The "Index of Prohibited Books" still exists, and additions to the list are made from time to time. It was matched by the strict censorship of printing long maintained in Protestant countries.

Still another agency of the Counter Reformation consisted of the Inquisition. This was a system of ecclesiastical courts for the discovery and punishment of heretics. Such courts had been set up in the Middle Ages, for instance, to suppress the Albigensian heresy (§ 206). After the Council of Trent they redoubled their activity, especially in Italy, the Netherlands, and Spain.

The Inquisition probably did much to prevent the spread of Protestantism in Italy. In the Netherlands, where it worked with great severity, it only aroused exasperation and hatred, and helped to provoke a successful revolt of the Dutch people. The Spaniards, on the other hand, approved of the methods of the Inquisition and supported its activities. It was not abolished in Spain until the nineteenth century.

The
Inquisition

Influence
of the
Inquisition

212. THE RELIGIOUS WARS

The young man who as Holy Roman Emperor presided at the Diet of Worms in 1521 (§ 207) had assumed the imperial crown only two years previously. A namesake of Charlemagne, Charles V held sway over dominions even more extensive than those which had belonged to the Frankish king. Through his mother, a daughter of Ferdinand and Isabella (§ 173), he inherited Spain, Naples, Sicily, and the Spanish possessions in the New World. Through his father he received the Netherlands and the extensive possessions of the Hapsburgs in central Europe. He was thus the most powerful monarch of the age.

Charles, as a devout Roman Catholic, had no sympathy for the Reformation. He declared at Worms his determination

Charles V,
Holy Roman
Emperor

to stake "all his dominions, his friends, his body and blood, his life and soul" upon the extinction of the Lutheran heresy. This might have been an easy task, had Charles undertaken it at once. A revolt in Spain and wars with the French and the Ottoman Turks

led, however, to his long absence from Germany. The emperor, finally, brought Spanish troops into Germany, but the Lutheran princes were now too strong for him. Civil war raged for a number of years, until both sides agreed to the Peace of Augsburg. It was a compromise. The ruler of each state — Germany then contained over three hundred states — was to decide whether his subjects should be Lutherans or Catholics. The peace thus failed to establish religious toleration, since all Germans had to believe as their prince believed. However, it recognized Lutheranism as a legal religion and ended the attempts to crush the German Reformation.

Peace of
Augsburg,
1555



CHARLES V

Pinakothek, Munich

A portrait by the Venetian painter, Titian, made in 1518, when the emperor was forty-eight years of age.

Soon after the Peace of Augsburg, Charles V determined to

abdicate his many crowns and seek the repose of a monastery. The plan was duly carried into effect. His brother succeeded to the title of Holy Roman Emperor and the Austrian territories, while his son, Philip II, received the Spanish dominions in Italy, the Netherlands, and America. There were now two branches of the Hapsburg family — one in Austria and one in Spain.

Philip II, the new king of Spain, was a man of unflagging energy, strong will, and deep attachment to the Roman Church. He had two great ideals: to make Spain the foremost state in the world, and to secure the triumph of the Roman Catholic faith over Protestantism. Though he had vast possessions, enormous revenues, mighty fleets, and armies reputed to be the best of the age, he could not dominate western Europe. His first defeat was in the Netherlands.

The Netherlands were too near Germany not to be affected by the Reformation. Lutheranism soon appeared there, only to encounter the hostility of Charles V, who introduced the terrors of the Inquisition. Many heretics were burned at the stake, or beheaded, or buried alive. But there is no seed like martyr's blood. The number of Protestants swelled, rather than lessened, especially after Calvinism entered the Netherlands.

In spite of the cruel treatment of heretics by Charles V, both Flemish and Dutch remained loyal to the emperor, because he had been born and reared among them and always considered their country as his own. Philip II, a Spaniard by birth and sympathies, seemed to them only a foreign master. The new ruler did nothing to conciliate the people, but governed them despotically through Spanish officials supported by Spanish garrisons. Arbitrary taxes were levied, cities and nobles were deprived of their cherished privileges, and the activity of the Inquisition was redoubled. Philip intended to exercise in the Netherlands the same absolute power enjoyed by him in Spain. His policies soon produced a revolt

of both Roman Catholics and Protestants against Spanish oppression.

The Netherlanders found a leader in William Prince of Orange, later known as William the Silent, because of his customary discreetness. He had fair ability as a William the Silent general, a statesmanlike grasp of the situation, and, above all, a stout, courageous heart which never wavered in time of danger and defeat. To rescue his people from Spain he sacrificed his high position, his wealth, and eventually his life. "As long as he lived he was the guiding star of a whole nation, and when he died the little children wept."

The ten southern provinces of the Netherlands, mainly Roman Catholic in population, did not long continue their resistance. They effected a reconciliation with Philip and continued for over two centuries to remain in Hapsburg hands. Modern Belgium has grown out of them. The seven northern provinces, where Dutch was the language and Protestantism the religion, came together in 1579 in the Union of Utrecht. Two years later they declared their independence of Spain. The Dutch Republic, or simply "Holland," thus took its place among European nations.

Separation
of the
Netherlands
(385-386)

The contest of Holland against Spain forms a notable episode in history. The Dutch fought bravely and on more than one occasion repelled the enemy by cutting the dikes and letting in the sea. William the Silent perished in a dark hour by an assassin's bullet, but the contest continued. England now came to the aid of the hard-pressed republic with money and a small army. Philip turned upon his new antagonist and sent against England the great fleet called the "Invincible Armada." Its destruction interfered with further attempts to subjugate the Dutch, but the Spanish monarch, stubborn to the last, refused to acknowledge their independence. His successor consented in 1609 to a twelve years' truce with the revolted provinces, but their freedom was not recognized officially by Spain until many years later.

The Dutch
struggle for
liberty

The long struggle bound the Dutch together and made them one nation. During the seventeenth century they took a prominent part in European affairs. The republic which they founded ought to be of special interest to Americans. Holland had the earliest system of common schools supported by taxation, early adopted the principles of religious toleration and freedom of the press, and in the Union of Utrecht gave to the world the first written constitution of a modern state. The Dutch were *pioneers* of modern democracy.

The attempt of Philip II to conquer England, a stronghold of Protestantism under Queen Elizabeth (§ 209), likewise ended disastrously. It must be admitted that Philip could plead strong justification for his hostility. Elizabeth allowed English "sea-dogs," such as Sir Francis Drake and Sir Walter Raleigh, to plunder Spanish colonies and seize Spanish vessels laden with the treasure of the New World. Moreover, she aided the rebellious Dutch, at first secretly and at length openly, in their struggle against Spain. Philip put up with these aggressions for many years, but finally came to the conclusion that he could never subdue the Netherlands or end the piracy and smuggling in Spanish America without first conquering England. Philip seems to have believed that, as soon as a Spanish army landed on the island, the Roman Catholics there would rally to his cause. The Spanish king never had a chance to verify his belief; the decisive battle took place on the sea.

Philip had not completed his preparations before Sir Francis Drake sailed into Cadiz harbor and destroyed a vast amount of naval stores and shipping. This exploit, which Drake called "singeing the king of Spain's beard," delayed the expedition for a year. The "Invincible Armada" set out at last in 1588. The Spanish vessels, though somewhat larger than those of the English, were inferior in number, speed, and gunnery to their adversaries, while the Spanish officers, mostly unused

The "Invincible Armada," 1588



QUEEN ELIZABETH
After the painting by Zucchero



PHILIP II

After the painting by Titian in the Prado Museum, Madrid

to the sea, were no match for men like Drake and Raleigh, the best mariners of the age. The Armada suffered severely in a nine days' fight in the Channel, and many vessels which escaped the English guns met shipwreck off the Scotch and Irish coasts. Less than half of the fleet returned in safety to Spain.¹

England in the later Middle Ages had been an important naval power. During the sixteenth century, however, she was overmatched by Spain. The defeat of the ^{English} Armada showed that a new people had arisen to ^{sea-power} claim the supremacy of the ocean. The English henceforth began to build up a sea-power greater than any other known to history.

“Britannia needs no bulwarks,
No towers along the steep;
Her march is o'er the mountain-waves,
Her home is on the deep.”

The French Protestants, or Huguenots, naturally accepted the doctrines of Calvin, who was himself a Frenchman and whose books were written in the French language. ^{The} Though bitterly persecuted, the Huguenots gained ^{Huguenots} a large following, especially among the prosperous middle class of the towns. Many nobles also became Huguenots, sometimes because of religious conviction, but often because the new movement offered them an opportunity to recover their feudal independence and to acquire the estates of the Church. The Reformation in France, as well as in Germany, had its worldly side.

Fierce conflicts raged in France between the Roman Catholics and the Huguenots. Philip II aided the former and Queen Elizabeth gave some help to the latter. France suffered terribly in the struggle, not ^{The} only from the constant fighting, but also from ^{Huguenot} the pillage, burnings, and massacres in which both sides ^{wars} engaged. The Huguenot wars ended during the reign of Henry IV, the first of the Bourbon kings of France. Though

¹ See the plate facing page 639.

originally a Protestant, he became a Roman Catholic, in order to conciliate the great majority of his subjects. "Paris,"

he said, "is well worth a Mass."



HENRY IV

After an old engraving. The king wears a hat with plumes and an aigrette, a ruff, and an embroidered cloak. On his breast is the order of the Holy Spirit.

King Henry did not break with the Hugue-

Edict of Nantes, 1598 issued in (504) their favor

the celebrated Edict of Nantes. The Huguenots were henceforth to enjoy freedom of private worship everywhere in France, and freedom to worship publicly in a large number of villages and towns. Only Roman Catholic services, however, might be held in Paris. The edict did not grant complete religious liberty, but it marked an important step in that direction.

A great European state thus recognized the principle that two rival faiths might exist side by side within its borders.

213. THE THIRTY YEARS' WAR

The Peace of Augsburg gave repose to Germany for more than sixty years, but it did not form a satisfactory settlement of the religious question in that country. There was still room for bitter disputes, especially over the ownership of Church property which had been secularized in the course of the Reformation. Furthermore, the

Causes of the war

EUROPE

at the End of the
Thirty Years' War, 1648 A.D.

- Spanish Dominions
- Austrian Dominions
- Brandenburg-Prussia
- Swedish Dominions
- Church Lands
- Boundary of the Empire

Scale of Miles
0 100 200 300



THE M.-N. WORKS
Longitude 10° West 5° West 0° Longitude 5° East 10° Greenwich 15° 20° 30°
Longitude 10° 15° 20° 25° 30° 35°

peace recognized only Roman Catholics and Lutherans and extended no rights whatever to the large body of Calvinists. Politics, as well as religion, made for dissension. The Roman Catholic party relied for support on the Hapsburg emperors, who wished to unite the German states under their control, thus restoring the Holy Roman Empire to its former proud position in the affairs of Europe. The Protestant princes, on the other hand, wanted to become independent sovereigns. Hence they opposed all efforts to extend the imperial authority over them.

Religious antagonism and political friction together produced the Thirty Years' War. It was not so much a single conflict in Germany as a series of conflicts, which finally involved nearly all western Europe. At one time Sweden took a prominent part in the struggle, under her heroic king, Gustavus Adolphus, who came to the aid of the Protestant princes against the Holy Roman Emperor. After the death of Gustavus Adolphus in battle, the German Protestants found an ally, strangely enough, in Cardinal Richelieu, the all-powerful minister of the French king. Richelieu entered the struggle in order to humble the Austrian Hapsburgs and extend the boundaries of France toward the Rhine. Since the Spanish Hapsburgs were aiding their Austrian kinsmen, Richelieu naturally fought against Spain also. The Holy Roman Emperor had to yield at last and consented to the treaties of peace signed at two cities in the province of Westphalia.

The Peace of Westphalia ended the long series of wars following the Reformation. It allowed the Protestant princes of Germany to keep the Church lands which they had confiscated. It also granted religious toleration to the Calvinists in Germany, thus putting them on the same footing with Lutherans and Roman Catholics in that country. Nothing was said in the treaties about liberty of conscience, but from this time the idea that religious differences should be settled by force gradually passed from the minds of men.

Course of
the war

Peace of
Westphalia,
1648

The territorial readjustments made by the treaties have deeply affected later European history. France received from the Holy Roman Empire a large part of ^{Territorial re-}Alsace, in this way obtaining a foothold on the ^{adjustments} upper Rhine. She also secured the recognition of her claims to the bishoprics of Metz, Toul, and Verdun in Lorraine. Sweden gained lands along the Baltic coast of Germany. These possessions enabled her to control the mouths of the rivers Oder, Elbe, and Weser, which were important arteries of German commerce. Brandenburg — the future kingdom of Prussia — acquired eastern Pomerania and several bishoprics, thus becoming the leading state in North Germany. The independence of Switzerland and of the United Netherlands was also recognized.

The Peace of Westphalia left Germany more divided than ever. Each one of the larger states was free to coin money, raise armies, make war, and negotiate treaties ^{Disruption of} without consulting the emperor. The Holy ^{Germany} Roman Empire, in fact, had become a mere phantom. The Hapsburgs from now on devoted themselves to their Austrian dominions, which included more non-Germans than Germans. The failure of the Hapsburgs in the Thirty Years' War long postponed the unification of Germany.

During the Thirty Years' War Germany had seen most of the fighting. She suffered from it to the point of exhaustion. The population dwindled from about sixteen ^{Exhaustion} millions to one-half, or, as some believe, to one- ^{of Germany} third that number. The loss of life was partly due to fearful epidemics, such as typhus fever and the bubonic plague, which spread over the land in the wake of the invading armies. A great many villages were destroyed or were abandoned by their inhabitants. Much of the soil went out of cultivation, while trade and manufacturing nearly disappeared. It took Germany at least one hundred years to recover from the injury inflicted by the Thirty Years' War; complete recovery, indeed, came only in the nineteenth century.

The savagery displayed by the participants in the Thirty Years' War could not but impress thinking men with the necessity of formulating rules to protect non-combatants, to



HUGO GROTIUS

After the portrait by Miervelt of Grotius at the age of forty-nine.

Rise of international law (433) care for prisoners, and to do away with pillage and massacre. The worst horrors

of the war had not taken place, before a Dutch jurist, named Hugo Grotius, published at Paris in 1625 a work *On the Laws of War and Peace*. "I saw," wrote Grotius, "prevailing throughout the Christian world a license in making war of which even barbarous nations would have been ashamed.

Recourse was had to arms for slight reasons or no reason;

and when arms were once taken up, all reverence for divine and human law was thrown away, just as if men were henceforth authorized to commit all crimes without restraint." The book of Grotius may be said to have founded international law. Gustavus Adolphus carried a copy about with him during his campaigns, and its leading doctrines were recognized and acted upon in the Peace of Westphalia.

The great principle on which Grotius based his recommendations was the independence of sovereign states. He gave up the medieval conception of a temporal and spiritual head of Christendom. The nations now recognized no common superior, whether emperor or pope, but all were equal in the sight of international law. The book of Grotius thus marked the profound change which had come over Europe since the Middle Ages.

The European state system

FOR EXPLANATION

Boniface VIII	indulgences	Xavier
Avignon	Ninety-five Theses	Council of Trent
Babylonian Captivity	Zwingli	Index
Great Schism	Catherine of Aragón	Inquisition
Council of Constance	Act of Supremacy	Peace of Augsburg
Albigenses	Book of Common Prayer	Union of Utrecht
Waldenses	Mary Tudor	Armada
Wycliffe	Anglicanism	Huguenots
Lollards	Paul III	Edict of Nantes
Huss	Society of Jesus	Peace of Westphalia

FOR DISCUSSION

1. Name three important reasons for the lessened influence of the Roman Church at the opening of the sixteenth century.
2. Explain the difference between heresy and schism.
3. Why has Wycliffe been called the "morning star of the Reformation"?
4. Why did the reformers in each country take special pains to translate the Bible into the vernacular languages?
5. "The heroes of the Reformation, judged by modern standards, were reactionaries." What does this statement mean?
6. Why is the Council of Trent generally considered the most important church council since that of Nicæa?
7. Mention some differences between the Society of Jesus and earlier monastic orders.
8. Compare the Edict of Nantes with the Peace of Augsburg.
9. Show how political, as well as religious, motives affected the revolt of the Netherlands, the Huguenot wars, and the Thirty Years' War.
10. How is it true that the Thirty Years' War was "the last great war of religion and the first great war of politics"?
11. Show that the Holy Roman Empire had become in the seventeenth century "neither holy, nor Roman, nor an empire."

FOR FURTHER STUDY

1. Identify the following dates: 1517, 1555, 1588, 1598, and 1648.
2. Trace the geographical extent of the "Great Schism" (map, page 633).
3. Prepare an oral report on the cathedral of St. Peter at Rome. If possible, show pictures of its exterior and interior.
4. Indicate the territorial extent of Lutheranism, Calvinism, and Anglicanism at the end of the sixteenth century (map, page 646).

SUPPLEMENTARY

Webster, *Readings in Early European History*, chapter xlvi, "Martin Luther and the Beginning of the Reformation"; chapter xlvii, "England in the Age of Elizabeth."

Webster and Webb, *Historical Outline Maps and Exercises: Early European History*, No. XXI, Extent of the Reformation (1524–1572); No. XXII, Europe at the End of the Thirty Years' War (1648).



ENGLISH BATTLESHIP OF THE SIXTEENTH CENTURY

After a manuscript in Magdalen College, Oxford. The *Great Harry*, built by Henry VIII in 1514, was the first ship known to have been provided with a tier of guns below the main deck.

Part VIII

EARLY MODERN CIVILIZATION

(CHAPTERS XXVIII-XXIX)

The seventeenth and eighteenth centuries may be regarded as forming early modern times in Europe. The principal European states at this period were absolute, or despotic, monarchies. Democracy was non-existent. The middle and lower classes had no real part in law-making and no safeguards against arbitrary rule. This kind of government meant that the interests of the monarchs were consulted rather than those of their subjects. Chapter XXVIII studies absolutism on the Continent, particularly in France, Russia, and Prussia, and shows how in England it was overthrown and replaced by a limited, or constitutional, monarchy. We learn, also, in this chapter how during these centuries there arose in England, France, and other countries the reforming "philosophers," who addressed themselves to the task of social betterment and tried to improve conditions in both State and Church. The new theories of politics, economics, and religion which they championed found wide acceptance among the educated classes, thus providing the intellectual background and justification for both the American and French revolutions.

The expansion of Europe went on rapidly during the seventeenth and eighteenth centuries. Portugal and Spain had chiefly profited by the earlier geographical discoveries and colonizing movements. The decline of these two countries enabled other European nations to step into their places as rivals for commerce, colonies, and control of the seas. The Dutch were the first in the field, followed later by the French and the English. Chapter XXIX tells how Great Britain built up a great maritime power and acquired an imperial realm in both India and North America. As an offset to these gains, she lost the Thirteen Colonies — the "one disruption" of her empire. The Thirteen Colonies became the United States of America, "a new nation," as Lincoln said, "conceived in liberty, and dedicated to the proposition that all men are created equal."

CHAPTER XXVIII

THE OLD RÉGIME IN EUROPE

History seems to indicate that nations for the most part have to undergo a period of severe discipline under strong centralized governments; their forces have had to be gathered together, international rivalries and disturbances quelled, and foreign enemies subdued or at least driven off, before the way was clear for the gradual development of representative government.

— J. E. GILLESPIE

214. ABSOLUTISM AND THE DIVINE RIGHT OF KINGS

PREVIOUS chapters have set forth the more significant transformations of European society which closed the Middle Ages and ushered in modern times. The Renaissance; geographical discovery, exploration, and colonization; and the Protestant Reformation and Catholic Counter Reformation, all helped to complete the transition from the medieval to the modern world. Much that was medieval survived, however, into the seventeenth and eighteenth centuries, especially in political and economic life. Absolute monarchies claiming to rule by divine right, aristocracies in the possession of privileges and honors, the mass of the people excluded from any part of the government and burdened with taxes and feudal dues — such were some of the survivals of medievalism which formed the Old Régime. Let us examine it more closely.

During the seventeenth and eighteenth centuries absolutism was as common as democracy is to-day. The rulers of Europe, having triumphed over their feudal nobility, proclaimed themselves to be the sole source of authority. They posed as sovereigns who held their power, not by the choice or consent of their subjects, but by the “grace of God.”

Kings “ by
the grace of
God ”

Absolutism found support in a very real belief in the divinity of kings. The Chinese emperor was the "Son of Heaven." The Egyptian Pharaoh was the "Son of the Sun." The Hebrew monarch was the Lord's anointed. The Hellenistic rulers of the Near East and the Roman emperors received divine honors from their subjects. An element of holiness also attached to medieval sovereigns, who at their coronation were anointed with a magic oil, girt with a sacred sword, and given a supernatural banner. Even Shakespeare could speak of the divinity which "doth hedge a king."

This conception of the sacred character of royalty gave rise to the theory of divine right. Providence, it was argued, had really set up the State and placed over it a ruler whom it was a religious duty to obey and a sin to disobey. The theory of divine right thus contrasted sharply with our present-day notions of popular sovereignty.

The general acceptance of absolutism and divine right meant that the welfare of the monarchs received far more attention than that of the peoples over whom they ruled. The result was that the vanity, selfishness, or ambition of individual rulers and dynasties plunged Europe into one war after another. When peace came to be made, the monarchs paid scant heed to racial limits or national boundaries, but cut and pared countries "as if they were Dutch cheeses." The idea — now so prevalent — that each people should determine its own destiny was then unrecognized.

215. PRIVILEGED AND UNPRIVILEGED CLASSES

The feudal system had bequeathed as part of its heritage to early modern Europe a system of class distinctions which honeycombed society. The highest place was occupied by the clergy and nobility, who formed the First and Second Estates, respectively.

These two privileged classes were a very small minority of the population in any European country.

Reverence felt by kings and lords for mother Church had endowed her representatives with rich and broad domains. In France, Spain, Italy, and those parts of Ger-
 many where Church property had not been con-
 fiscated by Protestants, the archbishops, bishops, abbots, and cardinals ruled as princes and paid few or no taxes to the government. These members of the higher clergy came mainly from the noble families and naturally took the side

Clergy



COSTUMES OF THE FRENCH ORDERS

After an old print. The cleric wears a robe and ornamented mantle; the noble, a suit of black silk and a cap adorned with plumes; the representative of the Third Estate, a simple black suit without gold buttons or plumed cap.

of the absolute monarchs. The lower clergy, the thousands of parish priests, who came from the common people, just as naturally favored the popular cause. They saw the abuses of the existing system and supported the demands for its reform.

Some of the nobles were descendants of the feudal lords of the Middle Ages, with proud pedigrees reaching back for hundreds of years. Many others had been
 ennobled by the king for various services or had
 held certain offices which conferred noble rank. The mem-

Nobility

bers of this aristocracy were usually great landed proprietors, though without the military obligations which once rested on feudal lords. Their "gentle birth" enabled them to monopolize the important offices in the government, the army, and the Church. They were also largely exempt from taxation. Those who lived on their country estates often took part in local affairs and felt an interest in the welfare of the peasantry, but those who led a fashionable existence at court, in attendance on the king, were ornamental rather than useful. Their luxury, idleness, and dissipation made them hateful in the sight of reformers. A critic of the French nobility declared, "Through all the vocabulary of Adam, there is not such an animal as a duke or a count."

Such were the two privileged orders, or estates. Beneath them came the unprivileged order known as the Third Estate. It included the great majority of the people in every country and consisted of three main divisions.

The middle class, or *bourgeoisie* (French *bourg*, "town"), included all those who were not manual laborers. It was made up of professional men, such as magistrates, lawyers, physicians, and teachers, together with bankers, manufacturers, wholesale merchants, and shopkeepers. The British middle class enjoyed representation in Parliament and frequently entered the nobility. The French *bourgeoisie*, on the contrary, could not hold the positions of greatest honor in the government. Though well educated and often wealthy, they were made to feel in every way their inferiority to the nobles. They added their voices, therefore, to those who demanded political liberty and social equality.

The next division of the Third Estate comprised the artisans living in the towns and cities. They were not very numerous, except in Great Britain, France, western Germany, and northern Italy, where industry had reached a much higher development than elsewhere in Europe.



LONDON TRADESMEN

After a broadside of 1647 in the British Museum, London.

The craft guilds, so characteristic of city life during the Middle Ages (§ 178), had begun to disappear in Great Britain, but still kept their importance on the Continent. Each trade had its own guild, controlling methods of manufacture, quantity and quality of the article produced, wages, hours of labor, and number of workmen to be employed. The guilds tended more and more to

Survivals of
the guild
system

become *exclusive* organizations. Membership fees were raised so high that few could afford to pay them, while the number of apprentices that a master might take was strictly limited. It also became increasingly difficult for journeymen to rise to the station of masters; they often remained wage-earners for life. The result was that the mass of artisans no longer shared in the benefits of the guild system. They therefore opposed it and sought its abolition.

The last and by far the largest division of the Third Estate was that of the peasants. In Prussia, Austria, Hungary, Poland, Russia, and Spain they were still serfs (§ 136). They might not leave their villages or marry without their lord's consent; their children must serve in his family for several years at a nominal wage; and they themselves had to work for a number of days each week on their lord's land. Conditions were better in Italy and western Germany, though it was a Hessian prince who hired his subjects to Great Britain to fight as mercenaries in the American War of Independence. In France, serfdom still existed in only a few provinces. The great majority of the French peasants enjoyed complete freedom, and many of them owned their own farms.

Even the free peasants of France carried heavy burdens. The king imposed the hated land tax, assessing a certain amount on each village and requiring the money to be paid whether the inhabitants could afford it or not. Still more hated was the forced labor exacted by the government from time to time on roads and other public works. The clergy demanded tithes, which amounted to perhaps a thirteenth of the produce. The nobles levied various feudal dues for the use of oven, mill, and wine press, and tolls for the use of roads and bridges. The game laws were especially vexatious, because farmers were obliged to allow the game of neighboring lords to invade their fields and destroy the crops. It is not strange that the peasants also formed a discontented class, anxious for any reforms which would better their hard lot.

Survivals of
the manorial
system

216. FRANCE UNDER LOUIS XIV

France in the seventeenth and eighteenth centuries furnished a good example of an absolute monarchy supported by pretensions to divine right. That country had now come under Bourbon rulers, a dynasty which began with Henry Bourbon, king of Navarre (§ 212). He mounted the French throne in 1589 as Henry IV, and his descendants reigned after him for more than two hundred years.

The third Bourbon, Louis XIV (1643–1715), whose reign is the longest in European history, ranks among the most able of French monarchs. He was a man of handsome presence, slightly below the middle height, with a prominent nose and abundant hair, which he allowed to fall over his shoulders. In manner he was dignified, reserved, courteous, and as majestic, it is said, in his dressing-gown as in his official robes. A contemporary wrote that he would have been every inch a king, “even if he had been born under the roof of a beggar.” Louis possessed much natural intelligence, a retentive memory, and great capacity for work. It must be added, however, that his general education had been



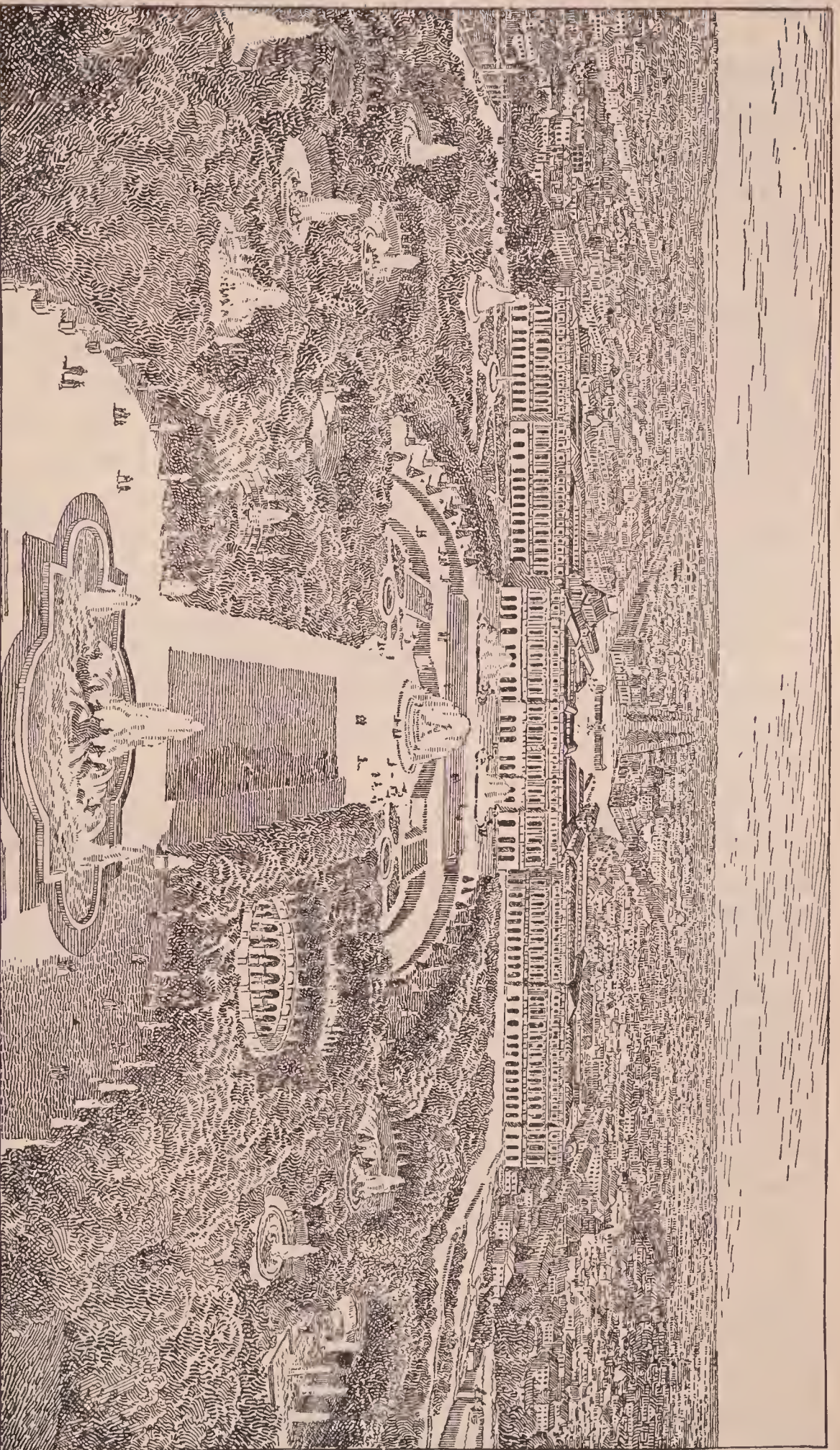
LOUIS XIV AS THE “SUN KING”

After a drawing made in 1653 for a court ballet in which Louis XIV took part.

neglected, and that throughout his life he remained ignorant and superstitious. Vanity formed a striking trait in his character. He accepted the most extravagant compliments and delighted in being known as the "Grand Monarch" and the "Sun King."

Louis gathered around him a magnificent court at Versailles, near Paris. Here a whole royal city, with palaces, parks, groves, terraces, and fountains, sprang into being at his order. The gilded salons and mirrored corridors of Versailles were soon crowded with members of the nobility. They now spent little time on their estates, preferring to remain at Versailles in attendance on the king, to whose favor they owed offices, pensions, and honors. The splendor of the French court cast its spell upon Europe. Every king and prince looked to Louis as the model of what a ruler should be and tried to imitate him. The French language, manners, dress, art, and literature thus became the accepted standards of polite society in all civilized lands.

Louis, however conscientious and painstaking, necessarily had to rely very much upon his ministers, of whom Colbert was the most eminent. Colbert made many improvements in the methods of tax-collection and turned an annual deficit in the revenues into a surplus. He also tried to foster manufactures by placing heavy duties on the importation of foreign goods. This was the beginning of the protective system, since followed by most European countries and from Europe introduced into America. Colbert regarded protectionism as only a temporary device, however, and spoke of tariffs as crutches by the help of which manufacturers might learn to walk and then throw them away. Finally, Colbert was very successful in providing the French with colonies, where they could obtain the raw materials which they had previously been obliged to purchase from the Spaniards, Dutch, and English. Many islands in the West Indies were acquired at this time, Canada was developed, and Louisiana, the vast territory drained by the Mississippi, was opened up to settlement (§ 227).



VERSAILLES

The palace of Versailles now forms a magnificent picture gallery and museum of French history, while the park is a place of holiday resort for Parisians. It is estimated that Louis XIV spent one hundred million dollars on the buildings and grounds of Versailles.

France thus became one of the leading colonial powers of Europe.

The famous saying, "*I am the State,*" though not uttered by Louis, accurately expressed his conviction that in him were embodied the power and greatness of France. Conditions in that country made possible his absolute government. Previous rulers and their ministers had labored with success to strengthen the authority of the Crown at the expense of the nobles and the commons. There was no Parliament to represent the nation and voice its demands, for the Estates-General (§ 171) had long since ceased to assemble. There was no Magna Carta, as in England (§ 168), to protect the liberties of the people by limiting the right of a ruler to impose taxes at will. The French, furthermore, lacked independent law courts which could interfere with the king's power of exiling, imprisoning, or executing his subjects. Absolutism thus became so firmly rooted in France that a revolution was necessary to overthrow it.

How unwise it may be to center authority in the hands of one man is shown by the melancholy record of the wars of Louis XIV. To make France powerful and gain fame for himself, he plunged his country into a series of struggles from which it came out completely exhausted. Louis was served by excellent engineers and commanders, who developed siegecraft, improved artillery, and recruited, equipped, and provisioned larger bodies of troops than had ever before appeared on European battlefields. The use of distinctive uniforms for soldiers, the custom of marching in step, field hospitals, and ambulances were some of the innovations of this time. Louis dreamed of lording over all western Europe, but his aggressions provoked against him a constantly increasing number of foes, who in the end proved to be too strong even for the king's able generals and fine armies.

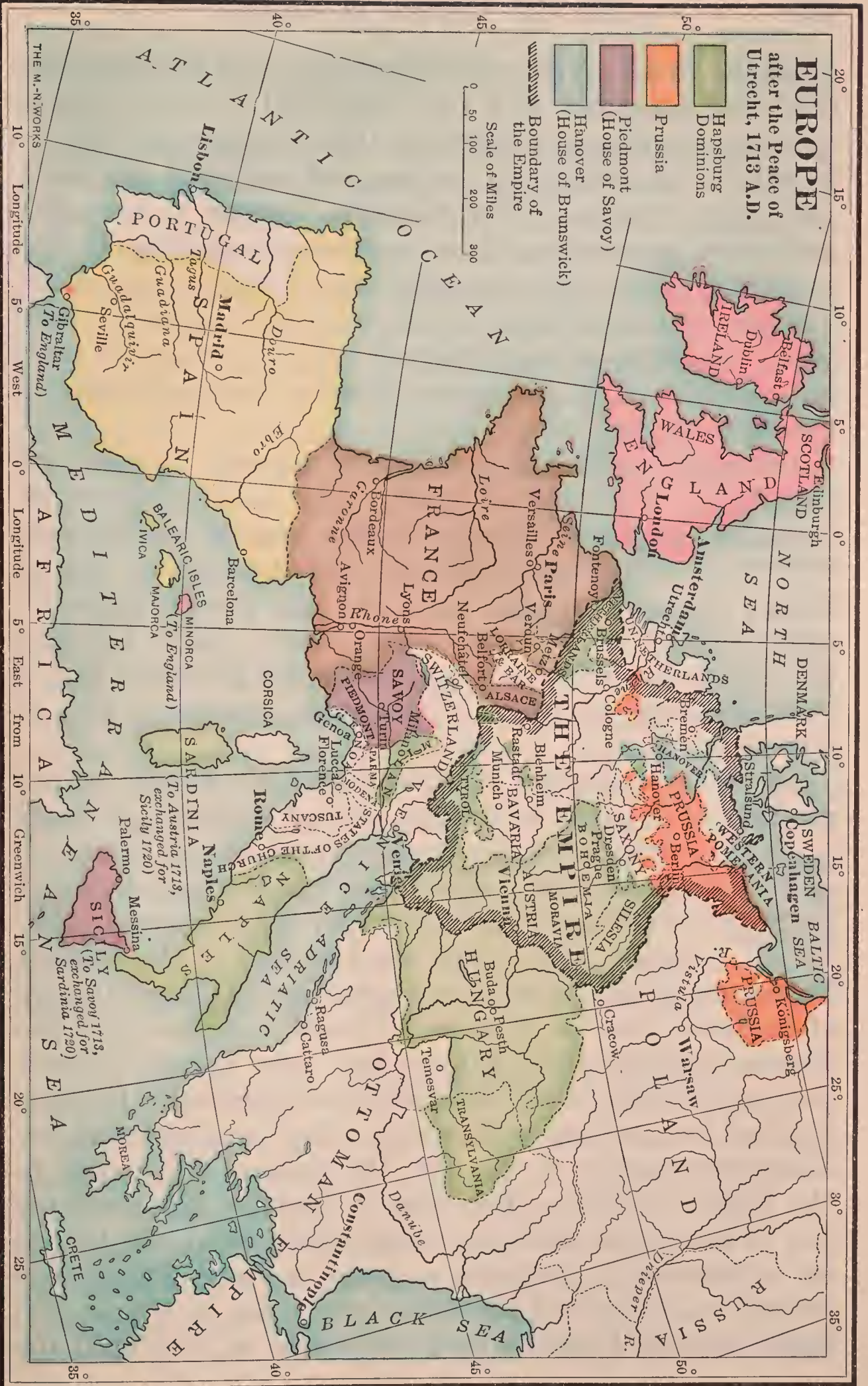
Four great wars filled a large part of Louis's reign. The first three were undertaken to extend the dominions of France as

EUROPE

after the Peace of
Utrecht, 1713 A.D.

- Hapsburg Dominions
- Prussia
- Piedmont (House of Savoy)
- Hanover (House of Brunswick)
- Boundary of the Empire

Scale of Miles
0 50 100 200 300



far as the Rhine. That river in ancient times had separated Gaul and Germany, and Louis regarded it as a “natural boundary” of France. He did secure several strips of territory to the east and northeast of France, particularly Alsace. The Alsatians, though of Germanic extraction, in process of time considered themselves French and lost all desire for union with any of the German states. The greater part of Lorraine was not added to France until after the middle of the eighteenth century, during the reign of Louis XV. The Lorrainers, likewise, became thoroughly French in feeling.

The fourth great war arose out of dynastic rivalries and ambitions. The king of Spain, who lacked children or brothers to succeed him, bequeathed his vast dominions in Europe and America to one of Louis’s grandsons, in the hope that the French might be strong enough to keep them undivided. Louis accepted the inheritance and fondly presented his grandson to the court at Versailles, saying, “Gentlemen, behold the king of Spain.”

The other European rulers looked with dismay at the prospect of so great an enlargement of France. A united Franco-Spanish empire would be too strong for its neighbors, would upset the delicately adjusted “balance of power” between the various countries. The result was the War of the Spanish Succession, in which France and Spain faced a Grand Alliance of England, Austria, Holland, Portugal, and several of the German principalities. Europe had never known before a war that concerned so many states and peoples. England supplied the coalition with money, a fleet, and also with the ablest commander of the age, the duke of Marlborough. His famous victory at Blenheim in Bavaria (1704) was the first of a series of successes which finally drove the French out of Germany and opened the road to Paris. Dissensions among the Allies and the heroic resistance of France and Spain enabled Louis to hold the enemy at bay until the

exhaustion of both sides led to the conclusion of the Peace of Utrecht.

This peace ranks with that of Westphalia (§ 213) among the most important diplomatic arrangements of modern times. First, Louis's grandson was recognized as king of Spain and her colonies, on condition that the Spanish and French Crowns should never be united. After this time Bourbon sovereigns continued to rule in Spain. Next, the Austrian Hapsburgs gained most of the Spanish dominions in Italy, as well as the Belgian or Spanish Netherlands (henceforth for a century called the Austrian Netherlands). Finally, England obtained from France certain possessions in North America (§ 229) and from Spain the island of Minorca and the Rock of Gibraltar, commanding the narrow entrance to the Mediterranean.

France lost far less by the war than at one time seemed probable. Louis gave up his dream of dominating western Europe, but he kept all the Continental acquisitions made earlier in his reign. Nevertheless, the cost of the king's warlike policy had been a heavy one. France paid it in the shape of famine and pestilence, excessive taxes, heavy debts, and the impoverishment of the people. Louis, now a very old man, survived the Peace of Utrecht only two years. As he lay dying, he turned to his little heir (his great-grandson, Louis XV) and said: "Try to keep peace with your neighbors. I have been too fond of war; do not imitate me in that, nor in my too great expenditure."

217. RUSSIA UNDER PETER THE GREAT

The Russians at the opening of modern times seemed to be an Asiatic rather than a European people. Their conquest by the Mongols (§ 163) during the thirteenth century had isolated them from their Christian neighbors and had interrupted the stream of civilizing influences which in earlier days flowed into Russia from the Byzantine Empire (§ 161). Long after the expul-

sion of the Mongols, the Russians remained very backward. Most of them were ignorant, superstitious peasants, who led secluded lives in small farming villages scattered over the plains and throughout the forests. Even the inhabitants of the towns lacked the education and enlightened manners



of the Western peoples, whose ways they disliked and whose religion, whether Protestantism or Catholicism, they condemned as heretical. Russia, in short, needed to be Europeanized, and Europe also needed to be introduced to Russia. This formed the special work of the Romanovs, a dynasty that began in 1613 with Michael Romanov. The family

of tsars descended from him occupied the Russian throne until our own day. His grandson was the celebrated Peter the Great (1689–1725).

Peter became sole ruler when only seventeen years of age. An English contemporary, who knew him well, described him as “a man of very hot temper, soon inflamed, and very brutal in his passion.” After a mutiny of his bodyguard, he edified the court by himself slicing off the heads of the culprits. In order to quell opposition in his family, he had his wife whipped with the knout and ordered his own son to be tortured and executed. He was coarse, gluttonous, and utterly without personal dignity. Yet Peter could often be frank and good-humored, and he was as loyal to his friends as he was treacherous to his foes. At heart, too, he was deeply religious, for he believed himself to be an instrument for good in the hands of God. Few men have done more than Peter to change the course of history, and few, indeed, have better deserved the title of “the Great.”

Peter began his work as a reformer by sending fifty young Russians of the best families to Venice, Holland, and England to absorb all they could of European ideas. He afterward came in person, traveling *incognito* as “Peter Mikhailov” and making himself familiar with the arts and customs of western Europe. These he proceeded to introduce into Russia. The long Asiatic robes of Russian nobles had to give way to short German jackets and hose. Long beards, which the people considered sacred, had to be



PETER THE GREAT

shaved, or else a tax paid for the privilege of wearing one. Women, previously kept in seclusion, were permitted to appear in public without veils and to mingle at dances and entertainments with men. A Russian order of chivalry was founded. The Bible was translated into the language of the people and sold at popular prices. Peter adopted the "Julian Calendar," in place of the old Russian calendar, which began the year on the first of September, supposed to be the date



A CONTEMPORARY CARICATURE OF
PETER THE GREAT

of the creation. He also improved the Russian alphabet by omitting some of its cumbersome letters and by simplifying others. Such changes were accepted only by the upper classes. The peasants clung to their old ways and remained little affected by the sudden onrush of European ideas and manners.

Peter found in Russia no regular army; he organized one after the German fashion. The soldiers (except the mounted warriors known as Cossacks) were uniformed and armed like

European troops. He found no fleet; he built one, modeled upon that of Holland. He opened mines, cut canals, laid out roads, introduced sheep-breeding, and fostered by protective tariffs the growth of silk and woolen manufactures. He instituted a police system and a postal service. He established schools of medicine, engineering, and navigation, as well as those of lower grade. He also framed a code of laws based upon the legal systems of western Europe.

The remaking of Russia according to European models

formed only half of Peter's program. His foreign policy was equally ambitious. He realized that Russia needed readier access to the sea than could be found through (St.) Petersburg the Arctic port of Archangel. Peter made little headway against the Turks, who controlled the Black Sea, but twenty years of intermittent warfare with the Swedes enabled him to acquire the Swedish provinces on the eastern shore of the Baltic. Here in the swamps of the river Neva, not far from the Gulf of Finland, Peter built a new and splendid capital, giving it the German name of (St.) Petersburg (now Leningrad). He had at last realized his long-cherished dream of opening a "window" through which the Russian people might look into Europe.



HAPSBURG POSSESSIONS, 1526-1789

218. AUSTRIA AND MARIA THERESA

The Austrian dynasty of the Hapsburgs (§ 174) ruled over the most extraordinary jumble of peoples to be found in Europe. There were Germans in Austria proper and Silesia;

Czechs in Bohemia and Moravia; Magyars, Slovaks, Rumanians, Croatians, and Slovenians in Hungary and its dependencies; Italians in Milan and Tuscany; and Flemings and Walloons in the Netherlands. It was impossible to group such widely scattered peoples into one centralized state or to form them into a federation. Their sole bond of union was a common allegiance to the Hapsburg monarch.

The Hapsburg realm threatened to break up in the eighteenth century upon the death of the emperor Charles VI, who



MARIA THERESA AT THE AGE
OF THREE

lacked male heirs. Charles, however, had made a so-

called Pragmatic Sanction, or solemn com-

pact, declaring his dominions to be indivisible and leaving them to his eldest daughter, Maria Theresa. Most of the European powers pledged themselves by treaty to observe this arrangement.

The emperor died in 1740 and Maria Theresa became archduchess of Austria, queen of Hungary, queen of Bohemia, and sovereign of all the other

Hapsburg lands. She was then only twenty-three years old, strikingly handsome, and gifted with much charm of manner.

Her youth, her beauty, and her sex might have entitled her to consideration by those states which had agreed to respect the Pragmatic Sanction. This was a paper bulwark, however, and more than that was required to safeguard the Austrian territories against Prussia and Prussia's allies.

219. PRUSSIA AND FREDERICK THE GREAT

Prussia, the nucleus of modern Germany, was the possession of the Hohenzollerns. Their name is derived from that of their castle on the heights of Zollern in southern Germany. The Hohenzollerns prided themselves on the fact that almost every member of the family enlarged the territories received from his ancestors. They did this by purchase, by inheritance, by shrewd diplomacy, and sometimes by hard fighting. When Frederick the Great (1740–1786) mounted the throne, their dominions included the mark of Brandenburg, which had formed in the Middle Ages a Germany colony beyond the Elbe; Pomerania; and East Prussia, along the Baltic coast east of the Vistula. There were also smaller Hohenzollern territories in central and western Germany.

Only a strong hand could hold together the scattered possessions of the Hohenzollerns. Their hand was strong. No monarchs of the age exercised more unlimited authority or required more complete obedience from their subjects. According to the Hohenzollern principle, the government could not be too absolute, provided it was efficient. The ruler, working through his ministers, who were merely his clerks, must foster agriculture, industry, and commerce, promote education, and act as the guide of his people in religion and morals.

The Hohenzollerns devoted themselves consistently to the upbuilding of their military forces. They wanted an army powerful enough to defend a kingdom without natural boundaries and stretching in detached provinces all the way from the Rhine to the Niemen. The soldiers at first were volunteers, recruited in different parts of Germany, but it became necessary to fill up the gaps in the ranks by compulsory levies among the peasants. Carefully trained officers, appointed from the nobility and advanced only on merit, enforced an iron discipline. The soldiers, it was said, feared their commanders more than they did the enemy.

Frederick the Great became king at the age of twenty-eight. He was rather below the average height and inclined to stoutness, good looking, with the fair hair of North Germans and blue-gray eyes of extraordinary brilliancy. By nature he seems to have been thoroughly selfish, unsympathetic, and crafty. He was not a man to inspire affection among his intimates, but with the mass of his subjects he was undeniably popular. Innumerable stories circulated

Frederick
the Great

in Prussia about the simplicity, good humor, and devotion to duty of old "Father Fritz."



FREDERICK THE GREAT

After a painting by H. Pataky.

The year of Frederick's accession saw the beginning of a great European war. The responsibility for it rests on his shoulders. The Prussian king coveted Silesia, an Austrian province lying south of Brandenburg and mainly German in population. Frederick suddenly led his army into Silesia and overran the country without much difficulty. It was sheer robbery, without a shadow of justification. As the king afterward confessed in his *Memoirs*, "Ambition, interest, and desire of making people talk about me carried the day; and I decided for war." Frederick's action brought on a general European conflict. France, Spain, and Bavaria allied themselves with Prussia, while Great Britain and Holland, anxious to preserve the balance of power, took the side of Austria. Things might have gone hard with Maria Theresa but for the

War of the Austrian Succession, 1740-1748

of a great European war. The responsibility for it rests on his shoulders. The Prussian king coveted Silesia, an Austrian province lying south of Brandenburg and mainly German in population. Frederick suddenly led his army into Silesia and overran the country without much difficulty. It was sheer robbery, without a shadow of justification. As the king afterward confessed in his *Memoirs*, "Ambition, interest, and desire of making people talk about me carried the day; and I decided for war." Frederick's action brought on a general European conflict. France, Spain, and Bavaria allied themselves with Prussia, while Great Britain and Holland, anxious to preserve the balance of power, took the side of Austria. Things might have gone hard with Maria Theresa but for the

Things might have gone hard with Maria Theresa but for the

courage and energy which she displayed and the support of her Hungarian subjects. All the warring countries finally agreed to a mutual restoration of conquests (with the exception of Silesia) and signed the Peace of Aix-la-Chapelle.

Maria Theresa still hoped to recover her lost province. As most of the European sovereigns were either afraid or jealous of Frederick, she found no great difficulty in forming a coalition against him. Russia, France, Sweden, and Saxony entered it. Most of the Seven Years' War, 1756-1763 Continent thus united in arms to dismember the small Prussian state. It happened, however, that at the head of this small state was a man of military genius, capable of infusing into others his own undaunted spirit, and supported by subjects disciplined, patient, and loyal. Furthermore, Great Britain was this time an ally of Prussia. British gold subsidized the Prussian armies, and British troops, by fighting the French in Germany, India, and America, weakened Prussia's most dangerous enemy. Frederick conducted a purely defensive warfare, thrusting now here and now there against his slower-moving foes, who never learned to act in concert and exert their full force simultaneously. Even so, the struggle was desperately unequal. The Russians occupied East Prussia, penetrated Brandenburg, and captured Berlin. Faced by the gradual wearing down of his armies, an empty treasury, and an impoverished country, Frederick more than once thought of committing suicide. What saved him was the accession of a new tsar. This ruler happened to be a warm admirer of the Prussian king and at once withdrew from the war. Maria Theresa, deprived of her eastern ally, now had to come to terms and leave Frederick in secure possession of Silesia. Soon afterward the Peace of Paris between France and Great Britain brought the Seven Years' War to an end.

This most bloody contest, which cost the lives of nearly a million men, seemed to settle little or nothing except the possession of Silesia. Yet the Seven Years' War really marks an epoch in the political history of Europe. The young

Prussian kingdom appeared henceforth as one of the great powers of the Continent and as the only rival in Germany of the old Hapsburg monarchy. It was inevitable from this time that Prussia and Austria should struggle for supremacy, and that the smaller German states should group themselves around one or the other. Frederick, like all the Hohenzollerns, fought simply for Prussia, but the results of his work were disclosed a century later when the German Empire came into being.

220. THE PURITAN REVOLUTION IN ENGLAND

When absolutism prevailed, everything depended upon the personal character of the sovereign. A Peter the Great might set his country upon the road to civilization; a Louis XIV, on the contrary, might plunge his people into misery as the result of needless wars and extravagant expenditures. As time went on, it began to seem more and more unreasonable that a single person should have the power to make the laws, levy the taxes, spend the revenues, declare war, and conclude peace according to his own inclination. During the seventeenth century two revolutions overthrew absolutism in England and replaced it with a monarchy controlled by Parliament. We shall now learn how the English people, as represented in Parliament, became more powerful than their kings.

Two revolutions in England
 Tudor absolutism

Absolutism in England dated from the time of the Tudors (§ 172). Henry VII humbled the nobles, while Henry VIII and Elizabeth brought the Church into dependence on the Crown. These three sovereigns, though despotic, were excellent rulers and were popular with the influential middle class in town and country. The Tudors gave England order and prosperity, if not political liberty.

The English Parliament during the later Middle Ages had become a body representative of the different estates of the realm and had separated into the two Houses of Lords and Commons (§ 169). Parliament enjoyed considerable author-

ity at this time. The kings, who were in continual need of money, often summoned it, sought its advice upon important questions, and readily listened to its requests. The despotic Tudors, on the other hand, made Parliament their servant. Henry VII called it together on only five occasions during his reign; Henry VIII persuaded or frightened it into doing anything he pleased; and Elizabeth consulted it as infrequently as possible. Parliament under the Tudors did not abandon its claims to a share in the government, but it had little chance of exercising them.

The death of Elizabeth in 1603 ended the Tudor dynasty and placed James I (James VI of Scotland) on the English throne. He was the first king of the Stuart dynasty.

England and Scotland were now joined in a personal union, though each country kept its own legislature, laws, and established Church. The unmistakable purpose of James to rule as an absolute monarch aroused much opposition in Parliament. That body felt little sympathy with a king who proclaimed himself the source of all authority. When James, always extravagant and a poor financier, came before it for money, Parliament refused to give him any unless grievances were redressed. James would not yield, but got along as best he could by levying tariffs on imports, selling titles of nobility, and imposing excessive fines, in spite of the protests of Parliament.



GOLD COIN OF JAMES I
The first coin to bear the legend
"Great Britain."

A religious controversy helped to embitter the dispute between James and Parliament. The king, who was a devout Anglican, made himself very unpopular with the Puritans, as the reformers within the Church of England were called. The Puritans had at first no in-

tention of separating from the national or established Church, but they wished to “purify” it of certain customs which they described as “Romish.” Among these were the use of



A PURITAN FAMILY

Illustration in an edition of the *Psalms* published in 1563.

the surplice, of the ring in the marriage service, and of the sign of the cross in baptism. Some Puritans wanted to get rid of the *Book of Common Prayer* (§ 209) altogether. Since the Puritans had a large majority in the House of Commons, it was inevitable that the parliamentary struggle

against Stuart absolutism should assume in part a religious character.

The political and religious difficulties which marked the reign of James I did not disappear when his son, Charles I, came to the throne. Charles was a true Stuart in his devotion to absolutism and divine right. Almost immediately he began to quarrel with Parliament. When that body withheld supplies, he resorted to forced loans from the wealthy and even imprisoned a number of persons who refused to contribute. Such arbitrary acts showed plainly that he would play the tyrant if he could.

The king's attitude at last led Parliament to a bold assertion of its authority. It now presented to Charles the celebrated Petition of Right. One of the most important clauses provided that loans without parliamentary approval should be considered illegal. Another clause declared that no one should be arrested or imprisoned except according to the law of the land. The Petition thus repeated and reinforced some of the leading principles of Magna Carta (§ 168). The people of England,

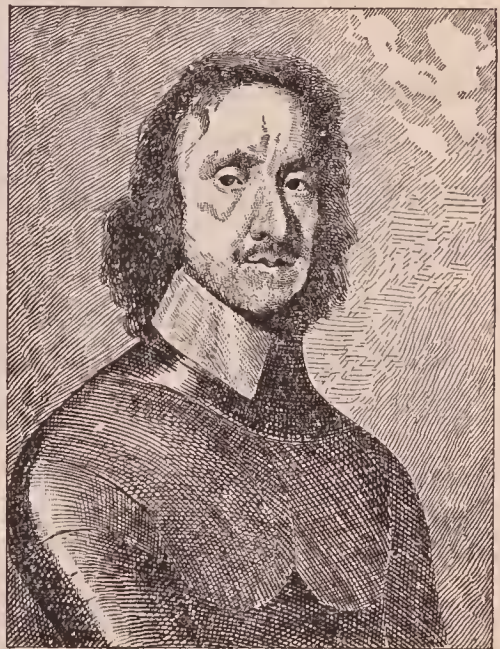
Petition of
Right, 1628
(388)

speaking this time through their elected representatives, asserted once more their right to limit the power of kings.

Charles accepted the Petition, as the only means of securing parliamentary consent to taxation, but he had no intention of observing it. For many years, in fact, he Personal rule of Charles I managed to rule without calling Parliament in session. Arbitrary courts, which tried cases without a jury, punished those who resisted the royal will. A rigid censorship of the press prevented any expression of popular discontent. Public meetings were suppressed as seditious riots. Even private gatherings were dangerous, for the king had swarms of spies to report disloyal acts or utterances.

The personal rule of Charles I, coupled with his harsh treatment of the Puritans, at length provoked a revolution and civil war in England. Around the king rallied nearly all the nobles, the Anglican clergy, the Roman Catholics, a majority of the "squires," or country gentry, and the upper classes generally. The royalists received the name of "Cavaliers."

Outbreak of the Puritan Revolution, 1642



OLIVER CROMWELL

A painting by Robert Walker, in the National Portrait Gallery, London.

The parliamentarians, who opposed the king, were popularly called "Roundheads," because some of them wore closely cropped hair. They were mostly recruited from the trading classes in the towns and the small landowners in the country. The working people remained as a rule indifferent and took little part in the struggle.

Fortune favored the royalists until Oliver Cromwell assumed command of the parliamentary forces. A country gentleman from the east of England, Cromwell had Oliver Cromwell represented the University of Cambridge in Parliament and had there displayed great boldness in opposing

the royal government. An unfriendly critic at this time describes "his countenance swollen and reddish, his voice sharp and untuneable, and his eloquence full of fervor." Though a zealous Puritan, who believed himself to be the chosen agent of the Lord, Cromwell was not an ascetic. He

your most humble servant

June 14th 1645.
Haurubrowe.

Oliver Cromwell

SPECIMEN OF CROMWELL'S HANDWRITING

hunted, hawked, played bowls and other games, had an ear for music, and valued art and learning. In public life he showed himself a statesman and a military genius. Cromwell's decisive victories resulted in the collapse of the royalist cause and the triumph of the parliamentarians.

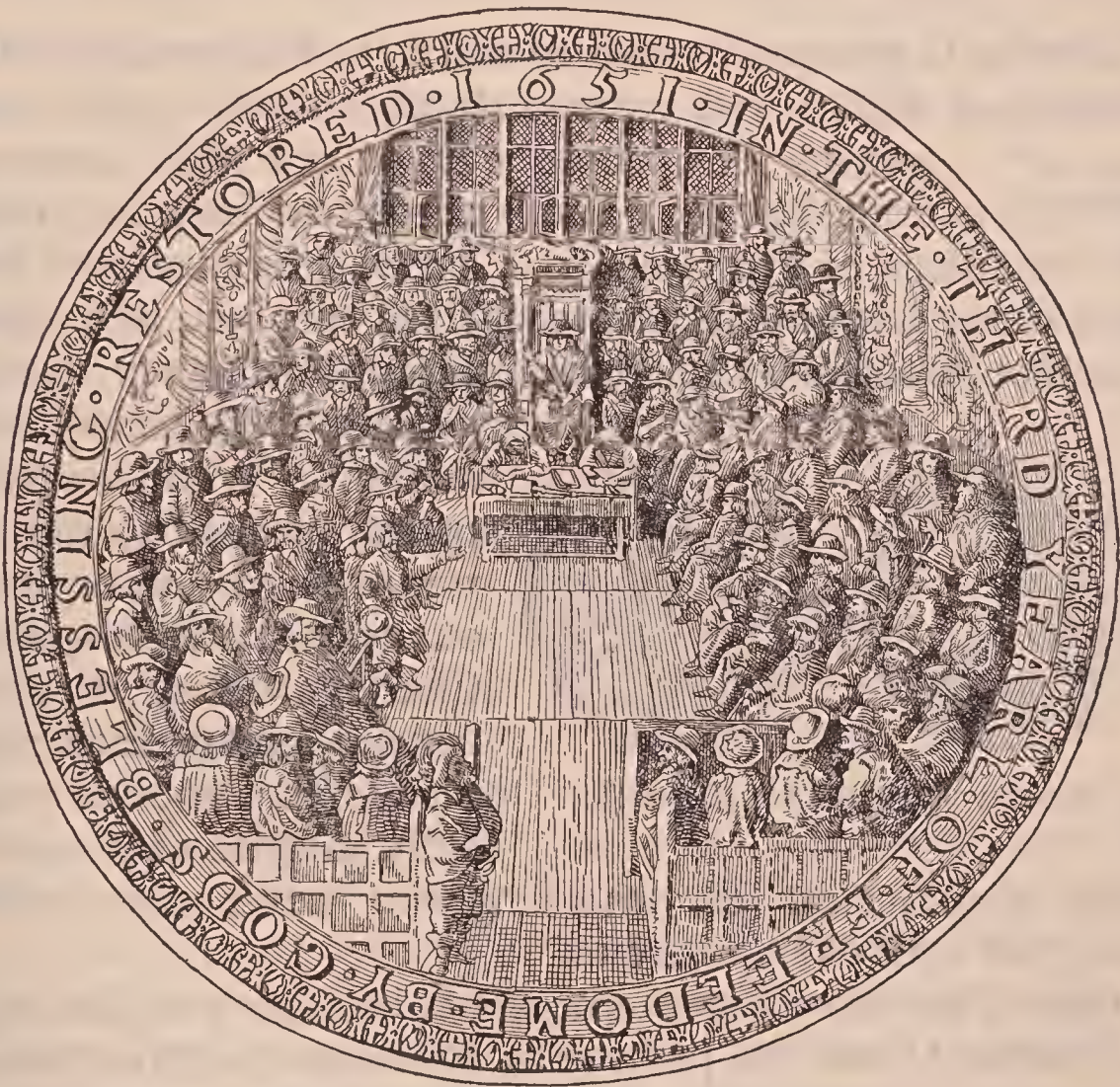
Charles was now brought for trial before a High Court of Justice composed of his bitterest enemies. He refused to acknowledge the right of the court to try him and made no defense whatever. He was speedily convicted and sentenced to be beheaded, "as a tyrant, traitor, murderer, and public enemy to the good of the people." The king met death with quiet dignity on a scaffold erected in front of Whitehall Palace in London. His execution went far beyond the wishes of most Englishmen; "cruel necessity" formed its only justification; but it established once for all in England the principle that rulers are responsible to their subjects.

Sweeping changes in the government of England followed the execution of Charles I. The kingship and the House of Lords were abolished, and the House of Commons was placed in sole control of legislation. England now became a Commonwealth, or national republic. This lasted only a short time and then gave way to the military dictatorship of Cromwell. He was really as powerful as any English king, but his reluctance to play the autocrat led him to accept a so-called Instrument of

Execution of
Charles I,
1649

The Common-
wealth and the
Protectorate

Government drawn up by some of his officers, and notable as the only written constitution which England has ever had. It provided that Cromwell should be Lord Protector for life, with the assistance of a Council and a Parliament. Cromwell ruled well for five years, but his death in 1658 left the army without a master and the nation without a



GREAT SEAL OF ENGLAND UNDER THE COMMONWEALTH (REDUCED)

The reverse represents the House of Commons in session.

strong man at the head of affairs. Two years later Parliament called the eldest son of Charles I to the throne of his father.

It seemed, indeed, as if the Puritan Revolution had been a complete failure. This was hardly true. The revolution arrested the growth of absolutism and divine right in England. It created among Englishmen a lasting hostility to despotic rule, whether exer-

Significance
of the Puritan
Revolution

cised by King, Parliament, Protector, or army. Furthermore, it sent forth into the world ideas of popular government, which, during the eighteenth century, helped to produce the American and French revolutions.

221. THE "GLORIOUS REVOLUTION" IN ENGLAND

Charles II pledged himself to maintain Magna Carta, the Petition of Right, and various statutes limiting the royal power. The people of England wished to have a king, but they also wished their king to govern by the advice of Parliament. Charles, less obstinate and more clever than his father, recognized this fact, and, when a conflict threatened with his ministers or Parliament, always



SILVER COIN OF CHARLES II

avoided it by timely concessions. Whatever happened, he used to say, he was resolved "never to set out on his travels again." Charles's charm of manner, wit, and genial humor made him a popular monarch, in spite of his grave

faults of character. He was a king who "never said a foolish thing nor ever did a wise one."

One of the most important events belonging to the reign of Charles II was the passage by Parliament of the Habeas Corpus Act. The writ of *habeas corpus* is an order, issued by a judge, requiring a person held in custody to be brought before the court.

If upon examination good reason is shown for keeping the prisoner, he is to be given a trial; otherwise he must either be freed or released on bail. This writ had been long used in England, and one of the clauses of Magna Carta expressly provided against arbitrary imprisonment. It had always been possible, however, for the king or his ministers to order the arrest of a person considered dangerous to the State,

Habeas
Corpus Act,
1679 (392)

without making any formal charge against him. The Habeas Corpus Act established the principle that every man, not charged with or convicted of a known crime, is entitled to his liberty. Most of the British possessions where the Common Law prevails have accepted the Act, and it has been adopted by the United States.

The reign of Charles II also saw the beginning of the modern party system in Parliament. Two opposing parties took shape, very largely out of a religious controversy. The king, from his long life in France, was partial to Roman Catholicism, though he did not formally embrace that faith until the moment of death. His brother James, the heir to the throne, became an avowed Roman Catholic, much to the disgust of many members of Parliament. A bill was now brought forward to exclude Prince James from the succession because of his conversion. Its supporters received the nickname of Whigs, while those who opposed it were called Tories. The bill did not pass the House of Lords, but the two parties in Parliament continued to divide on other questions. They survive to-day as the Liberals and the Conservatives in English politics.

James II lacked the attractive personality which had made his brother a popular ruler; moreover, he was a staunch believer in the divine right of kings. James managed to make enemies of most of his Protestant subjects by "suspending" the laws against Roman Catholics and by appointing them to positions of authority and influence. He also dismissed Parliament. Englishmen might have tolerated James to the end of his reign (he was then nearing sixty), in the hope that he would be succeeded by his Protestant daughter Mary. The birth in 1688 of a son to his Roman Catholic second wife changed the whole situation by opening up the prospect of a Roman Catholic succession to the throne. At last a number of Whig and Tory leaders invited Mary's husband, William Prince of Orange, to come over from Holland and rescue England from Stuart despotism. He was a descendant of that

William the Silent who, a century before, had saved the Dutch out of the hands of Spain (§ 212).

William landed in England with a small army and marched unopposed to London. James II, deserted by his retainers and soldiers, soon found himself alone. He fled to France, where he lived henceforth as a pensioner at the French court. Parliament granted the throne conjointly to William and Mary. Should they have no children, the throne was to go to Mary's sister Anne.

Accession
of William
and Mary



CANVASSING FOR VOTES

One of Hogarth's Election Prints, made in 1757. The scene is laid before an inn. The landlord in the middle foreground is seen contending with an officer of the Crown for the vote of a newly arrived farmer, who slyly takes bribes from both.

Parliament took care to continue its own authority and the Protestant religion by enacting the Bill of Rights, which has a place by the side of Magna Carta and the Petition of Right among the great documents of English constitutional history. This measure decreed that the sovereign must henceforth be a member of the An-

The Bill of
Rights, 1689
(394)

glican Church. It forbade him to "suspend" the operation of the laws, to levy money, or to maintain a standing army except by consent of Parliament. It also declared that election of members of Parliament should be free; that they should enjoy freedom of speech and action within the two Houses; and that excessive bail should not be required, or excessive fines imposed, or cruel and unusual punishments inflicted. Finally, it affirmed the right of subjects to petition the sovereign and ordered the holding of frequent Parliaments. These were not new principles of political liberty, but now the English people were strong enough to give them the binding form of laws. They reappear in the first ten Amendments to the Constitution of the United States (§ 231).

The Revolution of 1688–1689, which is often described as the "Glorious Revolution," thus struck another blow at absolutism and divine right in England. An English king became henceforth the servant of Parliament, holding office only on good behavior. An Act of Parliament had made him, and an Act of Parliament might depose him. England now had a *limited* monarchy; that is, a monarchy limited by the authority of Parliament. It is well to remember, however, that the Revolution did not form a popular movement. It was a successful struggle for parliamentary supremacy on the part of the upper classes. The government of England still remained far removed from democracy.

The supremacy won by Parliament was safeguarded, a few years later, by the passage of the Act of Settlement. It provided that in case William III or his sister-in-law Anne died without heirs, the Crown should pass to Sophia, electress of Hanover, and her descendants. She was the granddaughter of James I and a Protestant. This arrangement deliberately excluded a number of nearer representatives of the Stuart line from the succession because they were Roman Catholics. Parliament thus asserted in the strongest way the right of the English people to choose their own rulers.

The "Glorious Revolution"

Act of Settlement, 1701 (395)

Queen Anne died in 1714, and in accordance with the Act of Settlement, George I, the son of Sophia of Hanover, ascended the throne. He was the first king of the Hanoverian dynasty, which has since continued to reign in Great Britain. In 1917 the official name of the English ruling family was changed to "House of Windsor."

During the reign of George I and his successors in the eighteenth century the Cabinet system took very much its present form. The Cabinet consists of a small number of ministers, who sit in Parliament and form what is really a parliamentary committee. This body received its name because it met, not in the larger council chamber, but in a "cabinet," or smaller room, apart. The rise of political parties made it desirable for the king to select all his Cabinet ministers from that party — either Whigs or Tories — which had a majority in the House of Commons, for otherwise the royal measures were likely to meet opposition. William III and Anne always attended Cabinet meetings. George I did not do so because, being a German, he could neither understand nor be understood in the deliberations. Since this time the British sovereign has not been a member of the Cabinet. His place is taken by the prime minister, or premier.

222. THE REFORMING "PHILOSOPHERS"

The abuses of the Old Régime were not greater in the seventeenth and eighteenth centuries than for hundreds of years before, but now they were to be seriously attacked by thinkers — the so-called "philosophers" — who applied the test of *reasonableness* to every human practice and institution. They felt that the time had come when mankind might well discard many ideas and customs, once serviceable perhaps, but now outworn. To them the chief obstacle in the way of progress seemed to be human ignorance, prejudice, and excessive regard for the past. Systematic and accurate knowledge, they believed,

would destroy this attachment to the "good old days" and would make it possible to create more reasonable and enlightened ways of living. These thinkers thus began a reform movement in European society.

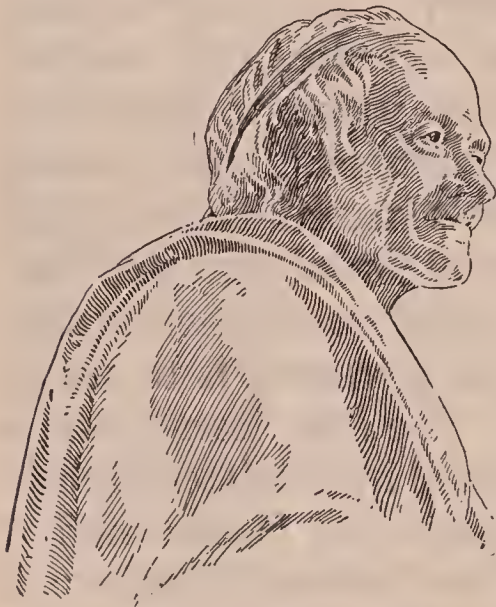
How the reform movement affected political thought is well shown in the case of John Locke, an eminent English "philosopher." In his *Two Treatises on Govern-* John Locke
ment, published shortly after the "Glorious Rev-
olution," he developed a theory of government utterly opposed to the old idea of the divine right of kings. According to Locke, all men possess certain natural rights to life, liberty, and the ownership of property. To preserve these rights they have entered into a contract with one another, agreeing that the majority shall have power to make and execute all necessary laws. If the government, thus created, breaks the contract by violating man's natural rights, it has no longer any claim to the obedience of its subjects and may be overthrown by them. To say that all government exists, or should exist, by the consent of the governed is to set up the doctrine of popular sovereignty. The American colonists in their controversy with George III and his ministers upheld this doctrine, and there are passages in the Declaration of Independence which reproduce the very words of Locke and other English writers (§ 230). But their ideas found the heartiest reception in France. Enlightened members of the nobility and *bourgeoisie*, weary of royal despotism, took them up and spread them among the people.

France during the eighteenth century had not been able to keep the high position among European states to which she had been raised by Louis XIV, and in the struggle Intellectual
leadership
of France
for colonial empire she had been defeated by
Great Britain (§§ 226, 229). Her intellectual
leadership helped to make up for what she had lost. Throughout this century she gave birth to a succession of "philosophers," whose ideas fell like rain upon the parched soil of the Old Régime. Some of them had lived for a time in Great Britain as refugees from the persecution which too bold

thinking involved at home. Their life there made them acquainted with the British system of limited monarchy and parliamentary control of legislation. They wished to secure for France and other Continental countries at least an equal measure of political liberty.

A nobleman, lawyer, and judge, Montesquieu, spent twenty years in composing a single book, the *Spirit of Laws*.

Montesquieu It is a classic in political science. There was nothing revolutionary in Montesquieu's conclusions. He examined each form of government in order to determine its excellencies and defects. The British constitution seemed to him most admirable,



VOLTAIRE

A statue by J. A. Houdon in the Comédie Française, Paris.

as combining the virtues of monarchy, aristocracy, and democracy. Montesquieu especially insisted upon the necessity of separating the executive, legislative, and judicial functions of government, instead of combining them in the person of a single ruler. This idea influenced the French revolutionists and also had great weight with the framers of the Constitution of the United States.

The foremost figure among the French "philosophers" was Voltaire, who sprang from the *bourgeoisie*. For more than half a century he poured forth a succession of poems, dramas, essays, biographies, histories, and other works, so clearly written, so witty, and so sensible as to win the applause of his contemporaries. He was in no sense a revolutionist, for he favored reform by royal decree as being the simplest and quickest method. Voltaire did not confine his criticisms of the Old Régime to politics; he also condemned in unsparing terms the religious intolerance of the age. "Since we are all steeped in error and folly," he said, "we must forgive each other our follies."

Voltaire

If Voltaire was the destroyer of the old, Rousseau was the prophet of the new. This son of a Geneva watchmaker, who wandered from one European capital to another, made a failure of everything he undertook and died poverty-stricken and demented. The discouragements and miseries of his career found expression in what he wrote. Rousseau felt only contempt for the boasted civilization of the age. He loved to picture what he supposed was once the "state of nature," before governments had arisen, before the strong had begun to oppress the weak, when nobody owned the land, and when there were no taxes and no wars. "Back to nature" was Rousseau's cry.

Such fancies Rousseau applied to politics in what was his most important book, the *Social Contract*. Starting with the statement that "man was born free and everywhere he is in chains," he went on to describe a purely ideal state of society in which the citizens are ruled neither by kings nor parliaments, but themselves make the laws directly. The only way to reform the world, according to Rousseau, was to restore the sovereignty of the people, with "Liberty, Equality, Fraternity" for all.

As we have just learned, the idea that governments and laws arise by voluntary agreements among men, who may overthrow them when necessary, was not new; but Rousseau first made it widely popular. His countrymen read the *Social Contract* with intense interest, and during the French Revolution they proceeded to put its democratic teachings into effect.

Rousseau, Voltaire, and Montesquieu were among the contributors to the famous *Encyclopedia*, a work in seventeen volumes, which appeared after the middle of the eighteenth century. It formed a storehouse of all the scientific and his-



ROUSSEAU

A bust by J. A. Houdon
in the Louvre, Paris.

The "Social
Contract,"
1762

torical knowledge of the age. The Encyclopedists, as its editors are known, sought to guide opinion as well as to give information. They were *radical* reformers, who combined in a great effort to throw the light of reason on the dark places of the social order. Among the abuses attacked by them were religious intolerance, the slave trade, the cruel criminal law, and the unjust system of taxation. The Encyclopedists even ventured to criticize absolutism in government. Their work thus set in motion a current of revolt which did much to undermine the established order in France and other countries.

223. THE "ENLIGHTENED DESPOTS"

The ideas of the "philosophers" spread throughout those parts of Europe where French models were followed. Even kings and statesmen began to be affected by the spirit of reform. European rulers did not intend to surrender the least fraction of absolute power; they were still autocrats, who believed in government by one strong man rather than by the democratic many; but with their despotism they combined a real desire for the welfare of their subjects. They took measures to secure religious toleration, to relieve poverty, to codify the laws, to provide elementary education, and to encourage scientific research. These activities have won for them the name of the "enlightened despots."

In Russia, Catherine the Great, who reigned during the latter part of the eighteenth century, posed as such a despot.

She paid little more than lip-service, however, to the ideas of the French thinkers. If she abolished torture, she did not do away with the knout; for capital punishment she only substituted the living death of exile in Siberia. Her toleration of dissenters from the Russian (Orthodox) Church stopped short of allowing them to build chapels for public worship, and her passion for legislative reform grew cold when she found that she must begin by

freeing the serfs. Catherine's real attitude is exhibited in a letter to the governor of Moscow: "My dear prince, do not complain that the Russians have no desire for instruction; if I institute schools it is not for us, it is for Europe, where we must keep our position in public opinion. But the day when our peasants shall wish to become educated both you and I will lose our places."

Catherine's contemporary, Frederick the Great, was a despot Frederick the Great more sincere and more enlightened. He worked harder and had fewer pleasures than any other king of his day. Although Frederick's resources had been so completely drained by the Seven Years' War (§ 219)

that it was necessary for him to melt the silver in the royal palaces and debase the currency, his vigorous measures soon restored the national prosperity. He labored in a hundred ways to make Prussia the best-governed state in Europe. Thus, he founded elementary schools so that his subjects could learn at least to read and write, and reformed the courts so that everybody from high to low might be assured of impartial justice. A liberal in religion, the correspondent and friend of Voltaire, Frederick declared that every one should be allowed to get to heaven in his own way, and backed up his declaration by putting Roman Catholics on an equality with Protestants throughout the Prussian dominions. No less than thirty volumes, all in French, contain the poems, letters, and books on history, politics, and military matters which Frederick found time to compose



CATHERINE II

After a painting by Van Wilk.

in the spare moments of an industrious life. This “philosopher” on the throne held the attention of his generation in the world of ideas as well as in that of diplomacy and war.

In Austria, Joseph II, the eldest son and successor of Maria Theresa, was still another “enlightened despot.” Joseph II wished to unite the various peoples in the Hapsburg realm, with all their differences of race, speech, and religion, into a real nation. German officials sent out from Vienna were to administer the affairs of each province. The army was to be built up by compulsory service after the Prussian model. German was to be used everywhere as the official language. Most unwisely, however, Joseph tried to do in a short lifetime what all the Hapsburg rulers after him could not accomplish. The result was that his measures to Germanize Hungarians, Bohemians, Italians, and Netherlanders only aroused hostility and did not survive his death. The sentence that the king himself proposed as his epitaph was a truthful summary of his reign: “Here lies the man who, with the best intentions, never succeeded in anything.”

Paternal government had two serious weaknesses. First, the despots could not determine the policy of their successors.

Failure of paternal government An able and liberal-minded ruler might be followed by a ruler who was indolent, extravagant, and unprogressive. In Prussia, for instance, the weak reign of Frederick the Great’s successor undid much of his work. The same thing happened in Spain and Portugal. Second, the despots, however enlightened, treated their subjects as children and made reforms without first discovering whether reformation was popularly desired. Their work, therefore, often did not endure, as was the case in Austria. Paternalism in government consequently gave way to popular sovereignty and democracy. These were brought in by the French Revolution and the other revolutionary movements which have followed it in Europe during the nineteenth and twentieth centuries.

FOR EXPLANATION

Old Régime	Romanovs	Commonwealth
absolutism	Hapsburgs	Protectorate
divine right	Hohenzollerns	habeas corpus
Third Estate	Silesia	Bill of Rights
Bourbon dynasty	Seven Years' War	Act of Settlement
Colbert	Stuart dynasty	Hanoverian dynasty
Alsace-Lorraine	Puritans	Encyclopedists
Peace of Utrecht	Petition of Right	Joseph II

FOR DISCUSSION

1. "The evils of European society were rooted in feudalism and entrenched in privilege." Comment on this statement.
2. Do any European monarchs still claim to rule by divine right?
3. What were some of the features of the Old Régime which led to the demand for "Liberty, Equality, Fraternity"?
4. How did the acquisition of Alsace and Lorraine help to round out the "natural boundaries" of France?
5. Show that Russia until the time of Peter the Great was an "annex of Asia" rather than a part of Europe.
6. "Russia is the last-born child of European civilization." Comment on this statement.
7. Account for the development of both absolutism and militarism in Prussia.
8. Trace the downfall of divine right as a political doctrine in seventeenth-century England.
9. How was the "Glorious Revolution" a "preserving" and not a "destroying" revolution?
10. What is the essential difference between a "limited" or "constitutional" monarchy and an "absolute" or "autocratic" monarchy?
11. How did Locke's theory of the social contract provide the intellectual justification for the "Glorious Revolution"?
12. Who were the French "philosophers" and what was the importance of their work?
13. Why has Rousseau's *Social Contract* been called "the Bible of the French Revolution" and "the gospel of modern democracy"?
14. Why did not the reforms of the "enlightened despots" make a revolution unnecessary?
15. "No reform can produce real good unless it is the work of public opinion, and unless the people themselves take the initiative." Does this statement seem to be justified?

FOR FURTHER STUDY

1. Read Southey's poem, *After Blenheim*. Does it rightly appreciate the significance of this battle in European history?
2. Read Macaulay's poem, *The Battle of Naseby*. How does it contrast the "Roundheads" with the "Cavaliers"?
3. Study the first ten Amendments to the Constitution of the United States. Compare them with the Bill of Rights.
4. Debate this question: "*Resolved*, that the rule of enlightened or benevolent despots is preferable to that of modern elective officials."

SUPPLEMENTARY

Webster and Webb, *Historical Outline Maps and Exercises: Early European History*, No. XXIII, Europe after the Peace of Utrecht (1713).



A POLITICIAN

After a cartoon by W. Hogarth.



GROWTH OF CHRISTIANITY

FROM THE FIFTH TO THE FOURTEENTH CENTURY

- Extent of Christianity about 400 A. D.
- Area Christianized 400-800 A. D.
- Area Christianized 800-1100 A. D.
- Area Christianized 1100-1300 A. D.
- Boundaries (in 622 A.D.) of the patriarchates of Rome, Constantinople, Antioch, Jerusalem and Alexandria
- Mohammedanism is shown by white bands
- Division between the Greek and Roman Churches



THE M.-N. WORKS

CHAPTER XXIX

EXPANSION OF EUROPE

The only population of America that has counted in history has been of European origin. The institutions that characterize the New World are fundamentally those of Europe. People and institutions have been modified by the material conditions of America; and the process of emigration gave a new direction to the development of American history from the very beginning; but the origin of the people, of their institutions, and of their history was none the less a European one.

— E. P. CHEYNEY

224. MERCANTILISM AND TRADING COMPANIES

MANY motives inspired colonial expansion in the seventeenth and eighteenth centuries. Political aims had considerable weight. Holland, France, and England wanted possessions overseas as a balance to those obtained by Portugal and Spain. The religious impulse also played a part, as when Jesuit missionaries penetrated the American wilderness to convert the Indians to Christianity and when the Pilgrim Fathers sought in the New World a refuge from persecution. But the main motive for colonization was *economic* in character. Colonies were planted in order to furnish the homeland with raw materials for its manufactures, new markets, and favorable opportunities for the investment of capital in commerce and industry.

Most European statesmen at this time accepted the principles of the mercantile system. Mercantilism is the name given to the economic doctrine that stressed the importance of foreign trade, or commerce — “merchandising” — as a source of national wealth. Some Mercantilists even argued that the prosperity

Motives for
colonization

The
mercantile
system

of a nation is in exact proportion to the amount of money in circulation within its borders. They urged, therefore, that each country should so conduct its dealings with other countries as to attract to itself the largest possible share of the precious metals. This could be most easily done by fostering exports of manufactures, through bounties and special privileges, and by discouraging imports, except of raw materials. If the country sold more to foreigners than it bought from them, then there would be a "favorable balance of trade," and this balance the foreigners would have to make up in coin or bullion.

Large and flourishing colonies seemed essential to the success of the mercantile system. Colonies were viewed simply as estates to be worked for the advantage of the country fortunate enough to possess them. The home government tried to prevent other governments from trading with its dependencies. It also either prohibited or placed serious restrictions on colonial manufactures which might compete with those of the mother country. Portugal and Spain in earlier times (§ 203), and now Holland, France, and England, pursued such a colonial policy.

The home government did not itself engage in colonial commerce. It granted this privilege to private companies organized for the purpose. A company, in return for the monopoly of trade with the inhabitants of a colony, was expected to govern and protect them.

The first form of association was the regulated company. Each member, after paying the entrance fee, traded with his own capital at his own risk and kept his profits to himself. This loose association afterward gave way to the joint-stock company. The members contributed to a common fund and, instead of trading themselves, intrusted the management of the business to a board of directors. Any one who invested his capital would then receive a "dividend" on his "shares" of the joint stock, provided the enterprise was successful. Joint-stock

Mercantilism
and colonial
policy

Trading
companies

Regulated
and joint-
stock
companies

companies thus formed a connecting link with modern corporations.

Trading companies were very numerous. For instance, Holland, France, England, Sweden, and Denmark, as well as Scotland and Prussia, each chartered its own "East India Company." England had many trading companies, particularly those which operated in the Baltic lands, Russia, Turkey, India, Morocco, West Africa, and North America.

Examples of
trading
companies

225. THE DUTCH COLONIAL EMPIRE

The Dutch, living in a small territory which was never capable of supporting more than a fraction of the inhabitants by agriculture, naturally became seamen. They began as fishermen on a grand scale, "exchanging tons of herring for tons of gold," and gradually built up an extensive transport trade between the Mediterranean and the Baltic lands. After the discovery of the Cape route to the East Indies (§ 200), Dutch traders met Portuguese merchants at Lisbon and there obtained spices and other eastern commodities for distribution throughout Europe. Later, they began to make expeditions directly to the East Indies, whose trade had been monopolized by Portugal and Spain for almost a century. They also captured many Portuguese and Spanish ships, secured commercial ports on the coasts of Africa and India, and established themselves securely in the Far East.

Holland as a
commercial
power

The Dutch government presently chartered the East India Company and gave to it the monopoly of trade and rule from the Cape of Good Hope eastward to the Strait of Magellan. The company operated chiefly in the rich islands of the Malay Archipelago. Here much bitter fighting took place with the Portuguese, who were finally driven from nearly all of their eastern possessions. Ceylon, Malacca, Sumatra, Java, Celebes, and the Moluccas, or Spice Islands, passed into the hands of the Dutch. The

Dutch
East India
Company



80° 70° 60° 40° 20° 0° 20° 40° 60° 80° 100° 120°

Longitude from Greenwich 80° 40° 0° 40° 80° 120° East West

GREENLAND
 Baffin Bay
 Hudson Bay
 NORTH AMERICA
 Hudson Bay Co. (1606)
 Plymouth Co. (1606)
 London Co. (1606)
 C. Fawcett
 BRITISH ISLES
 North Sea
 English Channel
 Plymouth
 London
 FRANCE
 SPAIN
 ITALY
 CONSTANTINOPLE
 DANUBIUS R.
 POLAND
 GERMANY
 ANTWERP
 MOSCOW
 White Sea
 Archangel
 Muscovy Co. (1554)
 Caspian Sea
 Black Sea
 MEDITERRANEAN SEA
 SHARON R.
 SYRIA
 EGYPT
 ALEXANDRIA
 DAMASCUS
 MOROCCO
 Morocco Co. (1585)
 ATLANTIC OCEAN
 TROPIC OF CANCER
 EQUATOR
 TROPIC OF CAPRICORN
 GULF OF MEXICO
 CENTRAL AMERICA
 CUBA
 CARIBBEAN SEA
 SOUTH AMERICA
 ATLANTIC OCEAN
 AFRICA
 CONGO R.
 MADAGASCAR
 ARABIA
 DAMASCUS
 ALEXANDRIA
 SYRIA
 EGYPT
 MOROCCO
 Morocco Co. (1585)
 GUINEA CO. (1588, 1618)
 INDIAN OCEAN
 SUMATRA
 JAVA
 BATAVIA
 EAST INDIA CO. (1600)
 DELHI
 CALCUTTA
 ARABIAN SEA
 INDIAN OCEAN
 CHINA SEA
 SIAH
 FARTHER ISLANDS
 HONGKONG R.
 HOLLANDIA
 BORNEO
 CELEBES
 GUINEA
 SPICE IS.

headquarters of the Dutch East India Company were located at Batavia in Java. This city still remains one of the leading commercial centers of the Far East.

The Dutch possessions included the Cape of Good Hope, where the Dutch East India Company made a permanent settlement (Cape Town). It was intended, at first, to be simply a way-station or port of refreshment for ships on the route to the Indies. Before long, however, Dutch emigrants began to arrive in increasing numbers, together with French Protestants (Huguenots), who had left their native land to escape persecution. These



NEW AMSTERDAM IN 1655

After Van der Donck's *New Netherland*.

farmer-settlers, or Boers, laid the foundation of Dutch sway in South Africa. The Cape of Good Hope became a British possession at the opening of the nineteenth century, but the Boer republics long remained independent.

Fired by their success and enriched by their gains in the East, the Dutch started out to form another colonial empire in the West. It was an agent of the Dutch East India Company, Henry Hudson, who, seeking a northwest passage to the East Indies, discovered in 1609 the river which bears his name. The Dutch sent out ships to trade with the natives and built a fort on Manhattan Island. The Dutch West India Company soon received a charter for commerce and colonization between the west

coast of Africa and the east coast of the Americas. The company's little station on Manhattan Island became the flourishing port of New Amsterdam, from which the Dutch settlement of New Netherland spread up the Hudson River. The company also secured a large part of Guiana, as well as some of the West Indies.



THE DUTCH EAST INDIES

The Dutch for a time were the leaders of commercial Europe. They owned more merchant ships than any other people and almost monopolized the carrying trade from the East Indies and between the Mediterranean and the Baltic. Though afterward outstripped by France and England in the race for commerce and colonies, Holland still keeps most of the tropical dependencies acquired in the seventeenth century. These are about sixty times as large and six times as populous as the mother country.

Dutch colonies to-day

226. RIVALRY OF THE FRENCH AND ENGLISH IN INDIA

The Portuguese and later the Dutch enjoyed a profitable trade with India, which supplied them with cotton, indigo, spices, dyes, drugs, precious stones, and other articles of luxury in European demand. During the seventeenth century, however, the French and the Eng-

India and Europe

lish became the principal competitors for Indian trade, and during the eighteenth century the rivalry between them led to the defeat of the French and the secure establishment of English rule over India. A region half as large as Europe began to pass under the control of a single European power.

The conquest of India was made possible by the decline of the Mogul (or Mongol) Empire, which had been founded by the Turkish chieftain Baber in the sixteenth century. That empire, though renowned for its pomp and magnificence, never brought about a real unification of India. The country continued to be a collection of separate provinces, whose inhabitants were isolated from one another by differences of race, language, and religion. The Indian peoples had no feeling of nationality, and when the Mogul Empire broke up they were ready, with perfect indifference, to accept any other government able to keep order among them.

Neither France nor England began by making annexations in India. Each country merely established an East India company, giving to it a monopoly of trade between India and the home-land. The French company, chartered during the reign of Louis XIV, had its headquarters at Pondicherry, on the southeastern coast of India. The English company, which received its first charter from Queen Elizabeth, possessed three widely separated settlements at Bombay, Madras, and Calcutta.



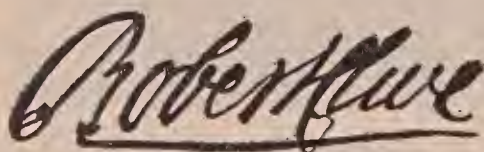
A MOGUL EMPEROR

The East
India
companies

The French were the first to attempt the task of empire-

making in India, under the leadership of Dupleix, the able governor-general of Pondicherry. Dupleix saw clearly that the break-up of the Mogul Empire and the defenseless condition of the native states opened the way to the European conquest of India. In order that the French might profit by this unique opportunity, he entered into alliance with some of the Indian princes, fortified Pondicherry, and managed to form an army by enlisting native soldiers (Sepoys), who were drilled by French officers. The English afterward did the same thing, and to this day Sepoys comprise the bulk of the Indian forces of Great Britain. Upon the outbreak of the War of the Austrian Succession (§ 219) the French captured Madras, but it was restored to the English by the Peace of Aix-la-Chapelle. Dupleix continued, however, to extend French influence in the south and east of India.

The English could not look unconcernedly upon the progress of their French rivals, and it was a young Englishman, Robert Clive, whose genius checkmated Dupleix's ambitious schemes. To Clive, more than to any other man, Great Britain owes the beginning of her present Indian Empire. Clive had been a clerk in the

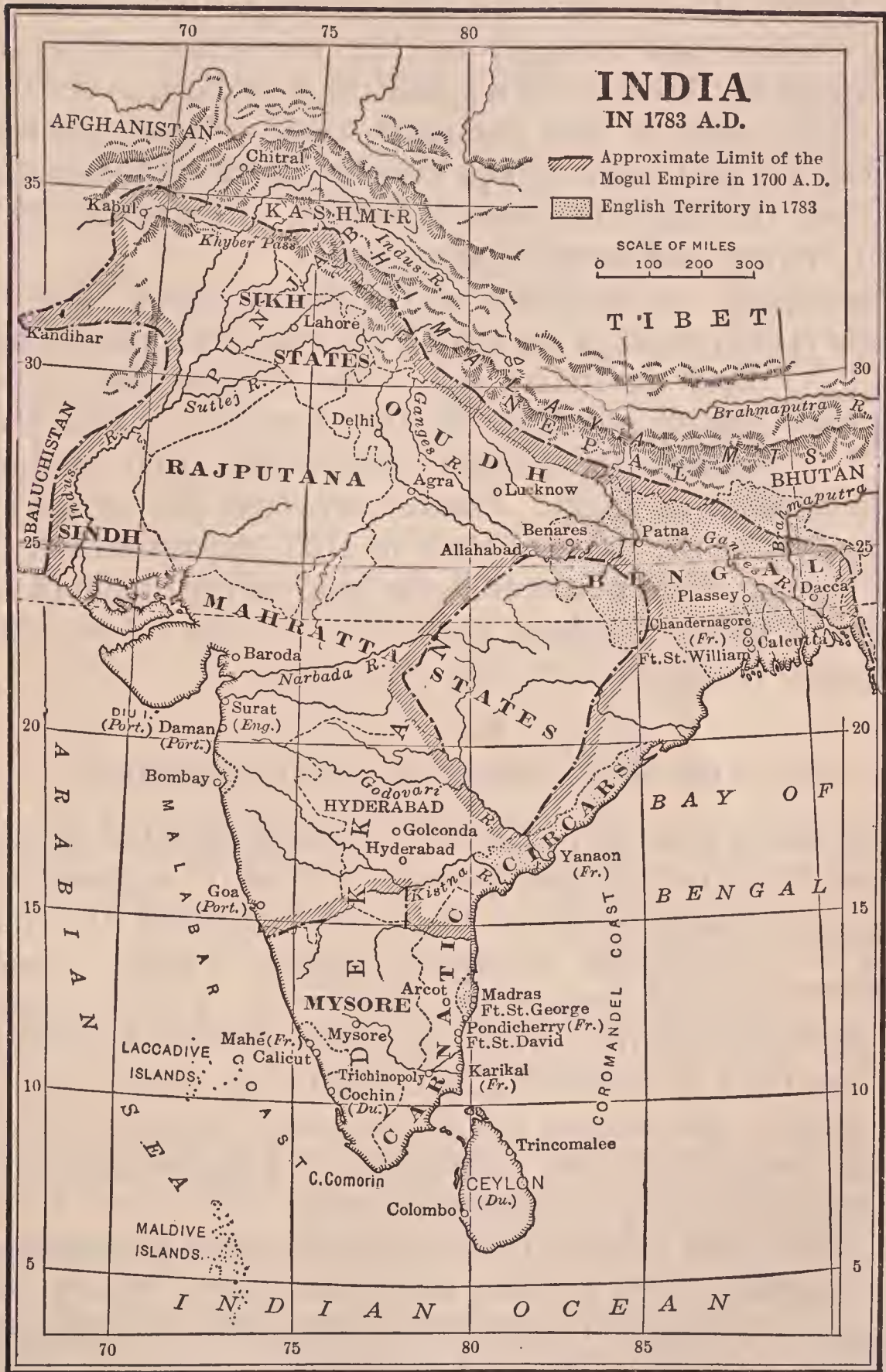


AUTOGRAPH OF CLIVE

employ of the East India Company at Madras, but he soon got a commission in the army and entered upon a military career. His first success was gained in southeastern India. Here he managed to overthrow an upstart prince whom Dupleix supported and to restore English influence in that part of the peninsula. Dupleix was then recalled in disgrace to France, where he died a disappointed man.

Clive now found an opportunity for even greater service. The native ruler of Bengal, a man ferocious in temper and consumed with hatred of the English, suddenly captured Calcutta. He allowed one hundred and forty-six prisoners to be confined in a tiny room, where

Battle of
Plassey, 1757



they passed the sultry night without water. Next morning only twenty-three came forth alive from the "Black Hole." This atrocity was avenged by the wonderful victory of Plassey, in which Clive, with a handful of soldiers, overthrew an Indian army of fifty thousand men. Plassey showed conclusively that native troops were no match for Europeans and made the English masters of Bengal, with its rich delta, mighty rivers, and teeming population.

Meanwhile, the outbreak of the Seven Years' War in Europe (§ 219) renewed the contest between France and England on Indian soil. The English were completely successful, for their control of the sea prevented the French government from sending reinforcements to India. France recovered her territorial possessions by the Peace of Paris in 1763, but agreed not to fortify them. This meant that she gave up her dream of an empire in India. England henceforth enjoyed a free hand in shaping the destinies of that vast region.

The Seven
Years' War
in India

227. THE SETTLEMENT OF NORTH AMERICA

Magellan's discovery of a strait leading into the Pacific aroused hope that a similar passage, beyond the regions controlled by Spain, might exist in North America.

Lateness of
French
colonization

A French navigator, Jacques Cartier, made several voyages to look for it. Cartier found the great gulf and river which he named after St. Lawrence and also tried to establish a settlement near where Quebec now stands. His venture was not successful, and the French did not undertake further colonization of Canada until after the beginning of the seventeenth century.

The first great name in Canadian history is that of Samuel de Champlain, who enjoyed the patronage of Henry IV.

Champlain
and Canada

Champlain explored the coast of Maine and Massachusetts, discovered the beautiful lake now called after him, traced the course of the St. Lawrence River, and also came upon Lakes Ontario and Huron. He set up a per-



LA SALLE'S EXPLORATIONS

manent French post at Quebec in 1608. Montreal, on an island in the St. Lawrence, was founded a number of years later.

During the reign of Louis XIV the exploration of Canada went on with renewed energy. The French, hitherto, had been spurred by the hope of finding in the Great Lakes a western passage to the East Indies. La Salle and Joliet, the fur trader, and Marquette, the Jesuit missionary, believed that they had actually found the highway uniting Louisiana

the Atlantic and the Pacific when their birchbark canoes first glided into the upper Mississippi. It was reserved for the greatest of French explorers, Robert de La Salle, to discover the true character of the "Father of Waters" and to perform the feat of descending it to the sea. He took possession of all the territory drained by the Mississippi for Louis XIV, naming it Louisiana.

Where La Salle had shown the way, missionaries, fur traders, hunters, and adventurers quickly followed. The French now began to realize the importance of the Mississippi Valley, which time was to prove the most extensive fertile area in the world. Efforts were made to occupy it and to connect it with Canada by a chain of forts reaching from Quebec and Montreal on the St. Lawrence to New Orleans at the mouth of the Mississippi. All of the continent west of the Alleghenies was to become New France.

However ambitious this design, it seemed not impossible of fulfillment. New France, a single royal province under one military governor, offered a united front to the divided English colonies. The population, though small compared with the number of the English colonists, consisted mostly of men of military age, good fighters, and aided by numerous Indian allies. Lack of home support largely offset these real advantages. While the French were contending for colonial supremacy, they were constantly at war in Europe. They wasted on European battlefields the resources which might otherwise have been expended in America. Furthermore, the despotism of Louis XIV and Louis XV hampered private enterprise in New France by vexatious restrictions on trade and industry, and at the same time deprived the inhabitants of training in self-government. The French settlers never breathed the air of liberty, while the English colonists in political matters were left almost entirely to themselves. The failure of France to become a world power at this time was due, therefore, chiefly to the unfortunate policies of her rulers.

The English based their claim to the right to colonize North America on the discoveries of John Cabot, an Italian mariner in the service of the first Tudor king, Henry VII. Cabot made two voyages across the Atlantic and explored the North American coast from Labrador almost to Florida. As he found in the New World neither gold nor openings for profitable trade, his expeditions were considered a failure. Other discoveries were made by English seamen seeking a route to India by the Northwest Passage. During Elizabeth's reign Sir Walter Raleigh planted a settlement in the region then called Virginia, after the "Virgin Queen," but lack of support from home caused it to perish miserably. The truth was that Englishmen had first to break the power of Spain in Europe before they could give much attention to America. The defeat of the Spanish Armada in 1588 (§ 212) at length enabled them to establish American colonies without interference from Spain. There soon followed the foundation of Jamestown (1607) and Plymouth (1620), the first permanent settlements of Englishmen in the New World.

Both New England and the southern colonies were chiefly English in blood. Many emigrants also came from other parts of the British Isles. The emigrants from Continental Europe included French Protestants and Germans from the Rhine districts. The population of the middle colonies was far more mixed. Besides English and a sprinkling of Scotch and Irish, it comprised Dutch in New York, Swedes in Delaware, and Germans in Pennsylvania. But neither France, Holland, Sweden, nor Germany contributed largely to the settlement of the Thirteen Colonies.

228. THE THIRTEEN COLONIES

The English language prevailed almost everywhere in the colonies, not, however, without quaint modifications of spelling and pronunciation introduced by emigrants from different parts of the mother country. The emigrants also brought

many proverbs and traditional sayings, some of which were afterward printed by Benjamin Franklin in *Poor Richard's Almanac*. Old ballads, once sung in medieval England, were chanted in colonial America. Old fairy tales and nursery rhymes, which had delighted generations of English children, found equally appreciative audiences in the American wilderness. These varieties of folk-literature were not at first written down, but were carried in the memory by young and old. Nearly all the popular festivals of the colonists came from England. The only important exception was Thanksgiving Day, which the Pilgrims began to celebrate immediately after their first harvest. Many superstitions of the Middle Ages, including those relating to astrology, unlucky days, magic, and witchcraft (§ 190), also crossed the Atlantic to the New World.

Almost every variety of Protestantism was represented in the colonies. The Church of England from the start had its strongholds in Virginia, Maryland, and the Carolinas, and later in New York. After the Revolutionary War it took the name of the Protestant Episcopal Church, but kept nearly all the Anglican doctrines and ceremonies. The Congregational and Presbyterian churches, which flourished in New England, were Calvinistic (§ 208) in form and doctrines. Baptists were numerous in Rhode Island, and Quakers in Pennsylvania. Maryland contained many Roman Catholics. There were few Jews in the colonies; they enjoyed freedom of worship, but did not have the privileges of citizenship.

All the colonists possessed the private rights which Englishmen had won during centuries of struggle against despotic kings. Free speech, freedom from arbitrary imprisonment as secured by the writ of *habeas corpus* (§ 222), and trial by jury formed part of our inheritance from England. These and other private rights were embodied in the Common Law, as introduced into colonial America. At the time of the Revolution the

Transit of
culture from
England to
America

Religion

The private
rights of Eng-
lishmen

Common Law was adopted by the several states, thus becoming the foundation of our own legal system.

The English principle of representation was also carried to the New World. Each colony had a representative assembly modeled after the House of Commons. Virginia early led the way, with the establishment in 1619 of the House of Burgesses, which consisted of deputies freely elected by the inhabitants of each settlement. A few years later the freemen of each Massachusetts town were allowed to send two deputies to act for them at the General Court of the colony. New York, which had been a Dutch possession, was the last of the colonies to adopt representative self-government.

The assemblies of Virginia, Massachusetts, New York, and the other colonies were more truly representative of the great body of the people than was the English Parliament of the period. In England, a small number of persons — nobles, country squires, and rich merchants — controlled elections to the House of Commons. In the colonies all free adult white men, who owned a moderate amount of property, usually had the right to vote. Religious qualifications, limiting the franchise to Protestants, also existed in some of the colonies.

No close political ties united the colonies. The differences between them in industries, religion, manners, and customs prevented their effective cooperation. Yet there had been preparation for union and signs of its coming. As early as 1643 Massachusetts, Connecticut, New Haven (then a separate colony), and Plymouth entered into a league "for mutual help and strength in all our future concerns." This league, known as the United Colonies of New England, held together for forty years. Delegates

Representative assemblies

The franchise

Disunion of the colonies



"JOIN OR DIE"

A device printed in Franklin's newspaper, the *Pennsylvania Gazette*, shows a wriggling rattlesnake cut into pieces, with the initial letter of a colony on each piece.

from seven colonies met in the Albany Congress of 1754 and discussed Benjamin Franklin's plan for forming a defensive union of all the colonies against the power of France. The plan fell through, but it set men to thinking about the advantages of federation.

229. RIVALRY OF THE FRENCH AND ENGLISH IN NORTH AMERICA

The eighteenth century was full of wars in Europe, with England, France, Austria, and Prussia as the chief combatants. England and France were enemies in European and colonial wars all these wars, as they had been during the later Middle Ages (§ 172). Their struggle extended beyond the Continent, for each of the rivals tried to destroy the commerce and annex the colonies of the other. We have just learned how the English began to build up an empire in India at the expense of the French. They met equal success in their long duel with the French in North America.

The War of the Spanish Succession, which in American history is called Queen Anne's War, closed with the Peace of Utrecht. England secured Newfoundland, Acadia (including Nova Scotia), and the extensive region drained by the rivers flowing into Hudson Bay. France, however, kept the best part of her American territories and control of the St. Lawrence and the Mississippi. The possession of these two waterways gave her a strong strategic position in the interior of the continent.

The two great European wars which came between 1740 and 1763 were naturally reflected in the New World. The King George's War and the French and Indian War War of the Austrian Succession, known in American history as King George's War, proved to be indecisive. The Seven Years' War, similarly known as the French and Indian War, resulted in the expulsion of the French from North America. France had no resources to cope with those of England in America,

Rivalry of the French and English in America 721

and the English command of the sea proved decisive. One French post after another was captured. Wolfe defeated the gallant Montcalm under the walls of Quebec and the fall of



that stronghold quickly followed. What remained of the French army at Montreal also surrendered. The British flag was now raised over Canada, where it has flown ever since.

EUROPEAN AND COLONIAL WARS, 1702-1783

IN EUROPE	DATES	CONTESTANTS	TREATY	IN AMERICA
War of the Spanish Succession	1702-1713	France, Spain, Bavaria <i>vs.</i> Great Britain, Holland, Austria, Portugal, Savoy, Prussia, etc.	Utrecht and Rastatt	Queen Anne's War
War of the Austrian Succession	1740-1748	Prussia, France, Spain, Bavaria <i>vs.</i> Austria, Great Britain, Holland	Aix-la-Chapelle	King George's War (1744-1748)
Seven Years' War	1756-1763	Prussia, Great Britain <i>vs.</i> Austria, France, Russia, Sweden, Saxony	Paris and Hubertusburg	French and Indian War (1754-1763)
War of the American Revolution	1776-1783	Great Britain <i>vs.</i> United States, France, Spain, Holland	Paris and Versailles	

By the Peace of Paris, France ceded to England all her North American possessions east of the Mississippi, except two small islands kept for fishing purposes off the coast of Newfoundland. Spain, which had also been involved in the war, gave up Florida to England, receiving as compensation the French territories west of the Mississippi. New France was now only a memory. However, the Canadian province of Quebec is still chiefly French in language and Roman Catholic in religion, while Louisiana, though shrunk to the dimensions of an American state, still keeps in its laws and in many customs of its people the French tradition.

The Peace of Paris marked a turning point in the history of the Thirteen Colonies. Relieved of pressure from the

Provisions
of the
Peace of
Paris, 1763

French and the Indians, they now felt less keenly their dependence on England. Close ties, the ties of common interests, common ideals, and a common origin, still attached them to the mother country; but these were soon to be rudely broken by the American Revolution.

England and
the Thirteen
Colonies

230. THE AMERICAN REVOLUTION

English colonists in the New World had long been drawing apart from Englishmen in the Old World. The political training received by the colonists in their local meetings and provincial assemblies fitted them for self-government, while the hard conditions of life in America fostered their energy, self-reliance, and impatience of restraint. The important part which they played in the conquest of Canada gave them confidence in their military abilities and showed them the value of coöperation. Renewed interference of Great Britain in what they deemed their private concerns before long called forth their united resistance.

Preparation
for inde-
pendence

Some of the grievances of which the colonists complained were the outcome of the British colonial policy. The home government discouraged the manufacture in the colonies of goods that could be made in England. Parliament, for instance, prohibited the export of woolens, not only to the British Isles and the Continent, but also from one colony to another, and forbade the colonists to set up mills for making wrought iron or its finished products. Such regulations aimed to give British manufacturers a monopoly of the colonial markets.

Restrictions
on colonial
manufactures

The home government also interfered with the commerce of the colonies. As early as 1660 Parliament passed a Navigation Act, providing that sugar, tobacco, cotton, and indigo might not be exported direct from the colonies to foreign countries, but must be first brought to England, where duties were paid on them. A

Restrictions
on colonial
commerce

later Act required all imports into the colonies from Continental Europe to have been actually shipped from an English port, thus compelling the colonists to go to England for their supplies.

All this legislation was not so repressive as one would suppose, partly because it was so constantly evaded by smuggling and partly because Great Britain formed the natural market for most colonial products. Moreover, the home government gave some special favors in the shape of "bounties," or sums of money, to encourage the production of food and raw materials needed

in Great Britain. Twenty-four colonial industries were aided in this manner. Colonial shipping was also fostered, for ships built in the colonies enjoyed the same exclusive privileges in the carrying trade as British-built ships. In fact, the restrictions which the American colonists had to endure were light, compared with the shackles laid by Spain and France upon their colonial possessions. It must always be remembered, finally, that Great Britain



A STAMP OF 1765

defended the colonists in return for trade privileges. As long as her help was needed against the French, they did not protest seriously against the legislation of Parliament.

After the close of the Seven Years' War, George III and his ministers determined to keep British troops in America as a protection against outbreaks by the French or Indians. The colonists, to whose safety an army would add, were expected to pay for its partial support. Parliament, accordingly, took steps to enforce the laws regulating colonial commerce and also passed the Stamp Act. The protests of the colonists led to the repeal of this measure, but it was soon replaced by the Townshend Acts, levying duties on certain commodities imported into America. These Acts, in turn, were repealed a few years later. Parliament kept a small duty on tea, in order

The Stamp Act and the Townshend Acts

that the colonists might not think that it had abandoned its assumed right to tax them.

The Stamp Act and the Townshend Acts thus brought up the whole question as to the extent of parliamentary control over the colonists. They argued that taxes could be rightfully voted only by their own representative assemblies. It was a natural attitude for them to take, since Parliament, sitting three thousand miles away, had little insight into American affairs. The British view was that Parliament "virtually" represented all Englishmen and hence might tax them wherever they lived. This view can also be understood, for the "Glorious Revolution" had established the supremacy of Parliament in England (§ 222). In any case, however, direct taxation of the colonies was clearly contrary to custom and very unwise in the face of the popular feeling which it aroused in America.

"No taxation without representation"

The colonists were so opposed to the principle of parliamentary taxation that they refused to buy tea from British merchants and in Boston even boarded a tea ship and threw the cargo into the water. Parliament replied to the "Boston Tea Party" by closing the harbor of that city to commerce and by depriving Massachusetts of self-government. These measures, instead of bringing the stubborn colony to terms, only aroused the fears of her neighbors and led to the meeting of delegates from all the colonies, except Georgia, in the First Continental Congress. It recommended a policy of non-intercourse with Great Britain until the colonists had recovered their "just rights and liberties." The Second Continental Congress, which met after blood had been shed at Lexington and Concord, prepared for war and appointed George Washington to command the colonial forces. On July 4, 1776, after the failure of all plans for conciliation with the mother country, it declared that "these united colonies are, and of right ought to be, free and independent states."

Declaration of Independence, 1776 (426)

No colony at first contained a large majority in favor of

separation, and even after the Declaration of Independence numerous loyalists, or "Tories," continued to favor the British cause. Many "Tories" emigrated in great numbers to Canada, where they were among the first English settlers. They prospered in their new home, and their descendants, who form a considerable part of the Canadian population, are to-day devoted members of the British Empire.

Even had the colonists been unanimous in resistance to Great Britain, they stood little chance of winning against a wealthy country with a population nearly three times their own, trained armies aided by German mercenaries, and a powerful navy. When, however, the resources of France were thrown into the scale, the issue became less doubtful. France, still smarting from the losses suffered in the Seven Years' War, and desiring to recover as much as possible of her colonial dominions, secretly aided the Americans with money and supplies for some time before the victory at Saratoga led her to enter into an open alliance with them.

The war now became a European conflict, in which Spain and Holland fought by the side of France. Great Britain needed all her reserve power to prevent rebellion in Ireland, defend Gibraltar, and keep her possessions in the West Indies and India. The struggle in America practically closed in 1781, when Cornwallis, blockaded at Yorktown by a French fleet and closely invested by the combined French and American armies, surrendered the largest British force then in the colonies. Nearly two years passed, however, before the contestants made peace.

The Treaty of Paris between Great Britain and the United States recognized the independence of the former Thirteen Colonies and fixed their boundaries at Canada and the Great Lakes, the Atlantic Ocean, Florida, and the Mississippi River. The Treaty of Versailles between Great Britain, France, and Spain restored to

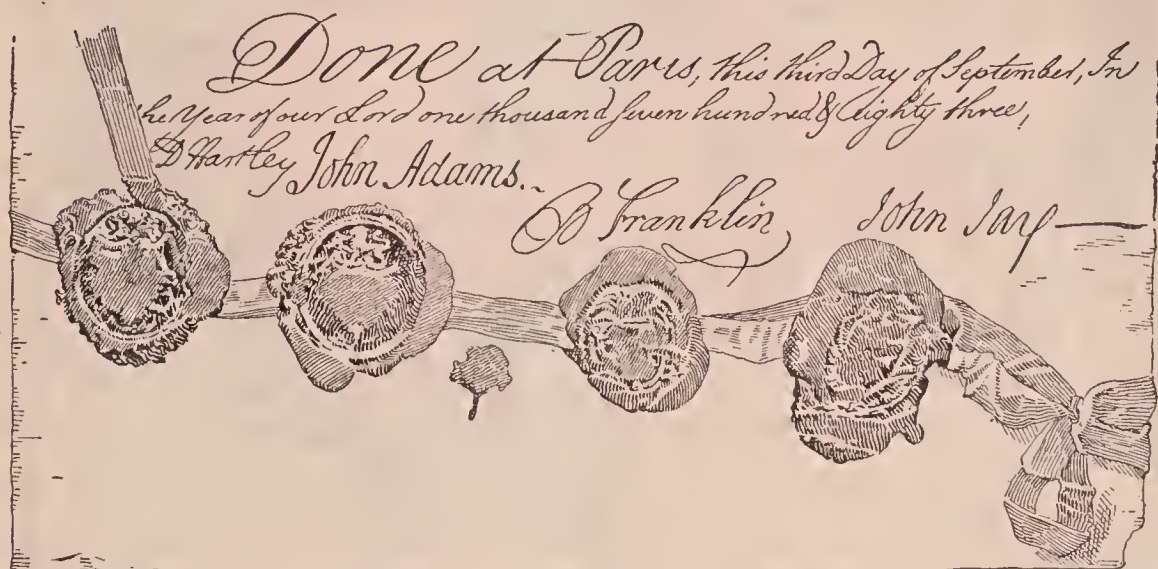
The
"Tories"

The French
alliance, 1778

Close of the
Revolutionary
War

Treaties of
Paris and Ver-
sailles, 1783

France a few colonial possessions and gave to Spain the Florida territory. Holland, which concluded a separate peace with Great Britain, was obliged to cede to that country some stations in India and to throw open to British merchants the valuable trade of the East Indies.



SIGNATURES OF THE TREATY OF PARIS, 1783

After the original document in the Department of State, Washington.

The American Revolution reacted almost at once on Europe. The Declaration of Independence, setting forth the “unalienable rights of man” as against feudal privilege and oppression, provided eager leaders in France with a formula of liberty which they were not slow in applying to their own country. The French Revolution, which began in 1789, was the child of the American Revolution. Early in the nineteenth century still another revolutionary movement stripped Spain and Portugal of all their continental possessions in the New World. America was, indeed, teaching by example.

America
teaching by
example

231. FORMATION OF THE UNITED STATES

The Continental Congress, which had framed the Declaration of Independence, continued to govern the United States until the adoption of the Articles of Confederation in 1781. The Articles established a mere league of states. The au-



NORTH AMERICA AFTER THE PEACE OF PARIS, 1763

thority of Congress was practically limited to war, peace, and foreign affairs. It could not levy taxes, could not regulate interstate commerce, and had no power to enforce obedience on either a state or an individual. Every attempt to amend the Articles by

Articles of Confederation, 1781

legislative action failed, and the weak and clumsy government which they had set up threatened to collapse.

Such were the distressing circumstances under which the Federal Convention met at Philadelphia in May, 1787. To this body the states sent fifty-five delegates, including Washington, who presided, Franklin, James Madison, and Alexander Hamilton. Instead of merely amending the Articles, they prepared an entirely new constitution. This task took them four months.

The Federal
Convention,
1787

Necessary though the Constitution was, if the American people were not to face anarchy and civil war, it satisfied neither the advocates of states' rights nor the extreme democrats. Eleven states ratified the Constitution within a year, but North Carolina and Rhode Island did not do so until after the inauguration of Washington as President in 1789.

Ratification
of the
Constitution,
1787-1789

The concessions made to the opponents of the Constitution, as originally framed, were set forth in the first ten Amendments. These provided for religious freedom, the separation of Church and State, free speech, a free press, the privileges of assembly and petition, the right to bear arms, speedy and public jury trials, and other safeguards of personal liberty. In short, the Amendments were a Bill of Rights (§ 221) for the American people.

The first ten
Amendments,
1791 (418)

The Constitution, in many features, reflects the political experience of the colonists and their familiarity with British methods of government. Accustomed to a legislature of two chambers, they kept this arrangement in the Senate and House of Representatives, but made the upper, as well as the lower, chamber elective. The President's powers of military command, appointment, and veto resembled those of the colonial governor, but the framers of the Constitution made the Presidency an elective office. The national courts resembled those of the colonies, but the Supreme Court was an innovation. The Constitution can be amended only slowly and with much

Sources of
the Consti-
tution

difficulty. As a matter of fact, there have been only nineteen Amendments altogether, and ten of these were made at one time. It is noteworthy that the Constitution contains no provision for the Cabinet system (§ 221), by which both executive and legislative functions are centered in the popular branch of the legislature. The Cabinet system was quite unknown to the colonists and at this time was not fully developed in Great Britain. As a whole, the Constitution formed a novelty in politics, because it established a real federal union rather than a mere league of states.

In 1932 the people of the United States celebrated with pomp and circumstance, and with every evidence of deep affection, the two hundredth anniversary of the birth of Washington. History, it has been well said, presents hardly a stronger case of an indispensable man. How much his military talent, practical wisdom, fortitude under the sternest trials, and ability to hold the confidence of both army and people contributed to the final victory in the Revolution is known to all. His place among great rebels and national liberators is secure. Equally secure is his place in the select company of those who have been privileged to found new states. After the Revolution his correspondence with the leading men of the country helped greatly to nourish sentiments favorable to "a more perfect union"; he presided over the Federal Convention; he did perhaps more than any one else to secure the ratification of the Constitution; and as President during eight critical years he gave to the new republic authority and respect at home and prestige abroad. To Washington, with far more right than even to the old Roman heroes, are applied the proud words—"Father of his Country."

232. PROGRESS OF GEOGRAPHICAL DISCOVERY

Great Britain soon found at least partial compensation for the loss of the Thirteen Colonies in the occupation of Australia and the islands of the Pacific. That vast ocean, cover-



80° 100° 120° 140° 160° 180° 160° 140° 120°

60°

40°

20°

0°

20°

40°

60°

Southern Limits

Siberia

ASIA

Bengal

Calcutta

Tonkin

Macao

PHILIPPINE IS.

MALACCA

BORNEO

CELEBES

SUMATRA

BATAVIA

JAVA

NEW GUINEA

PHILIPPINE IS.

NEW ZEALAND

AUSTRALIA

DRAKE'S BAY

TROPIC OF CANCER

SANDWICH IS. (HAWAII)

EQUATOR

FIJI IS.

SOCIETY IS.

NEW HEBRIDES

NEW CALEDONIA

FRIENDLY IS.

COOK IS.

TRC

NORTH

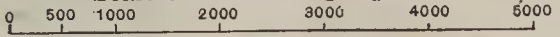
LO

New Spain (Mexico)



Note: On the map the conditions are shown as they existed before the change in 1763 A.D.

Scale of Miles along Equator



THE M.-N. WORKS

West 80° from 60°Greenwich 40° 20° 0° Longitude 20° East 40° from 20°Greenwich 80°

ing more than one-third of the globe, remained little known to Europeans until the latter part of the eighteenth century. Soon after Magellan's voyage the Spaniards established a regular commercial route between Mexico and the Philippines and gradually discovered some of the archipelagoes which stud the intervening seas. Sir Francis Drake's circumnavigation of the world (1577-1580) first drew the attention of Englishmen to the Pacific Ocean, but a long time passed before its systematic exploration began.

Early exploration of the Pacific

The unveiling of the Pacific was closely connected with the Antarctic problem. Geographers from the time of the Greeks had a vague idea that a region of continental proportions lay southeast of the Indian Ocean. The idea found expression in Ptolemy's map of the world (§ 63), and Marco Polo during his stay in China heard about it. After the Dutch became established in the East Indies, they made renewed search for the "Great South Land" and carefully explored the western coast of Australia, or "New Holland."

The "Great South Land"

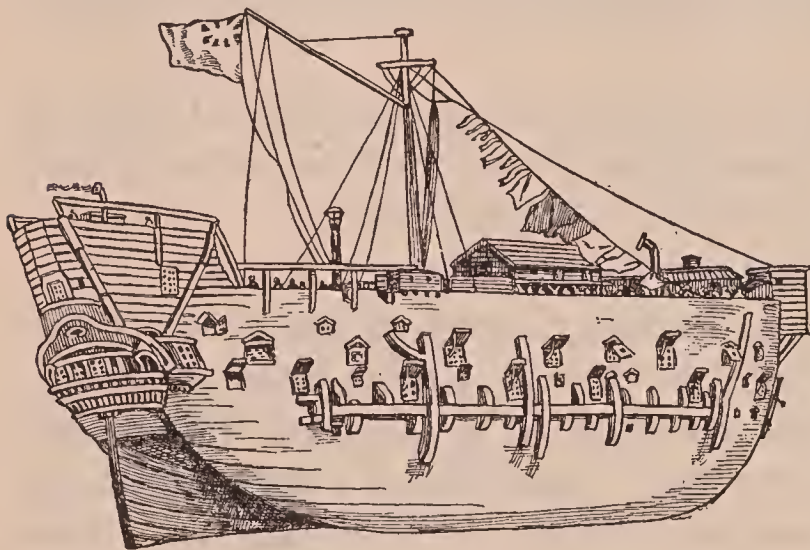
The Dutch East India Company sent Abel Tasman from Batavia to investigate the real extent of Australia. Tasman's two voyages — among the most notable on record — led to the discovery of the island named after him (Tasmania) and New Zealand, and proved conclusively that Australia had no connection with the supposed Antarctic continent. The Dutch, however, took little interest in the regions which they had found, and more than one hundred years passed before Tasman's work was continued by Captain James Cook.

Tasman's voyages, 1642-1644

This famous navigator, the son of a farm laborer, entered the British navy at an early age and by his unaided efforts rose to high command. Cook's first voyage in the Pacific resulted in the exploration of the coast of New Zealand and the eastern shore of Australia. The second voyage finally settled the question as to the existence of a southern continent, for

Cook's voyages in the Pacific, 1768-1779

Cook sailed three times across the Pacific Ocean without finding it. At the instance of George III, Cook undertook a third voyage to locate, if possible, an opening on the coast of Alaska which would lead into Hudson Bay. He followed the American coast through Bering Strait until an unbroken ice field barred further progress. On the return from the Arctic region Cook visited the Hawaiian Islands, where he was murdered by the natives. Thus closed the career of the man



THE "DISCOVERY"

Captain Cook's ship on his last voyage. When this drawing was made, she was being used as a coaling-vessel at Newcastle; hence the addition of steam funnels.

who did most to reveal to European gaze the island world of the Pacific.¹

Captain Cook on his third voyage was the first British navigator to sight Alaska. Here, however, he had been preceded by the Russians, who reached the Pacific by way of

Siberia and the Arctic Ocean. It still remained uncertain whether or not Siberia was joined to the northern part of the New World. Peter the Great, who showed a keen interest in geographical discovery, commissioned Vitus Bering, a Dane in the Russian service, to solve the problem. Bering explored the strait and sea named after him and made clear the relation between North America and Asia.

The seventeenth and eighteenth centuries thus added greatly to man's knowledge of the world. Cook's voyages, in particular, left the main outlines of the southern part of the globe substantially as they are known to-day. From this time systematic exploration for scientific

Bering's
voyages,
1728-1741

Scientific
exploration

¹ See the map between pages 730-731.

purposes more and more took the place of voyages by private adventurers for the sake of warfare or plunder. Geographical discovery must be included, therefore, among the influences which made the seventeenth and eighteenth centuries so conspicuously an age of enlightenment

FOR EXPLANATION

Mercantilism	Cartier	Stamp Act
regulated company	Champlain	Townshend Acts
joint-stock company	La Salle	Peace of Paris and
Boers	United Colonies of New	Versailles
Henry Hudson	England	Articles of Confederation
Mogul Empire	Albany Congress	Federal Convention
Dupleix	King George's War	Drake
Madras	French and Indian War	Tasman
Clive	Wolfe	Cook
Plassey	Montcalm	Bering
Bengal	Navigation Acts	

FOR DISCUSSION

1. According to the mercantile theory, what constituted a "favorable" and what an "unfavorable" balance of trade?
2. How was the colonial policy based on Mercantilism opposed to modern ideas of commercial freedom?
3. What was meant by the saying that colonies were "like so many farms of the mother country"?
4. Why was the joint-stock company a more successful method of fostering colonial trade than the regulated company?
5. Show that the seventeenth century belonged commercially to the Dutch, as the sixteenth century had belonged to the Portuguese and Spaniards.
6. Why was it possible for European powers to secure dominions in India?
7. What is meant by the "transit of culture" from England to the Thirteen Colonies?
8. Show that no "taxation without representation" was a slogan which could hardly have arisen in any but an English country.
9. "The Declaration of Independence was the formal announcement of democratic ideas that had their taproot in English soil." Explain.

10. "The history of the origin and development of the American nation is one chapter in the history of the development of English freedom." Comment on this statement.
11. In what sense was the American Revolution "a civil war within the British Empire"?
12. Explain the different meanings of the word "Tory" in England and America.
13. Show that the Constitution of the United States established, not a confederation, but a federal government.

FOR FURTHER STUDY

1. Name the principal English trading companies and indicate in what parts of the world they operated (map, page 708).
2. Enumerate the islands of the East Indies which are still Dutch possessions (map, page 713).
3. Prepare an oral report on the life of Robert Clive.
4. Identify these dates in American colonial history: 1607, 1713, 1763, 1783, and 1789.
5. Show the results of the two treaties of Paris (1763 and 1783) on the European colonies in North America (maps, pages 721 and 728).
6. Mention some of the accusations against George III as set forth in the Declaration of Independence.
7. Trace the three voyages in the Pacific of Captain James Cook (map between pages 730-731).



AN EIGHTEENTH-CENTURY STAGECOACH



Epilogue

We have now learned something about distant times and unfamiliar peoples during the few thousand years of man's life for which there are written records. This is the period of history, as contrasted with the period, so much longer but so imperfectly known, of prehistory. The one is the period of civilization; the other is the period of savagery and barbarism. We have also learned how civilization spread in ever widening circles from its original centers in the Far East and the Near East, until it came to cover by far the larger part of the habitable globe. China and India are the great cultural mothers at whose hearths many Oriental nations have lighted their own fires, while Occidental nations look back to Rome and Greece and, more remotely, to Egypt, Babylonia, and Palestine for the essential features of the civilization that is theirs.

On its material side civilization includes all those arts which enable man to win subsistence out of the earth and supply him with food, shelter, clothing, and other necessities of life. Tools, machinery, factories, houses, vehicles, roads, and other tangible goods make up material civilization. It is fundamental, for urgent bodily needs must be satisfied before there is leisure or opportunity to satisfy intellectual cravings. We must first live, before we can live well. On its immaterial side civilization includes all the ideas and ideals of man, as these are expressed in religious and moral systems, codes of law, modes of government, literature, art, and science. The real civilizing achievements of any age or of any people must be estimated in terms of these ideas and ideals, rather than in terms of wealth, population, size, and power. A civilization is properly measured by the values which it places upon human personality, by the rewards which it grants to human merit, and by the quality of its interests in the things of the mind and of the spirit. This is why some little peoples, the Hebrews and the Athenians, for example, loom so large in history.

You, who have now read this book, must be impressed by the advances which man has made since he began his career so long ago as a lowly savage of the Stone Age. Wherever there are now found elaborate arts, abstruse sciences, complex institutions, these, we may be sure, did not spring forth, like the goddess Athena from the head of Zeus, fully formed and perfected. The visitor to an archæological museum sees an unbroken series of types of implements from the rudest stone ones to those of copper, bronze, iron, and steel; and in the collections of a patent office he observes how particular tools, mechanical devices, and machines — the plow, the potter's wheel, the steam engine, the automobile — have been derived from earlier forms. Every other cultural element likewise shows development, one thing paving the way for another and one phase passing into another. The same is true of civilization as a whole. History and prehistory unite to prove that every existing community, the least advanced as well as the most advanced, has reached its present state only by slow and gradual steps from a base line of original destitution. Man started at a cultural zero.

It is true that there may be decline, as well as development, of civilization. The vanished glories of the Egyptians and Babylonians in the Old World and of the Mayas and Incas in the New World are familiar instances. The Dark Ages which followed the collapse of Roman imperial rule in western Europe afford an instance still more familiar. Decline is real enough, but it is never more than local, and it is accompanied by development elsewhere. The Dark Ages of western Europe were contemporaneous with the most splendid days of the Byzantine Empire in eastern Europe and with the flowering of Moslem culture under the Arabs. Since the beginning of modern times the Western peoples have forged to the front, and in their wake are drawing all mankind. Despite eddies and backwaters, the main stream of civilization flows on.

We may close with the words — the very appropriate words — of an eminent historian: "The true object of history is to show us the life of the human race in its fullness, and to follow up the tale of its continuous and difficult evolution. The conception of the progress of civilization in intelligible sequence is the greatest achievement of modern thought."

Appendix

TABLE OF EVENTS AND DATES

B.C.

- c. 3400 *Written records first kept by the Egyptians.* Beginning of history in Egypt.
- c. 2100 *Code of Hammurabi at Babylon.* The earliest known code of laws.
- 776 *First recorded celebration of the Olympic games.* Greek chronology begins to be precise from this date.
- 753 (?) *Rome founded.* Traditional date.
- 700 (?) *The prophet Zoroaster in Persia.* The founder of a monotheistic religion.
- 612 *Destruction of Nineveh.* End of the Assyrian Empire.
- 521–485 *Reign of Darius I.* The Persian Empire at its height under this monarch.
- 509 (?) *Roman Republic established.* Traditional date.
- 490 *Marathon, 480 Salamis, and 479 Platæa and Mycale.* The four battles which preserved Greece from Persian domination.
- 461–429 *Age of Pericles.* Athens at this time the “school of Hellas.”
- 451–449 *Laws of the Twelve Tables published.* The basis of all later Roman law.
- 431–404 *The Peloponnesian War.* Resulted in the downfall of the Athenian Empire.
- 401–400 *Expedition of the “Ten Thousand.”* Disclosed to the Greeks the weakness of the Persian Empire.
- 338 *Battle of Chæronea.* The triumph of Macedonia over the disunited city-states of Greece.
- 333 *Issus and 331 Arbela.* The two battles which overthrew the Persian Empire and established Macedonian supremacy throughout the Near East.
- 202 *Battle of Zama.* Ended the Second Punic War and left Rome without a rival in the western Mediterranean.
- 58–50 *Conquest of Gaul by Julius Cæsar.* Opened up much of western Europe to Græco-Roman civilization.
- 31 *Battle of Actium.* Ended civil war between Antony and Octavian, leaving the latter supreme at Rome.
- 4 (?) *Birth of Christ.* Probable date.

A.D.

- 212 *Edict of Caracalla.* Extended Roman citizenship to all free-born men in the Roman Empire.

A.D.

- 284 *Reorganization of the Roman Empire by Diocletian.* The imperial government henceforth became an absolutism of the Oriental type.
- 313 "*Edict of Milan.*" Placed Christianity on a legal equality with the other religions of the Roman world.
- 325 *Council of Nicæa.* Framed the Creed of Nicæa, which is still the accepted summary of Christian doctrine in Roman Catholic, Greek, and most Protestant Churches.
- 330 *Constantinople (New Rome) made the capital of the Roman Empire.* It remained the capital for more than eleven centuries thereafter.
- 378 *Battle of Adrianople.* The defeat of the Romans permitted the Germans to begin their inroads and settlements.
- 395 *Final division of the Roman Empire.* Henceforth there were two lines of Roman emperors.
- 451 *Battle of Châlons.* Saved western Europe from being conquered by the barbarous Huns.
- 476 *Deposition of Romulus Augustulus.* Extinction of the line of Roman emperors in the West.
- 496 *Clovis accepted Catholic Christianity.* Paved the way for intimate relations between the Franks and the Papacy.
- 529 (?) *Rule of St. Benedict.* Established the form of monasticism which ultimately prevailed everywhere in western Europe.
- 529-534 *Codification of Roman law under Justinian.* The *Corpus Juris Civilis* formed a most important contribution of Rome to civilization.
- 597 *Augustine's mission to the Anglo-Saxons.* Made England a Roman Catholic country during the Middle Ages.
- 622 *The Hegira (Flight) of Mohammed from Mecca to Medina.* Marks the beginning of the Mohammedan era.
- 732 *Battle of Tours.* The victory of the Franks under Charles Martel stemmed the advance of the Moslems into western Europe.
- 756 "*Donation of Pepin.*" Endowed the pope with the States of the Church.
- 800 *Charlemagne crowned emperor of the Romans.* Revival of the Roman Empire in the West.
- 843 *Treaty of Verdun and 870 Treaty of Mersen.* Marked important stages in the dissolution of Charlemagne's dominions.
- 962 *Otto I, the Great, crowned Roman emperor.* Formation of the so-called Holy Roman Empire.
- 988 *Christianity introduced into Russia.* The Russians henceforth came under the influence of the Greek Church and Byzantine civilization.
- 1000 (?) *Leif Ericsson's voyage to Vinland.* Discovery of the New World by the Northmen.
- 1054 *Final rupture of the Greek and Roman Churches.* Destroyed the religious unity of European Christendom.
- 1058 *Abbasid Caliphate overthrown by the Seljuk Turks.* End of the Arab power in the Near East.

A.D.

- 1066 *Battle of Hastings*. Resulted in the Norman Conquest of England.
- 1077 *Humiliation of Henry IV by Gregory VII at Canossa*. A striking illustration of the power of the Church during the Middle Ages.
- 1095 *Council of Clermont*. Beginning of the Crusades.
- 1122 *Concordat of Worms*. A compromise arrangement between the Papacy and the Holy Roman Empire.
- 1206–1227 *Conquests of Jenghiz Khan*. Brought a large part of Asia and eastern Europe under Mongol sway.
- 1215 *Magna Carta*. Defined the rights of Englishmen and inspired their later struggles for political liberty.
- 1271–1295 *Travels of Marco Polo*. Polo's narrative of his travels greatly increased the interest of Europeans in the Far East.
- 1291 *Fall of Acre*. End of the Crusades.
- 1295 "Model Parliament" of Edward I. A regularly elected Parliament, which for the first time included representatives of all classes of the English people.
- 1309–1377 "Babylonian Captivity" of the Papacy. The removal of the popes to Avignon weakened their political authority.
- 1337–1453 *Hundred Years' War*. Put an end to the Continental ambitions of England and made possible the complete unification of France.
- 1348–1349 *Black Death in Europe*. Hastened the decline of serfdom and the emancipation of the peasantry.
- 1378–1417 *The "Great Schism."* Weakened the spiritual supremacy of the popes over western Christendom.
- 1396 *Greek first taught at Florence, Italy*. The revival of Greek studies in western Europe formed an important aspect of the Renaissance.
- 1453 *Constantinople captured by the Ottoman Turks*. End of the Byzantine Empire.
- 1454 (?) *First large book printed at Gutenberg's press in Mainz, Germany*. Printing ranks among the most epochal of inventions.
- 1479 *Union of Castile and Aragón under Ferdinand and Isabella*. An important step in the unification of Spain.
- 1487 *Cape of Good Hope rounded by Díaz*. Completed the Portuguese exploration of the western coast of Africa.
- 1492 *Discovery of America by Columbus*. Revealed a New World and inaugurated the Atlantic period of European history.
- 1497 *North America rediscovered by John Cabot*. Provided the basis for the claims of England to colonize North America.
- 1498 *India reached by Vasco da Gama*. The Portuguese thus opened up an ocean passage from Europe around Africa to the Far East.
- 1517 *Luther's Ninety-five Theses posted*. Beginning of the Protestant Reformation in Germany.
- 1519–1522 *Magellan's circumnavigation of the globe*. A landmark in the history of geographical exploration.
- 1543 *Publication of the Copernican theory*. Resulted in the adoption of a new system of astronomy, by which man's outlook on the universe has been fundamentally changed.

A.D.

- 1545** *Silver mines of Potosí in Bolivia discovered.* The enormous output of silver from these mines greatly enlarged the supply of money in western Europe, thus stimulating business enterprise.
- 1545–1563** *Council of Trent.* An important agency in the Catholic Counter Reformation.
- 1555** *Peace of Augsburg.* Closed the first period of the Reformation in Germany.
- 1558–1603** *Reign of Elizabeth.* A brilliant period of English history.
- 1577–1580** *Drake's voyage around the world.* The first circumnavigation by an Englishman.
- 1588** *Defeat of the Spanish Armada.* Gave to England control of the sea and made possible English colonization of North America.
- 1598** *Edict of Nantes issued by Henry IV of France.* A noteworthy step in the direction of religious toleration.
- 1607** *Settlement of Jamestown.* The first permanent English colony in America.
- 1618–1648** *The Thirty Years' War.* A great international conflict, partly religious and partly political in character.
- 1620** *Landing of the Pilgrims at Plymouth.* The second permanent English colony in America.
- 1625** *Grotius's "On the Law of War and Peace" published.* Founded the study of international law.
- 1642–1649** *The Puritan Revolution.* Arrested the growth of absolutism and divine right in England.
- 1643–1715** *Reign of Louis XIV.* A brilliant period of French history.
- 1648** *Peace of Westphalia.* Ended the religious wars.
- 1688–1689** *The "Glorious Revolution."* Completed the work of the Puritan Revolution by overthrowing absolutism and divine right in England.
- 1689** *Bill of Rights.* Renewed and expanded Magna Carta.
- 1689–1725** *Reign of Peter the Great.* Europeanization of Russia began under this monarch.
- 1713** *Peace of Utrecht.* Ended the War of the Spanish Succession.
- 1740–1786** *Reign of Frederick the Great.* Prussia became a leading European power under this monarch.
- 1762** *Rousseau's "Social Contract" published.* Its democratic teachings were put into effect by the French revolutionists.
- 1763** *Peace of Paris.* Ended the Seven Years' War and gave to England a colonial empire in India and in North America at the expense of France.
- 1768–1779** *Voyages of Captain James Cook.* Greatly increased geographical knowledge of the Pacific Ocean and its archipelagoes.
- 1776** *Declaration of Independence.* The birth of a new nation in the New World.
- 1783** *Peace of Paris and Versailles.* Ended the War of the American Revolution.
- 1789** *Constitution of the United States adopted.* Established a Federal Union rather than a mere league of states.

Index and Pronouncing Vocabulary

NOTE. — The pronunciation of most proper names is indicated either by a simplified spelling or by their accentuation and division into syllables. The diacritical marks employed are those found in Webster's *New International Dictionary* and are the following:

ā as in āle.	ō as in ōld.	oi as in oil.
â “ “ senâte.	ô “ “ ôbey.	ch “ “ chair.
â “ “ câre.	ô “ “ ôrb.	g “ “ go.
ă “ “ ăm.	ö “ “ ödd.	ng “ “ sing.
ǎ “ “ ǎccount.	ǒ “ “ sǒft.	ŋ “ “ iŋk.
ä “ “ ärm.	ǝ “ “ cǝnnect.	th “ “ then.
à “ “ àsk.	ū “ “ ūse.	th “ “ thin.
â “ “ sofâ.	û “ “ ûnite.	tu “ “ nature.
ē “ “ ēve.	û “ “ ûrn.	du “ “ verdure.
è “ “ èvent.	ÿ “ “ ÿp.	κ for ch as in Ger. ich, ach.
ě “ “ ěnd.	ÿ “ “ circÿs.	Ń as in Fr. bon.
ě “ “ recěnt.	ü “ “ menü.	y “ “ yet.
ē “ “ makēr.	ōō “ “ fōōd.	zh for z as in azure.
ī “ “ īce.	ōō “ “ fōōt.	
ÿ “ “ ÿll.	ou “ “ out.	

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