

TEACHER'S MANUAL

for

Medieval World History

by

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PREFACE

The History Workshop worked for a total of 18 months on the *Teachers' Manual for Ancient World History*. The *Teachers' Manual for Medieval History* took us seven years; and we make no claim that the work is finished. It was our desire to create another set of materials that teachers can use as they make their daily lesson plans. We hope that these units are of practical use. It was also our desire to understand medieval history in the light of Scripture and the Confessions. We wished to help Protestant Reformed teachers make their teaching more Scriptural, more Reformed.

Perhaps this, more than anything else, explains why the work on the Middle Ages took so much longer than the materials on ancient history. Feudalism, France, England, Islam are not mentioned explicitly in God's Word, as are Egypt, Babylon, and Philistia. We were concerned that our application of Scripture not be artificial or appear "tacked on." And so, at every meeting, the members of the workshop engaged in thoughtful and challenging, though time consuming, discussion as to how Reformed teachers should present the history of medieval Europe. We offer these units along with the sincerely meant challenge to our colleagues to improve on what we have done.

It was with unmixed regret that we found that we would have to disband the workshop before the work was finished. We have left for another day the preparation of teaching materials on several topics that are important to the understanding of the Middle Ages — the rise of towns and capitalism, Jews during the Middle Ages, Italy, Spain, the Renaissance. This is not to mention the need for materials on the Reformation, Modern World History, and American History. We do not regret the time that we spent in studying, talking together as we shared ideas, reading the Scriptures together, and praying for understanding. We are thankful to God for all of that.

The members of the workshop want to thank the board of the Federation of Protestant Reformed Schools for making this teachers' manual possible. The board gave its financial and moral support to the History Workshop for nine years. A special word of mention goes to Miss Agatha Lubbers for her work as the workshop director during most of those nine years.

We dedicate this manual to the students of Protestant Reformed schools. We consider them our heritage of the Lord, His reward. They are, in Christ, olive plants in strength and beauty. As teachers of God's covenant seed we lay hold on His promise. "The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel" (Psalm 128:5-6).

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Peter VanDer Schaaf

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UNIT I: THE BARBARIAN MIGRATIONS

I. Important Dates

- A.D. 378 — Battle of Adrianople (Eastern Roman Empire vs. Visigoths)
- A.D. 410 — Visigoths under Alaric sack Rome
- A.D. 451 — Huns under Attila defeated at Troyes
- A.D. 455 — Vandals under Gaiseric sack Rome
- A.D. 476 — Odoacer (Odovacar) takes the throne (End of the Western Empire)
- A.D. 493 — Theodoric and the Ostrogoths begin rule in Italy

II. Important People

- A. Ulfilas (311? - 381) was the missionary to the Visigoths who persuaded them to leave their paganism and accept the Arian heresy. He was a descendant of a Christian captive from Cappadocia and was born and raised among the Goths north of the Danube. The Goths so respected his devotion, virtue, and wisdom that they adopted his Arian teachings. He was given the office of bishop and he with his followers was given permission by the Arian Emperor Constantius (son of Constantine the Great) to settle in the Roman Empire in Thrace (A.D. 376). During his lifetime he developed an alphabet for the Goths based on the Greek alphabet and translated the Bible into Gothic except the books of the Kings. (Ulfilas believed these books were too marital for the warlike Goths.) The other barbarians adopted Arianism from the Goths so that almost all of the Goths that invaded the Roman Empire were Arian.
- B. Alaric (370 - 410) was the leader of the Visigoths who led them on an expedition to plunder Greece in 395. In 401, 403, and 410 he led invasions of Italy. On the first two invasions he was stopped by the Roman army under Stilicho, but on the third he led his army all the way to southern Italy sacking Rome on the way. He died in Italy in 410.
- C. Stilicho (410) was a Vandal who became commander of the Roman army in the West. He served as regent for the youthful Western Emperor Honorius. He defeated the Visigoths twice and succeeded in keeping them out of Italy for ten years. Suspected of treason, he was killed on orders of Honorius in 408. His death marked the beginning of the successful invasion of the Visigoths.
- D. Attila (444 - 453) was a leader of the barbarian Huns. He led them in such ruthless plundering and destruction that he was called the “Scourge of God.” Under his leadership the Huns invaded Gaul and were finally stopped at Troyes by the combined armies of the Romans and the Goths. Theodosius II of the Eastern Empire and Valentinian of the Western Empire paid him vast amounts of tribute. In 452 he invaded Italy and plundered the northern part, but he left after a conference with Pope Leo I.
- E. Gaiseric (428 - 477) was the strongest leader of the Vandals. He led the Vandal conquest of North Africa. He built a fleet that stopped almost all ships in the Mediterranean by piracy. His fleet ravaged the coasts of Greece, Italy, and Spain.

In 455 he led his armies to Rome and sacked the city, sparing the Christian churches but carrying away the golden furniture from the temple in Jerusalem.

- F. Odoacer (Odovacar) was a barbarian general who led several barbarian tribes into Italy in 475. He put the last Roman emperor, Romulus Augustulus, off the throne and became the first barbarian to rule Italy. He ruled with the formal permission of the Eastern emperor but actually ignored the authority of the Eastern emperor. The accession of Odoacer in 476 marks the end of the Roman Empire in the West.
- G. Theodoric the Great (ruled 474 - 526), chief of the Ostrogoths living in the Balkan Peninsula, was commissioned by Emperor Zeno to dethrone the rebellious Odovacar. In 489 Theodoric gladly invaded Italy and began a five campaign that ended when he killed Odovacar in 493. Theodoric became the king of Italy ruling from the capital in Ravenna.

III. The German "Barbarians"

- A. The Germanic peoples were one of the branches of the Indo-European peoples. They were tall, broad, fair-skinned, blue-eyed, and had blond or reddish hair.
- B. By the end of the fourth century, the Goths had moved south from the Baltic Sea and divided into two nations: the Ostrogoths, who occupied the land north of the Black Sea; and the Visigoths, who lived west of the Black Sea and North of the Danube River. In the central part of Europe were a large number of tribes: Thuringians, Burgundians, Angles, Saxons, Jutes, Frisians, Gepidae, Quadi, Vandals, Alamanni, Sueves, Lombards, and Franks.
- C. By the time the great invasions began the German barbarians had been influenced by several centuries of contact with the Roman civilization through trade and war. Many of them had adopted a system of writing and a government with laws that included rule by a king. Many of them had given up paganism and adopted Arianism. They admired and respected Roman civilization, though they themselves were rough and uncultured. In morality, courage, and honesty they were an improvement on many of the later Romans. They made their living by agriculture and raising domestic animals. Because of their rugged individualism, their government was loosely organized.
- D. The German barbarians had been settling in the Roman Empire since the time of Augustus who invited them to settle in vacant areas and used them to fill the ranks of his legions. Later emperors adopted the same policy. The increase in the number of Germans outside the Empire and the desire to gain the good land in Gaul led to many attempts of the Germans to enter the Empire either peacefully or by force. Many of the barbarians gained high positions in Roman politics and in the army. By the time of Constantine the Great (c. 300) there were more barbarians than Romans in the Roman army.

IV. The Barbarian Invasions

- A. The major reason for the great invasions that began in 376 was the threat of the Huns. The Huns were a Mongoloid tribe who originally occupied an area north of the Aral Sea. They were short, swarthy, and fierce, with pinhole eyes and scarred faces. About 372 they conquered the Ostrogoths and defeated the Visigoths. The

Barbarian tribes fled from them in terror. (Mothers made their children behave with the threat of the Huns.) The Germans sought for protection and escape within the Roman Empire.

- B. The Visigoths, after their defeat by the Huns, begged for permission to enter the Empire. In 376 they were permitted to enter provided that they gave up their arms and gave their sons for hostages. After their arrival in Thrace they were starved and mistreated by the Romans. Finally they rose in revolt and devastated Thrace. In 378 they defeated the Romans under Valens at Adrianople. After a period of peace their leader, Alaric, led them in three successive invasions of Italy. In the first two they were stopped by Stilicho, but on the third they took Rome and went to southern Italy where Alaric died in 410. In 412 they left Italy and settled in southern Gaul. In 418 they defeated the Vandals in Spain and later added Spain to their kingdom.
- C. The Vandals began their invasion of the Empire in 406. Joined by the Sueves and the Alamanni, they swept across northern Gaul almost to the English Channel massacring and plundering as they went. They then turned their destruction upon southern Gaul and crossed the Pyrenees into Spain, at this time the richest of the Roman colonies. They remained in Spain until their defeat by the Visigoths in 420. Led by Gaiseric, they began the conquest of Africa in 428. He attacked the city of Hippo where Augustine had roused the people to defend the city, but Augustine died during the siege. In 439, with the fall of Carthage, the Vandals held all of Western North Africa. From North Africa the Vandals conquered Corsica and Sardinia, ravaged the coasts of Spain, Italy, and Greece, and plundered shipping on the Mediterranean. In 455 they plundered the city of Rome. They controlled North Africa until they were defeated by Justinian in 534.
- D. Other barbarian migrations in the first half of the fifth century included the following:
 - 1. In 420 the Franks followed the path of the departed Vandals westward across the Rhine and settled in northwestern Gaul, eventually to become the most important of all the barbarian kingdoms.
 - 2. In 499 the Jutes crossed the English Channel to England and were followed by the Angles and Saxons.
 - 3. The Burgundians, meanwhile, had followed the Vandals and settled in southeastern Gaul.
- E. During all these migrations the Huns had gradually drifted west and had established themselves in a large area north of the Danube where they remained a constant threat to the Eastern Empire. In 433 Attila became leader of the Huns. He first increased the amount of tribute required from the Eastern Empire, and after 440 he led the Huns on several destructive raids south of the Danube. When both Marcian, emperor in the East, and Valentinian, emperor in the West, refused to pay further tribute, Attila began an invasion of Gaul. In 451 Attila was met in battle near Troyes by a Roman army under Aetius and the Visigoths under Theodoric and was forced to turn back. The next year he invaded northern Italy

- and destroyed several cities and, according to legend, spared Rome because of the intercession of Pope Leo I. Attila died in 453 and the threat of the Huns was ended.
- F. The end of the Western Empire. For more than a century before 476 the barbarian generals had often held the real power behind the Roman emperors. Such men as Arbogast, a Frank, and Stilicho, a Vandal, had been the “king makers” of the Western Empire. One of these generals, Odoacer, finally deposed the last of the Roman emperors, Romulus Augustulus, and took the throne himself with the approval of Zeno, ruler of the Eastern Empire. This took place in 476 and is usually considered the end of the Western Empire.
 - G. The Ostrogoths invade Italy. After the death of Attila the Ostrogoths freed themselves from the Huns. Their leader was Theodoric who had been educated at Byzantium. Theodoric deposed Odoacer and murdered him in 493. His reign, which lasted until 526 was one of peace and economy. He gave high positions in the police and army to Goths while retaining Romans in the courts and government. Theodoric was an Arian but he protected the orthodox church. One of Theodoric’s chief ministers was Boethius, whose writings were of great influence in the Middle Ages. Boethius translated many of the Greek writers. He was a philosopher who combined both Christian and pagan elements.
 - H. By the time the barbarians had ended their migrations, the situation in Europe was as follows:
 - 1. Britain — Scots, Picts, Britons, Angles, and Saxons.
 - 2. Gaul — Franks with Burgundians in the southeast part, and Visigoths in the south.
 - 3. Spain — Visigoths, with Sueves in the northwest.
 - 4. Italy — Ostrogoths.
 - 5. North Africa — Vandals.
 - V. Immediate Results of the Barbarian Migrations
 - A. The barbarians destroyed the already-decayed shell of the Empire in the West.
 - B. Economic: Cities declined and a rural, agrarian economy arose. There was little trade among the barbarian tribes. Simpler modes of life were necessary.
 - C. Political: Governments were less centralized. Most of the Barbarian tribes had kings but there was little organization.
 - D. Historical: The settlement of the barbarian tribes formed the basis of the modern European national states.
 - E. Ethnic: The migrations resulted in an ethnic mixture of Romans and barbarians, a mixing of various barbarian tribes, and some racial mixture with the Huns.
 - F. Cultural: The attitude of the barbarians toward Roman cultures varied among the tribes. Some, like the Visigoths, had already experienced long association with

Roman culture and had adopted some of it. Many admired it and imitated it. Others, like the Vandals, destroyed the Roman culture in North Africa.

G. Language: The Barbarians assimilated the Roman language into their own languages producing the “Romance” languages. Latin remained the language of the church.

H. Religious

1. Some barbarians such as the Goths did not destroy property because they had learned respect for Christianity and Roman civilization through the missionary work of churchmen in the East. They aimed at acquiring it and not destroying it.
2. The church lost many members in the barbarian wars and some through association with the barbarians.
3. Within the century after the fall of the Western Empire many barbarians had been brought into the church from Paganism or from Arianism.
4. Failure to instruct the barbarians adequately resulted in the introduction of some pagan ideas into the Church such as worship of relics, the belief in magic, and perhaps the pagan practice of drinking blood offered to the pagan gods developed into the doctrine of transubstantiation.

VI. Conclusions

- A. The barbarians were a “Scourge of God” against the moral and political evil of the Roman Empire and the Church. The pride of the empire and the evils that resulted from this pride deserved the same treatment as that given Babylon and the other nations of the Ancient world. In this way God punishes the wicked and the Church is preserved through judgment. (Cf. Isaiah 47, Amos 1:6 - 2:8, Ezekiel 26, 28:1 - 10, Habakkuk 1:6 - 12.)
- B. The end of the Roman Empire in the West began the fulfillment of the final part of the image of Nebuchadnezzar’s dream, the feet made part of iron and part of clay. (Cf. Daniel 2:41 - 43.)
- C. The Barbarian invasions brought to the Church the challenge of sending missionaries to these barbarians. As we have observed, this resulted in a further paganizing influence in the Church. (See pages 169 and 175 of the *Teacher’s Manual for Ancient World History*.) These barbarian invasions resulted in the calling of God’s people among the Germanic tribes. (Cf. Galatians 1:6 ff, 4:9 - 10 ff, Genesis 9:27.)
- D. We see here the grafting of a new branch into the Church of Christ. This was also a further step in the westward and northward movement of Christianity. (Cf. Romans 11:17, Ephesians 2:11 - 17.)
- E. Following the barbarian invasions the Church assumed many functions of the civil government. The Church was the only institution with sufficient learning and prestige to perform these functions. The Church also assumed the functions of educating as well as bringing the Christian religion through the monastery school,

churchmen in civil offices, and the church performing legal functions. This was to cause many difficulties later. (Cf. Psalm 124, Psalm 130.)

- F. The “barbarians” were not always as uncivilized as the word implies. Many had adopted some of the Roman culture before the actual invasion of lands held by the Roman Empire. The result of the invasions was a marriage of Roman and Germanic cultures. Roman language, law, and architecture were imitated by the barbarians. (E.g. by the fourth century the Visigoths had adopted writing and a government of stable laws. Higher ranks showed some appreciation of literature and art; Stilicho the Vandal, Ricimer the Suevion, and other Germans entered into the cultural life of Rome. Durant, p. 30) Roman culture was also maintained by the Church in the hierarchy, the Latin language, and the church writings.

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UNIT II: THE EASTERN OR BYZANTINE EMPIRE (c. 300 - 1453)

I. Introductory Comments

- A. The term “Byzantine” has a storied origin. Nearly a thousand years before Constantine decided to make his new capital a Christian city located in the East, a Greek colonizer named Byzas sailed northeast from his home at Megara across the Aegean. He passed the site of Troy, then sailed into the Dardanelles and across the Sea of Marmara. Across from Chalcedon Byzas founded the city that was later to be called Constantinople and New Rome. The name of Byzas has lived on in history as the modern appellation of the imperial civilization established by Constantine.
- B. The term “Byzantine” has a current usage which relates to the history of Byzantium. In a recent article appearing in Time a writer used the term Byzantine by referring to a “byzantine power-struggle.” The use of the term obviously suggests the intrigue and autocracy that was characteristic of the Byzantine Empire. Only a careful study of Byzantine history can fill in all the connotations of the term “Byzantine.”
- C. “There never was a Byzantine Empire.” This is the impassioned contention of a certain number of historians who believe that the term “Byzantine” misnames the continuation of the Roman Empire in the East. It is a fact that as the borders of the continuation of the original Roman Empire shrank, the Empire came to be largely Greek-speaking. However, to her last day the emperor and the citizens called themselves Roman. When the Turks seized her land during the last years of the Empire they named it after Rome — Rum in Asia and Rumelia in Europe. Nevertheless, there is a sense in which neither the empire in the East nor the empire in the West during the Middle Ages was a continuation of the Roman Empire of early New Testament times. Neither the empire in the West nor the Empire in the East would admit this, but the glory of the Roman Empire of ancient times was past. One can truthfully say, therefore, that the study of Byzantium is a study of the Roman Empire during the eleven centuries when her capital was in the East, but that empire was not a true continuation of the original Roman Empire. We leave the question concerning the actual existence of a Byzantine Empire to those who wish to debate such issues. *For the purposes of our study of this history and the study of the history of the Empire in the East during the Middle Age (c. 300 - 1453), we refer to the Empire as the Byzantine Empire.*

II. Important Dates

- A.D. 330 — Dedication of Constantinople
 390 — Christianity is made the sole state religion
 431 — Council of Ephesus (condemnation of Pelagianism)
 500 — Most ties with the Western Empire severed
527 - 565 — The Reign of Justinian
 660 — Unsuccessful siege by Arab Moslems

- 1054 — Schism between the churches of East and West
- 1090 — Seljuk Turks take Jerusalem
- 1204 — Sack of Byzantium in 4th Crusade
- 1453 — Fall of Constantinople to the Turks

III. Important People

- A. Justinian, who died at the age of 83 reigned 527 - 565. He began the Code of Justinian which became a collection of Roman laws influenced by Christian principles. Justinian restored the empire to an approximation of its former size in the reconquest of Italy and Northern Africa. He was a peasant from Macedonia who embodied the imperial and the Christian. While maintaining the traditions of the great emperors of Rome and promoting orthodoxy, he propagated the true faith throughout the world.
- B. Theodora was the wife of Justinian I. She died of cancer in 548. She was a former quondam circus actress. Her humble origins were belied by her small, comely features. She was a clear-sighted woman who wanted to restore dissident nationalities in Syria and Egypt.
- C. Belisarius (c. 505 - 565) was the important general of the armies of Justinian in the Gothic, Vandal, and Persian Wars. Belisarius was a tall handsome Illyrian. His legal advisor Procopius has given a detailed account of his times.
- D. Heraclius (610 - 641) halted the Imperial deterioration that had begun after the death of Justinian. He reorganized the Empire into military provinces called “themes.”
- E. Leo III, the Isaurian and Iconoclast (reigned 717 - 741) was the founder of the Isaurian dynasty. Shrewd and determined Leo began the Iconoclastic Controversy (lasted c. 727 - 802) when he forbade the use of images or pictures in the worship. Leo III was declared a heretic by the Western Church. Leo restored the boundaries of the empire and in 717 defeated the Moslem Umayyads so severely that they did not again threaten the empire. He reformed the administration of the empire making it more efficient and diminishing the influence of the noble families.
- F. Irene (reign including regency c. 780 - 802) ended the Iconoclastic Controversy in favor of the monks and lower clergy by favoring the use of pictures in the worship. For this she was declared a saint by the Eastern Church. She held power by means of the most wicked intrigues. For example she sent the army on wild goose chases in order to get the generals out of the court. She bribed the troops to lose battles in order to ruin the prestige of the army because they were iconoclast in sympathy. She connived to involve her intensely loyal son Constantine VI in a divorce and remarriage so that he would be condemned by the church. Irene was responsible for the blinding of her son. She also killed her four brothers-in-law. Charlemagne proposed marriage, but she was deposed before the marriage could be consummated.
- G. Basil I, (the Macedonian, who reigned 867 - 886) was the founder of the Macedonian dynasty. His reign initiated a period that was undoubtedly the most

glorious era of Byzantine history. The Empire had by this time become a purely Greek monarchy, under an absolute ruler. The empire regained southern Italy, Bulgaria, and western Asia Minor. Basil had come to Byzantium as the drinking partner of Michael III who was to become the Emperor and for whom his mother Theodora was regent (842 - 867). Caesar Bardas, uncle of Michael III was murdered by Basil and then Michael was deposed and strangled at Basil's order. Durant says: "...the letterless son of a peasant established the longest of all Byzantine dynasties, and began a nineteen year reign of excellent administration, legislating wisely, judging justly, replenishing the treasury, and building new churches and palaces for the city that he had captured."

- H. Basil II (Bulgar-Butcher, reigned from 976 - 1025) was one of the most powerful personalities in Byzantine history. In 1014 he suppressed the Bulgarians and blinded 15,000 prisoners. His laws of 996 sought to break up some of the large estates and to encourage the spread of a free peasantry.
 - I. Alexius Comnenus (1081 - 1118) came to the throne having been general of the army. He gained the support of the great feudal families and used the high clergy to counterbalance the influence of the nobility. He reformed the judicial and financial systems and used his resources to buy off the enemies he could not conquer. The Byzantine Empire seemed near its fall when Alexius took the throne. Turks were attacking from the East and Normans were attacking Byzantine outposts in Adriatic. He took the field and in 1095 he appealed to the West to come to the aid of the Christian East. At the Council of Piacenza he offered a reunion of the Greek with the Latin Church in return for the unity of Europe against Islam. The early Crusades helped to regain lost territories from the Turks.
 - J. Michael VIII Palaeologus (1259 - 1283) restored the empire to unity by evicting the last of the Latin crusaders. His empire consisted of Nicaea, Constantinople, northern Anatolia, Thrace, and Salonica. Michael had every fault — "selfish, hypocritical... an inborn liar, vain, cruel, and rapacious" but he was a subtle strategist and diplomat. Under him the Byzantine Empire, which the world had thought was dead, came back to life. The Greek Church resumed its independence. The Byzantine state, corrupt but competent, stood for two centuries as a treasury and vehicle of ancient letters and bulwark against Islam.
 - K. Constantine XI was the last emperor of the Byzantine Empire. The Empire was destroyed in 1453 when the Turks entered Constantinople over the corpses of 50,000 Christians and turned St. Sophia into a mosque. The Ottoman Turks under Muhammed II were successful and accomplished that which had always seemed imminent.
- IV. Important Events
- A. Early History (c. 330 - 527)
 - 1. On May 11, 330, the day Constantine the Great founded historic Constantinople and made it the second capital of the Roman Empire, the Byzantine Empire was born. When Theodosius the Great died in 395,

bequeathing to his sons, Arcadius and Honorius, a divided succession to the empires, the rift that had long tended to separate East and West became clear-cut and permanent. Arcadius (395 - 408) ruled the East and Honorius ruled the West.

2. Between the years 330 and 527, two severe crises shook the Empire and gave to the eastern half its final, distinctive character. One was the Barbarian invasion. At first it seemed as if Byzantium could withstand it no better than Rome. There was fear that the successive shocks launched by Alaric's Visigoths, Attila's Huns, and Theodoric's Ostrogoths during the course of the fifth century would prove overwhelming. But events took a different course. While the Germanic chieftains carved out kingdoms in Italy, Spain, and North Africa, Constantinople as the center of Roman rule in the eastern provinces of the Empire stood firm. Under the imperial rule of Arcadius (395 - 408), Theodosius II (408 - 450), Marcian (450 - 457), Leo I (457 - 474), Leo II (474), Zeno (474 - 475), Basiliscus (475 - 476), Zeno (again 476 - 491), Anastasius I (491 - 518), and Justin I (518 - 527) the East engaged in a policy whereby it maintained its political independence not only against the dangers of the barbarians but also against its most persistent and dangerous eastern rival Persia.
3. The other crisis was that of religion. During the fifth century when much of the West was experiencing many changes in the area of religion and the Church because of the Barbarian conquests, the Church in the East continued to maintain the vital truth of the Trinity against the assaults of false doctrine in the form of Arianism, Nestorianism, Macedonianism, Apollinarianism, and Monophysitism. The Church in the East was primarily responsible for orthodox decisions made by several ecumenical councils respecting the relationship between the divine and human natures of Christ. The Church in the East, with assistance from certain influential theologians like Pope Leo the Great (440 - 461), opposed the heresies mentioned above which attempted to change the basic truths of the Trinity by denying the divinity or humanity of Christ and making Christ to be a person unlike the Christ of the Scriptures. These heresies said that Christ was neither truly human nor truly divine. Nestorianism spoke of Christ as a being with both a divine and human person rather than speaking of Him as one person with two natures. The Council of Chalcedon (451) and other councils adopted documents that confessed and upheld the doctrines of the Scriptures concerning the divinity of Christ. The Council of Ephesus (431) condemned the doctrines of Pelagius.
4. During the fifth century when Zeno and Anastasius were emperors there emerged ever more strongly the concept of a purely Eastern Empire, living a life of its own. It was a realm in which we can discern characteristics like those to be observed in the Byzantine Empire: e.g., an absolute monarchy, modeled on those of the East; a strongly centralized administration; a Church whose language was Greek and which therefore tended to become an independent institution, while remaining closely bound to the State that ruled it.

B. The Age of Justinian (c. 527 - 565)

1. The Age of Justinian was the time during which Justinian I, the Great (527 - 565) with his wife Theodora restored Constantinople and the Eastern Empire to its cultural and economic zenith. Briefly the power and grandeur that was Rome's was revived in New Rome and in the West. In a series of brilliant campaigns organized and engineered by Belisarius, general of the armies, Justinian conquered North Africa, Italy, and distant Spain.
2. Although the Nika rebellion (watchword meaning *conquer*) destroyed much of Constantinople including the original Sancta Sophia Cathedral, Queen Theodora proved her bravery and coolness by inspiring her hard-pressed husband to remain in the capital and crush the rebellion. (The rebellion occurred because Justinian refused to pardon two condemned men, Blue and Green, who had been rescued from the gallows by some monks.) Queen Theodora said she could not contemplate life without the purple.
3. Justinian, the peasant from Macedonia, was the embodiment of two great ideas, the imperial and the Christian; it is for this that he is renowned. Justinian, inspired by his high conception of the imperial office and well served by his generals and administrators, was a great conqueror, a great law-giver, a great diplomat, and a great builder. Maintaining the traditions of the renowned emperors of Rome, he was, like them, the living law, the incarnation of absolute power. He was the supreme legislator, a reformer who set his heart on establishing good order within his realm; and he sought to surround the seat of majesty with fitting splendour. The Cathedral of St. Sophia which he so superbly rebuilt is the unrivalled monument to his reign and name.
4. Justinian was also the protector and leader of the church. Justinian was devoted to orthodoxy and championed the cause of orthodoxy against the Monophysites although his wife, Theodora, was the proponent of the cause of the Monophysites. This did not seem to affect their good relations although she secretly favoured heretics who were publicly condemned. Justinian, who considered himself the Vicar of God on earth, set himself to propagate the true faith throughout the world. Theodora, who also was of humble origin, turned her eyes eastward while Justinian was bemused with visions of the West and fancied that he could hold together the reconstructed Roman Empire by the close alliance he had formed with the Papacy. Theodora wanted to reconcile the Monophysites of Syria and Egypt and thus reunite the Empire of the East by healing the breach caused by these theological controversies.
5. It is a moot question whether the more compact and homogeneous Empire that Theodora dreamed about might not have offered stronger resistance to the Persians and Arabs, and whether Justinian's reign, which seemed to halt the natural development of the Eastern Empire and wear out the sovereign in the pursuit of extravagant ambitions, may not have done more harm than good. The neglected East was to take terrible revenge in the later years of the Empire resulting in the eventual fall of the Empire.

C. The Immediate Successors of Justinian the Great (565 - 610)

1. During the half century following the death of Justinian, the empire was ruled successively by Justin II (565 - 578), Tiberius II (578 - 582), Maurice (582 - 602), and Phocas (602 - 610). During this time the Lombards invaded Italy and the Visigoths reconquered Spain.
2. Justin II, nephew of Justinian the Great, struggled vainly to revive the exhausted Empire. He terminated the lavish tributes to neighboring people, instituted various economic measures, paid debts, and endeavored to curb the power of the great landowners. But he was unable to undo his uncle's disastrous neglect of that great repository of Roman manpower, the Balkan Peninsula.
3. During the tenure of Justin II and Tiberius, tall handsome Thracian Count and first Greek-speaking emperor, the Avars, a mare-milk drinking Turkic people from the Caspian area, took possession of Annonia and Dacia. They formed an empire for about sixty years composed of Bulgar and Slavic peoples. The Sassanids of Persia conquered Syria, Palestine, and Egypt — an area that would later be conquered by the Arabs.
4. Maurice was unpopular because of his reforms and economies. The circus factions united against Maurice and Phocas was crowned by the Patriarch of Constantinople outside the city walls. He entered the city in a chariot drawn by four white steeds. Phocas sacrificed the five Sons of Maurice in their father's presence, then murdered the resigned parent, exposed their six heads to insult and putrefaction, and later beheaded the Empress and her three daughters.
5. These outrages by Phocas initiated a reign of terror, directed especially against aristocrats, Monophysites, and the Greens. (The Greens represented the poorer classes, the interests of trade and industry, and the Monophysites. The Blues stood for the senatorial aristocracy, the great landowners, and the state church. However, both factions had mass support.)
6. The reign of Phocas has been called the greatest catastrophe of the Empire's history since the loss of the West. While Phocas was performing ingeniously cruel homicides or endeavoring to baptize Jews by force, the Persians were approaching the Bosphorus, and Avars and Slavs were encroaching upon the Long Wall. Fiscal corruption, religious persecution, and invasion weakened the bonds of a common civilization. Blues and Greens wrangled. Plague, famine, and riots rocked a state on the verge of dissolution.

D. The Heraclians and the Changes of the Seventh Century (c. 611- 717)

1. Until the seventh century, despite the influence that inclined it towards the East, the Byzantine Empire still maintained apparent continuity with Rome. Strangely enough, Latin remained the official language; Roman tradition was all-powerful, and the administration preserved the titles and framework bequeathed by the Caesars. From the beginning of the seventh century to the middle of the ninth, the oriental trend was hastened and completed.

2. The Empire paid dearly for Justinian's ambitions, and his death was followed by a grim time of reckoning. Internally, from the financial and military point of view, the realm was exhausted, while abroad the Persian menace loomed larger. Worse still the torrent of Arab invasion would soon burst upon the Empire. Religious quarrels aggravated political anarchy. In all Byzantium's history, the century between 611 and 717 is one of the darkest. It was a time of acute crisis when the Empire's very survival seemed questionable.
3. Great men were not lacking in this crucial time. In this dark hour the Exarch of Africa fitted out an expedition and placed his son Heraclius in command. When in 610 his fleet cast anchor in the Marmara, New Rome opened her gates and the people acclaimed Heraclius Emperor; Phocas was dispatched, and dismembered.
4. Heraclius found that most of the Balkans and Greece were virtually lost to the Slavs and Bulgars, and therefore he and his immediate successors concentrated on the territory which was still under imperial control in Asia Minor.
5. Heraclius stopped the deterioration that was beginning in Asia Minor because of the Persian conquests by carrying the war into the heart of Asia. He triumphed at Nineveh and at the gates of Ctesiphon. He regained Syria, Palestine, and Egypt.
6. Heraclius also reorganized the provinces of Asia Minor into a series of four military provinces called themes, a system which was to remain the basis of government for the next five centuries. (Cf. *Times Atlas of World History*, Hammond, for a good map to illustrate the system organized by Heraclius. These themes were called Opsician, Anatolic, Armeniac, and Carabisiani.)
7. The immediate results of these conquests in Asia Minor and the reorganization of the Roman provinces of Asia Minor into themes strengthened the buffer state created by Asia Minor so that the Moslem Arabs could be kept out of the Empire in this area.
8. This system provided an efficient and relatively inexpensive army and strengthened the class of small independent farmers. Soldiers were given inalienable grants of land on condition of military service passed from father to eldest son. This regime was to last as long as the empire itself.
9. The religious policy of Heraclius complemented his military and organizational achievements as he attempted to bring spiritual unity to the regenerated realm. Emperor Heraclius was persuaded by certain Monophysite bishops of Armenia and Syria to endeavor to reconcile the contending parties by saying that "Christ accomplished his work of redemption by the exercise of one divine-human will." (*Ecthesis*, 638.) This meant that one Christ works the human and divine things through a divine-human energy. Later this errant theology was properly condemned by the Sixth Ecumenical Council at Constantinople (680) as the heresy of Monothelitism. This council declared that Christ had two wills with neither division, alteration, separation, or

confusion. These decisions were consistent with the decrees of Chalcedon of 451.

10. Although Heraclius did not see the extent of the breakup of the Empire in the East and the South, it had begun to breakup within his lifetime. When Heraclius died in 641 the Empire had lost most of the southeasterly frontier possessions forever. The rampaging Arabs conquered Syria, Egypt, North Africa, and Armenia. In Italy the Lombards were masters of more than half the peninsula. In 680 a new menace appeared when the Hunnish Bulgars occupied what is now Bulgaria.
11. By the end of the Heraclian Dynasty (711) under Justinian II (685 - 695) Byzantium was reduced to the Anatolian peninsula of Asia Minor, the Balkan coast, southern Italy, and the Island of Sicily.
12. Up to that time, the Empire had retained its former Roman universal character, but henceforth it was to become a *truly Byzantine realm*, with the *strength centered about Constantinople*.
13. Important changes occurred:
 - a. The Slavs settled in the Balkans.
 - b. There were administrative changes in the interests of defense (i.e. themes).
 - c. Social changes occurred in which the Greek elements came steadily into prominence in speech, literature, manners, and in the Church.
 - d. Political changes caused the emperors to neglect Rome and the West and concentrate more on that part of the East controlled by the Empire.
14. The Byzantine Empire had come into existence, diminished indeed, but more compact, relieved of the dead weight of the West and of the danger of rifts in the East, a smaller Empire capable of being more strongly organized, and an Empire that seemed capable of enduring, if given firm guidance.

“In spite of the obvious interest of the seventh century emperors in Italy and Africa, the ties between the Greek east and the Latin west were being continually loosened, and it was clear that Justinian I’s policy of restoration had failed. But a smaller and more manageable empire emerged. Reorganization by the Heraclians and revitalized by the vigorous Slavs, it stood as an effective barrier against Islam until the mid-11th century.”
(*Encyclopedia Britannica*, Volume 4.)

E. The North Syrian Dynasty (Isaurians) — (717 - 820)

1. Leo III, the Isaurian, and commander of the Anatolikon theme, one of the original four themes, became emperor after a series of struggles and regained some of the emperor’s strength by weakening the power of the provincial governors. This reform is credited with prolonging the life of the empire because it centralized the diminishing power of the empire.
2. Leo III issued the *Ecloga*, a legal handbook which was to take the place of the more cumbersome 6th century *Body of Civil Law* or the *Code of Justinian*.

The *Ecologa* incorporated changes in customary law since Justinian's day. It infused the spirit of Medieval Christianity into Justinian's law and supplemented the reasoning of Roman jurists with Biblical revelations. The *Ecologa* stated that the Emperor should have orthodox theological views. It was hoped that this would guarantee essential harmony between the Patriarch of Constantinople and the Emperor.

3. In 726 and 730 Leo III issued edicts which forbade image worship as superstitious and irreverent. This had considerable support in Asia Minor, which had come under the influence of the iconoclasm of the Moslems. The edicts also had support from the army but they angered the European provinces and incurred the implacable opposition of Rome.
4. Both Leo III (717 - 741) and Constantine V, Copronymus (741 - 775), who were considered heretic emperors because of their opposition to icons, were the outstanding rulers of the north Syrian dynasty (717 - 813). Despite their iconoclast polity they showed their recognition of the essential needs of the empire by their constructive internal administration and by their concentration on the control of the Ommayyad Muslims from the east and the expanding Bulgar Turkish state that was threatening Thrace from the North.
5. The successful military campaign waged by Leo III and Constantine V against the Bulgars and the Arabs was not continued under Leo IV (775 - 780) and his wife Irene (797 - 802) nor by their son Constantine VI (780 - 797). Constantine VI was twenty-two years old in 792 when he fled with his armies from the Bulgars and many veteran officers fell or were captured. Four years later (796) he avenged himself when, in reply to the Bulgar Khan's demand for increase of tribute, he forwarded to the Khan a napkin containing horse dung. During the years of these conniving leaders, the Muslims raided far into Asia Minor, the Bulgars defeated imperial forces in the Balkans, and Charlemagne was crowned emperor of the Romans by Pope Leo III, December 25, 800. This latter event particularly symbolized the eventual separation of Rome from Constantinople and showed how relations between East and West had already deteriorated.
6. Leo IV procrastinated in religious matters. When his wife Irene took control calling herself Basileus or Emperor, because Constantine VI was a minor, she opposed iconoclasm and iconodulism (image-worship) was restored by the decisions of the Ecumenical Council of Nicaea (787). (The Protestant evangelical churches of the Reformation do not accept the decisions of the Ecumenical Synods beginning with the decisions of this council in 787.)
7. When Irene was deposed in 802 financial economy and imperial defenses became the main concerns of Nicephorus I (802 - 811). Nicephorus had been the finance minister of the realm. To resist the Bulgars Nicephorus also strengthened the theme organization in Thrace and Macedonia. He was the first emperor to be killed in battle in over four centuries. Krum, the Bulgar Khan, exposed the head of Emperor Nicephorus on a lance for a few days,

then lined the skull with silver and used it in drinking orgies with shaven-headed boliads.

8. Michael I Rangabe, son-in-law of Nicephorus, (811 - 813) was created emperor by the Senate and the Patriarch. This Thracian with curly black hair and beard was superstitious and easily swayed by monks and his wife Procopia. He squandered Nicephorus' financial reserve, revoked his ecclesiastical enactments, and persecuted the Paulicians. (The Paulicians were a heretic cult similar to the Marcionite Gnostics of the second century. They were like the later Albigenses, a heretic sect in France who rejected the priesthood, the sacraments, and other externals in religion. Although they seemed formally to conform to the Reformation teachings, the content of their faith was heterodox. Their basic error was that they denied the true divinity and true humanity of Christ.)
9. Michael I recalled exiles from captivity and among them was Leo the Armenian, who was to become Leo V. He had been exiled for neglect of duty. Leo was made commander of the Anatolics and the army by Michael I. In a strange set of circumstances in 813 he was proclaimed Emperor by his troops, welcomed by the Senate, and crowned by the Patriarch at Saint Sophia.
10. Michael I (811 - 813) resigned, took the cowl and fled to a monastic sanctuary. Leo V rendered his sons ineligible for the throne by emasculation. Procopia, daughter of Nicephorus and wife of Michael I, was immured in a convent in the city, while Michael spent his remaining thirty years on a rocky islet within view of his former capital.
11. Leo V concluded a solemn thirty year peace with the Bulgars after some frightening encounters with Khan Krum. Ormutag, who succeeded his father as Khan of the Bulgars did not continue the hostilities with Byzantium, and the validity of the peace was certified by reciprocal oaths. The Emperor swore upon a sword, dead dogs, and other objects according to Bulgar rites, while the Bulgars deposed on the Bible.
12. Although the treaty brought some previously held imperial land under Bulgarian control, the Byzantines gained a measure of peace so that Leo V could concentrate on the image worship controversy. In 815 a synod declared that the public welfare depended on orthodoxy, condemned the manufacture and veneration of icons as traditionally unwarranted, and annulled the decrees of 787, which had restored iconodulia. Although Leo III had taken the iconodules by surprise, Leo V encountered organized opposition and theological arguments.
13. Conspiracy would end in the death of Leo V. Michael, a comrade-in-arms of Leo V, was found guilty of conspiracy and was condemned to die by fire. Empress Theodosia implored her husband to wait until after Christmas. This gave Michael's fellow conspirators the reprieve they needed and they proceeded to fall upon Leo V while he was singing matins (a morning service) with choristers. Leo seized a candelabrum from the altar and warded off their blades but his improvised weapon was shattered and a gigantic swordsman

severed the right arm and clutched remnant of the candelabrum from the body of Leo V. The head followed, and Michael II became Emperor.

F. The Amorians (820 - 867)

1. With the crowning of Michael II (820 - 829) the Amorian Emperors which included Theophilus (829 - 842) and Michael III (842 - 867) began a forty-year tenure. The Byzantine court during this time rivaled the Baghdad of the Caliphs in luxury and culture.
2. These emperors were the last of the so-called iconoclasts because they continued to support the iconoclasm that had been revived under Leo V. They failed, however, because iconoclasm was finally renounced never to be revived or restored.
3. The brief Amorian dynasty was snuffed out by palace intrigue much as it had come into existence with the crowning of Michael II.
4. Michael III, who wanted to enjoy the pleasures of life more than to tend to the business of his realm, left the control of the government in the efficient hands of his uncle Caesar Bardas called Curopalates or vicar. It was this same Caesar Bardas who reorganized the University of Constantinople about 850 and was involved in a controversy with Pope Nicholas I concerning the deposition of Ignatius as Patriarch of Constantinople. This controversy was one of the causes leading to the eventual separation between the East and the West.
5. In 863 Emperor Michael III sent to Moravia two missionaries. Cyril and his brother Methodius have become known as the "apostles to the Slavs." They knew the Slavic tongue and invented an alphabet in which the Bible could be written. This alphabet is still in use today by the Russians, the Bulgarians, and the Serbs and is called Cyrillica in honor of its inventor. Christianity was imposed on the Bulgarians in the 890's. The Bulgars were successful, however, in maintaining their autonomy and power until Basil II ruthlessly destroyed this power. (Cf. G. 9 - 11.)
6. The dynasty ended when one of Michael's drinking buddies, Basil, the son of Armeno-Slavic Thracian peasants (known as the Macedonian) cut in pieces Caesar Bardas (866).
7. Michael adopted Basil as co-emperor. Michael fell asleep in an alcoholic torpor, never to awaken because Basil and his compatriots hacked Michael III to death. Basil became sole emperor.

G. The Macedonian Dynasty (867 - 1056)

1. Under Basil I (867 - 886) the Macedonian dynasty rose to power. The rise of the Macedonian dynasty also began the last days of Byzantine grandeur. About fifty-five and energetic, Basil assailed the legislation of the iconoclastic emperors, seeking to return to Justinian's principles. He issued a manual establishing those laws and customs that were still in force and those that were

obsolete. Like the *Eclogia* of Leo III, it was soon translated into Slavic and was used by Serbs, Bulgarians, and Russians.

2. Basil I is known for two important achievements. He shattered the power of the Muslims by pushing them back into Syria. By the year 877 he had taken the forts that controlled the Taurus frontier in eastern and southern Asia Minor.
3. Basil I was also remembered because of his involvement in an important dispute concerning the legitimacy of the Patriarchate of Photius, one of the brilliant scholars in the University of Constantinople. Patriarch Ignatius, blinded and castrated son of Emperor Michael I, and Empress Procopia, daughter of Nicephorus, were involved in the conspiracy of 857 to restore the Empress-Mother Procopia to power. Ignatius, who opposed the Caesar Bardas power under Michael III, was deposed by a synod. Photius the most learned man of the age versed in theology, philology, philosophy, law, medicine, and the natural sciences was tonsured and ordained. Pope Nicholas of Rome interfered in this controversy by declaring that the deposition of Ignatius was wrong and that Photius was not a legitimate patriarch. Pope Nicholas interfered in the affairs of Constantinople in the hope that he would repossess areas previously under papal jurisdiction. The end result of this struggle was that Ignatius was reinstated as Patriarch by Basil I but later (873) Photius was recalled and given quarters in the palace and entrusted with the education of Basil's children. Peace was temporarily restored between the Greek and Latin churches. Photius assumed the Patriarchate at the death of Ignatius in 877.
4. During the interim between the death of Basil I (d. 886) and the accession of Basil II (976 - 1025) seven of the less significant emperors of the early Macedonian Dynasty reigned. They were Leo VI the Wise or the Philosopher (886 - 912), Alexander (912 - 913), Constantine VII Porphyrogenitus (913 - 959), Romanus I Lecapenus (920 - 944), Romanus II (959 - 963), Nicephorus II Phocas (963 - 969), and John I Tzimisces (969 - 976).
5. The legal system was revised under Basil I (867 - 886) and this continued during the time of Leo VI (886 - 912). During the days of Leo VI, the Wise or the Philosopher, the Byzantine legal code known as *Basilica* was issued. Constantine VII (913 - 959) developed the cultural traditions of Ancient Greece continuing the activities begun under Photius.
6. The success of the empire during the 9th and 10th centuries must in large part be attributed to the army which consisted of approximately 120,000 men. The men who were at the head of the government, however, during the 10th century were men of outstanding quality.
7. From the mid-9th century on, the Byzantines in spite of intermittent setbacks successfully took the offensive against the Muslims. Particularly in the 10th century in spite of the sack of Thessalonica (904) the Byzantines began a steady eastward push into Mesopotamia and south into Syria and Palestine. Imperial statesmanship, military brilliance, factionalism among the Muslim rulers, and a genuine desire for expansion by the landed Byzantine families in

Asia Minor were the chief causes for success against the Muslims in the 9th and 10th centuries.

8. Nicephorus Phocas and John Tzimisce were eminent usurpers who governed in the name of the legitimate rulers.
9. Not one of these was what is all too often thought of as a typical Byzantine emperor. They were stern and virile, often unscrupulous and without pity, strong-willed autocrats, who chose to be dreaded rather than to be loved; but they were also statesmen, passionately devoted to their country's glory. They were brilliant military leaders who spent their lives in camp among their soldiers in whom they recognized and loved the strength of the Crown. They were able administrators, energetic, tenacious, who strove to make the Empire the great power of the world but also the champion of Orthodoxy and Hellenism.
10. Basil II (979 - 1025), was the last Macedonian ruler of the Macedonian dynasty. The Macedonian dynasty expired with his two elderly and incompetent nieces Zoe (d. 1050) and Theodora (d. 1056) daughters of his brother Constantine VIII, who reigned briefly from (1025-1028).
11. Basil II revived the power and prosperity of the Empire after a period of decline in the 10th century. He became known as the "Bulgar Butcher" because of his ruthless conquest of the always threatening Bulgars. On one occasion thousands of Bulgars were blinded and only every hundredth man was left with a single eye to guide the rest home.
12. A strong agrarian policy was developed to bolster the poor and check the landed families and nobility in the 10th century during the reigns of Romanus I (920 - 944). Basil II (976 - 1025) continued this in an attempt to secure permanent security for small farmers who were the source of power for the army and the navy.
13. Not since Heraclius had the Empire been so extensive nor since the time of Justinian had it been so strong as it was under the rule of Basil II. He fostered commerce and industry which contributed to a large surplus in the treasury making it possible for the Empire to briefly regain its former power.
14. The Russian Slavs were indebted to the missionaries and ecclesiastics of the Orthodox Church. The first contact was in 860 when the Russians attacked Constantinople. Beginning in the 9th century missionary work began among the Russians. The marriage in 989 of Vladimir, Prince of Kiev, and Anna, sister of Basil II, symbolized the friendliness that existed between Vladimir and Basil II. This friendship was instrumental in bringing about Vladimir's conversion to Christianity. Vladimir and his people adopted Christianity and the new Russian Orthodox Church developed with the help of the Byzantine patriarchate beginning in 991. Byzantine civilization began to shape the life of the Russo-Slavic nation. In this way Russian became the religious, cultural, and commercial tie between New Rome and the North as far as Ireland.

15. The Empire made few recognizable gains in the West during the days of its seeming grandeur. In fact the relations between the Church in the East and West declined noticeably during the 8th, 9th, and 10th centuries because of a number of disagreements both theological and political between the popes, who were establishing relationships with European rulers of the time, and the Eastern patriarchs, who remained loyal to the Emperor in Constantinople.
16. By the end of the 10th century the Eastern Empire had lost Sicily to the Muslims. During the 10th century Otto I, king of the Germans, assumed the title of Emperor of the Romans. Otto had restored the declining fortunes of the empire in the West and was crowned with the blessing of Pope John XII in 962.
17. Basil II was the only Byzantine emperor who achieved any semblance of success in the West. In his 68th year (1025) he was responsible for a campaign against the Muslims in Sicily.

H. Four Centuries of Imperial Decline (c. 1025 - 1453)

1. Bureaucratic Developments and Decentralization (1025 - 1072)
 - a. After Basil II (d. 1025) there was no ruler who could compare with him in stature until the accession of Alexius I, Comnenus, in 1081. The laws controlling the agrarian reform movement proved difficult to enforce and disastrous struggles took place between the court aristocracy and military families. The internal struggles which resulted in the debasement of coinage and the deliberate neglect of imperial defenses coincided with the appearance of new enemies on all fronts.
 - b. One of the first major disasters of this time was the controversy involving the vigorous Michael Cerularius, patriarch of Constantinople and Pope Leo IX. This controversy resulted in mutual excommunications by the two leaders and eventually separated the East from the West. The East had never recognized the supremacy of the Roman Pope and now they officially parted ways, although the two churches were generally amicable until the end of the 11th century. By the end of the 13th century following two centuries of Crusades from the West a deep popular abyss separated the Latin and Orthodox communicants.
 - c. The second major disaster involved the struggle between the Byzantine Empire and the Norman French for the control of southern Italy and Sicily. In 1071 and thereafter the Byzantine Empire lost its foothold in southern Italy because the Norman French established the Kingdom of Naples and Sicily.
 - d. The Byzantines were simultaneously confronted with a rejuvenated Moslem threat led by the formidable Seljuk Turks under Alp Arslan, who routed the Byzantine army and Romanus IV (1068 - 1071) at Manzikert in 1071. This final blow to imperial power was aided by treachery among the Byzantine troops and within the Byzantine bureaucracy. Following this victory all of Asia Minor was overrun by these hardy invaders.

- e. Bureaucracy and party struggle had reduced the power of the empire and this was summarized when Alp Arslan placed his triumphant foot on the neck of Emperor Romanus IV. Although the Emperor was freed, bureaucrats had destroyed the power of the emperor and by order of the chief of the bureaucrats, the eyes of Romanus were struck out in a manner to cause mortal infection. Not only had these bureaucrats destroyed imperial power, but they had destroyed the power of the empire to withstand the invasions of the Turks who took over all of the peninsula of Asia Minor. With this defeat the Byzantine Empire lost much of its life blood.
2. The Comneni (1072 - 1185)
- a. In 1081 Alexius I Comnenus, a powerful landowner became emperor by a coup d'etat. He won the support of the landowners, who were suspicious of military men, by lavishing on them high honors and titles. His accession began a century in which imperial prestige was restored. This restoration only delayed the inevitable final decline and eventual collapse in 1453, but it was a real and vital temporary restoration. From now on the empire would be characterized by increasing dominance of a military aristocracy and strong separatist tendencies.
 - b. The first crisis of Alexius I (1081 - 1118) was invasion by the Normans on the east coast of the Adriatic with the intention of conquering the Balkans. By giving commercial concessions to the Venetians he was able to enlist their aid in defeating the Normans in 1086.
 - c. In 1096 Alexius appealed to Pope Urban II for assistance against the Turks. The appeal led to the formation of the First Crusade, but to his dismay he found this motley host of Crusaders including some Normans was approaching the capital. Needless to say, this "help" along with the "help" of subsequent Crusades was viewed with suspicion. Alexius, hoping to eliminate a clash with the Crusaders, asked them to forego his hospitality and attack his Seljuk enemies. This first Crusade enabled Alexius to recover a portion of Asia Minor.
 - d. 1118 - 1185 was the period during which the descendants of Alexius Comnenus continued their struggle against Venetian trading privileges and hostility from the Normans. Hostility toward Latin influence in the empire brought the Comneni dynasty to an end.
3. The Angeli (1185 - 1204). This time period saw the Angelis taking control of the empire but this short-lived dynasty was ineffective in the face of internal disorder and external hostility. In 1204 Alexius II, son of Isaac Angeli appealed to the West for help, thus giving Byzantine enemies the pretext for Latin capture of Constantinople (1204).
4. The Latin Kingdom (c. 1200 - 1264). The Fourth Crusade (1202 - 1204) which was diverted from its campaign against the Moslems to invade Constantinople initiated what was to become the Latin Kingdom. The

Christian crusaders looted the great city in an orgy of destruction. Some historians use this date (1204) rather than 1054 as the date of the split of the Church into the East and the West. Beginning with the First Crusade and continuing with the Second and Third, the suspicion and tension between East and West was gradually increasing until finally with the urging of the Venetians, who had the task of transportation, those of the Fourth Crusade attacked Constantinople. Another equally important reason for this diversion from the intended purpose of the Fourth Crusade was that the Pope still envisioned a united church and this served as an occasion to bring the heretics back in. When Alexius V refused to pay a heavy tribute, he was attacked by land and sea in 1204. The Byzantine Empire never fully recovered from this crushing blow.

5. The Paleologi

- a. During the time of the Latin Kingdom in the East the Byzantine emperors were in a state of exile. During this time the Greek states were founded as separatist movements from the Latin Empire. Theodore Lascaris, the son-in-law of Alexius III was crowned emperor by a patriarch and at Nicaea his court continued in a highly impaired form the Byzantine imperial traditions. Not until the time of Michael VIII (1259 - 1283) was Constantinople recaptured (1261). Michael reaped the fruits of the Lascaris policy and founded the dynasty of Palaeologus that was to rule till the fall of the empire in 1453. Although Michael VIII's restored empire was not as extensive as the empire had been in the 10th and 11th centuries, it consisted of most of European Greece.
- b. The Latins had inflicted deep wounds on the Empire but had been unable to create a viable order in the East. Nevertheless, three Latin powers still desired to overthrow the Empire — the Papacy, which excommunicated the Genoese because of their alliance with the Empire and preached a crusade for the recovery of New Rome; Venice, which offered Crusaders free passage; and the ruler of southern Italy and Sicily, known as the King of Sicily. Were these three powers to unite, they would probably carry the states of the Balkan Peninsula with them and make a crushing assault on the Empire.
- c. However Michael VIII Palaeologus was an adroit diplomat and allied himself with the papacy once again promising the reunion of the Orthodox and Roman churches. This was actually attempted at the Second Council of Lyons (1274). This attempted reunion between Rome and Constantinople was violently repudiated by the Greek clergy and the people. The defeat of Charles of Anjou, new king of the Kingdom of the Sicilies was good for the Empire. The revolt of the people of Sicily against Norman-French was instigated by Michael VIII and this made it possible for the Empire under the leadership of Michael VIII to escape the empire in the West that for nearly 200 years had been attempting to overthrow the Empire.

6. 1281 - 1453 — Final Decline and Fall of the Empire

- a. Although no powerful Latin enemy ever again threatened the “restored” Byzantine empire, its position steadily worsened because of the menace of the Serbian kingdom and the Ottoman Turks. In addition civil wars, diminishing resources, and separatist feeling hampered progress for the final nine emperors.
- b. The thirteenth century Mongol invasions had caused deterioration in Asia Minor and by 1326 the Ottomans, former subjects of the Seljuk Turks, had established their capital in Asia Minor. Between 1354 and 1400 the Balkans and Bulgaria were brought under Ottoman control and the Battle of Ankara (1402) made the Byzantine emperors vassals of the Ottomans.
- c. 1400 - 1453 the situation for the empire during the reigns of Manuel II Palaeologus and John VIII and Constantine XI became extremely critical. In desperation John VIII (1425 - 1448) turned to the Roman papacy. The Roman Church was divided at this time having just come through the schism between the Italian and French popes and a segment of the Church was happy to participate in the Council at Ferrara-Florence (1439) that would attempt a reunion of East and West. It was repudiated, however, by Greek rank and file and the attempted reunion antagonized the Slav churches. Pope Eugenius IV could muster no western military force to retrieve the situation for the Byzantines.
- d. In April, 1453, Mohammed II, began the blockage of Constantinople by land and sea. Although Constantine XI with loyal support of the Genoese defended the city, it was stormed May 29 - 30. Thus fell Constantinople. This date signals the end of this once mighty empire. With barely 8,000 defenders to withstand a Turkish army of 160,000 Constantine XI perished with his men fighting to the end with these words on his lips: “God forbid that I should live an Emperor without an Empire. As my city falls, I will fall with it.”
- e. By the end of the 15th century the Ottoman Turks had set up their successor state. Constantinople, magnificently rebuilt, became the capital of the Ottoman empire.
- f. Constantinople remained the center of Eastern Orthodoxy which survived under Ottoman domination.

V. Byzantine Government

- A. The Byzantine Empire had a well-organized and fairly efficient government. It was a strong and absolute form of government: one of the most powerful conceptions of monarchial authority ever known. The government was admirably served by a well-organized army which for a long time was able to defend the monarchy; by a strictly centralized administration competent to unify the Empire and to maintain it; and by skillful diplomacy, which long continued to spread the influence and uphold the prestige of Byzantium throughout the world.
- B. The Emperor

1. The emperor was the absolute ruler of Byzantium as long as he was able to hold office. Justinian had said, "What is there greater, what more sacred than imperial majesty? Who so arrogant as to scorn the judgment of the Prince, when lawgivers themselves have precisely and clearly laid down that imperial decisions have the force of law?"
 2. In the early days of the empire the emperor was elected by the senate, the people, or the army. In later ages the son of an emperor succeeded him to the throne and then he was deposed if he was weak or incompetent.
 3. The reigning emperor was considered sacred and appointed by God: he was revered by the people as pre-Christian ancestors had worshipped god-kings of the ancient days. In Byzantium it was God who inspired the Basiliscus in every phase of government, who helped him and multiplied signs and wonders in his favor. Justinian wrote, "it is not in arms that we trust nor in soldiers, nor in generals, nor in our own genius; we set all our hopes on the providence of the Holy Trinity." Official proclamations proclaimed: "The Lord who giveth life shall lift up your heads, O Masters, above the whole universe; He will make of all peoples your slaves that they may bring gifts, even as the Magi of old, to Your Majesty."
 4. The emperor lived in an elaborate palace, surrounded by a lavish court, and complicated ceremonials.
 5. The emperor made laws and enforced them. He was the supreme judge, the imperial tribunal being a court of the first instance as well as that of appeal.
 6. He had the great task of fiscal administration, so vital to the Empire. Justinian stated that the citizens' first duty is to pay taxes punctually, regularly and in full, "with all devotion," for the State "is in greater need of money than ever," and it is the healthy condition of the Treasury that will bring about "fair and harmonious concord between governors and governed."
 7. He nominated and dismissed at will all officials, ministers, generals, and governors of provinces, and as freely promoted them in the complex hierarchy. Everything depended upon him. Byzantine history is full of scandalous preferments and resounding falls from grace.
- C. Brief Resume of History of Emperors. A half dozen great Byzantine rulers followed the reign of Justinian. Occasionally a dynasty of powerful rulers would reign for a considerable time. Succession to the throne was all too often settled by violence and "palace revolutions." Between 395 - 1453 there were 107 emperors, or one every ten years. Thirty-four died natural deaths, eight were killed in battle or accidents, and sixty-five were assassinated or forced to resign because of revolutions.
- D. The Emperor and the Empire
1. The government's lesser workers were more admirable than the people who headed it. There was a well-organized bureaucracy in Constantinople that sometimes was a cause for the weakening of the centralized power of the Empire. (Cf. IV, H, 1, e.)

2. The Empire was divided into provinces called themes during the seventh century. Each theme was governed by a military ruler called a “strategos” or general. (Cf. IV, D, 6.)
 3. Considerable self-government existed in the themes and the people were loyal to their government inspite of the palace intrigues. The stability of the government more than made up for the revolutions in the palace and the army. (Cf. IV, G, 6.)
- VI. Byzantium and the Church. The Byzantine Empire was a theocracy modelled after the Old Testament Kingdom of Israel which was ruled by God through King David. Religion and theology permeated all aspects of life.
- A. The Emperor and the Church
1. The Emperor was believed to be the representation of God and of Christ on earth. He was the visible manifestation of God’s invisible rule. Just as God ruled all heavenly principalities, so the emperor ruled all people as a universal autocrat. He brought all nationalities into an ordered harmony.
 2. The most characteristic feature of the Emperor’s authority was the power he exercised in religious matters. Justinian believed like Constantine the Great that the Church was part of the State. The official proclamations declared, “Your might, ye faithful Emperors in Christ and Chosen of God, truly proceeds from God and not from men.”
 3. The Emperor was solemnly consecrated by the Patriarch of the *Ambos* of St. Sophia; the Emperor reigned by the grace of God and triumphed with the aid of Christ. (The ambos were the raised desks or pulpits in Christian Churches from which the Gospels or Epistles were read or chanted.)
 4. The life of the Emperor mingled at every point with that of priesthood; he alone was permitted to pass with the clergy beyond the sacred barrier of the *iconostasis* (an open screen between the altar area and the nave where the people sat).
 5. The Emperor ruled the Church as he ruled the State, nominating bishops for elections, consecrating them, and, if they proved insufficiently amenable to his will, dismissing them.
 6. He legislated in religious as in secular matters, summoning ecclesiastical councils, guiding their debates, confirming their canons, and carrying their resolutions into effect; those who rebelled against the imperial will rebelled against God Himself.
 7. He drafted rules for ecclesiastical discipline and did not hesitate to fix dogmas, for within every Byzantine Emperor there dwelt a learned, subtle theologian with a taste and talent for disputation, who from the pulpit of St. Sophia delivered pious homilies and everywhere imposed his will.
 8. He was defender of the Church, active in fighting heresy and propagating Orthodoxy throughout the world; but in return for his protection, the Church must obey his will. Patriarch Menas solemnly declared in the sixth century

that “in the Most Holy Church nothing must be done against the counsel and commands of the Emperor.” Pope Gregory the Great said that God had bestowed upon the Emperor “dominion not only over soldiers but over priests.”

9. Caesaropapism was the rule and only seldom would churchmen assert their independence from the Emperor.
 - a. In 800 Pope Leo III crowned Charlemagne Emperor of the Romans. In so doing the pope established a new Empire in the West in which he was the spiritual head.
 - b. In the Iconoclastic Controversy (727 - 843) the Studites, who supported use of icons in the worship, also strove for clerical self-rule. In 843 the controversy was settled in favor of icons but the Studites accepted the superior rule of the Emperor in the affairs of the Church.
10. More common was the case of men like John Chrysostom who died deposed from the office of patriarch of Constantinople and exiled. He had condemned the immorality of the imperial court during the late 4th century.

VII. Important Achievements

- A. *Codex Justinian*. The *Codex Justinian* (c. 529 and 534) was a collection of laws initiated by Justinian although finalized after his death. The *Codex Justinian* transformed Roman law into an ordered consistent convenient form. It gave order and security to the motley assemblage of people in the Middle Ages and it contributed greatly to the codes developed in the later years of the Byzantine Empire, (i.e. *Basilica*) and the codes developed in Western countries during the Middle Age. Laws were checked for justice and the decisions of judges were written down as cases of precedent decisions. This *Code* like that of an earlier Theodosian code enacted orthodox Christianity into law and was influenced by Christianity. The *Code* declared among other things the following:
 1. It declared for the Trinity and anathemized Nestorius, Eutyches, and Apollinaris. (All of these in some sense denied the doctrine of the complete humanity and divinity of Christ.)
 2. It acknowledged the ecclesiastical authority of the Roman Church over all men and later the authority of the emperor over the Church.
 3. The *Code* showed some Christian influence in its legislation on slavery.
 4. The status of women was moderately improved by the *Code*.
 5. A copy of the Bible was placed before the judge in every trial and attorneys, plaintiff, and defendant were required to swear on it.
 6. Influence of the Church is apparent in the severity with which heresy, divorce, seduction, homosexuality, legal incest, and extramarital sex were punished.

B. Art

1. Mosaic art technique was perfected. Colored tiles were fitted together to portray scenes. 10,000 tiles were used in some single pictures. What statuary had been to the ancient Greeks mosaics were to the Byzantines.
2. Artists were encouraged to create pictures. Although after the iconoclastic controversy in the 8th and 9th centuries, art tended to be primarily secular (returning to realism and Hellenistic traditions which included landscapes, fauna, flora, hunts, and horse races) art after 843 returned to the creation of statues of saints and Biblical people. Byzantines believed people would understand the Bible stories better if they saw them pictured in Byzantine dress and local settings. The Mosaicist sought to make persons stand out in bold relief.
3. Byzantines were skilled at manuscript illumination. This was a lasting legacy from the Byzantine monasteries.

C. Architecture

1. Roman architects had built a dome over a round building but they were exceeded by the Byzantine architects who learned to put a dome over a square building.
2. Hagia Sophia is the epitome of such Byzantine architecture. It was begun in A.D. 532 by Justinian as the Church of the Holy Wisdom. It is the largest vaulted structure in the world and was completed in five years. In St. Sophia the focus of the altar is balanced by the central emphasis provided by the great dome to which all elements of the building triumphantly rise.
3. The Dome of Rock erected in Jerusalem in 690 after the conquest by the Moslems and the Great Mosque of Damascus are Byzantine creations and were decorated by Byzantine artists.
4. Tenth century architecture showed refinements — domes were reduced in size but numbers increased. Exterior brick surfaces were enlivened with geometric designs of brick, or brick and stone, or were partially encrusted with tiling, sculptured slabs, or multicolored marble, thus forming friezes or enhancing apertures supported by slender columnets.

D. Education and Learning

1. Byzantium carefully preserved the heritage of Greece and Rome and made it available for later generations in Western Europe. A compilation of ancient learning was collected in a great library. Under Caesar Bardas and Photius of the 9th century the fame of secular Hellenic knowledge was revived.
2. The University of Constantinople gave scholarships to students who studied philosophy, science, mathematics, and theology. The professors compiled *The Greek Anthology* and wrote histories and books on medicine that combined oriental and western ideas. Emperor Constantine VII the Purple-Born, (913 - 959) participated in this activity by writing works on history, statecraft, and foreign people.

E. Crafts and Manufactures

1. Byzantine luxury fabrics (silk, linen, cotton, wool) were world famous.
2. The government encouraged goldsmiths, gem cutters, and artisans of all kinds. Byzantium sparkled with jewels and blazed with gold. Both in public and private life, there was a profusion of sumptuous stuffs made of gold and purple, of finely carved ivory, bronzes inlaid with silver, richly illuminated manuscripts, gold and silver dishes, and precious jewelry — the finest that artists and craftsmen could create.
3. Byzantines mastered the art of enameling (a method of applying a brilliant finish to metal or earthenware). This skill came from the Sassanian realm. Progress in chemistry permitted the Byzantines a wide range of colors.

VIII. Important Characteristics of Byzantine Civilization

- A. Although the Emperor was at first chosen by the Senate, the people, or the army, the position soon became dynastic. Emperors began to assume the powers, splendor, and reverence of oriental monarchs. Byzantine emperors were regarded as “equal of the apostles.” (Cf. *Great Ages of Man, Byzantium*, p. 34.)
- B. The Byzantine court displayed enormous wealth and splendor. Emperor and courtiers dressed extravagantly. Golden birds sang in the trees and golden lions moved about. Elaborate amusements were provided for the populace. Games and races of men and horses were held weekly before huge crowds.
- C. The Byzantine Court was notable for intrigue and the constant maneuvering for position.
- D. The city of Constantinople became known as the most wealthy, most beautiful, most civilized, and most cosmopolitan city of its time. Most of this was the result of the constant flow of trade that passed through the city between Europe and the Muslim lands in the East.
- E. Built on a peninsula, the city of Constantinople was protected on three sides by water and on the fourth by massive fortifications. It remained impregnable for many centuries.
- F. By the ninth century, few of the residents of Constantinople could boast pure Greek or Roman lineage; most had sprung from an amalgam of the many peoples the Byzantine empire comprised. The criteria for citizenship were simply the use of Greek in everyday speech and membership in the Orthodox Church.
- G. The life of the city was centered around three great structures or groups of buildings — the Hippodrome, the Sacred Imperial Palace, and the Church of Hagia Sophia. They represented the three main constituents of the Byzantine world: the people, the imperial authority, and the religion.
- H. Byzantium had a large group of free peasants who were willing to work and fight because the provinces or themes in which the peasants lived were governed by a military ruler called a “stratego” (general). [This office was not hereditary and therefore there was a good deal of self-government at the provincial level.] This organization gave stability to Byzantium in spite of the palace intrigues and numerous revolutions.

IX. Concluding Observations

- A. The Eastern or Byzantine Empire exerted a vast influence on the decisions of the first seven ecumenical councils of the church because of the caesaropapism that began with the reign of Constantine the Great. Constantine and later emperors believed that the unity of church and state would result in the saving of the world.
- B. The Eastern Empire provided the stability that made possible the great ecclesiastical councils which developed the doctrines of the Trinity, the complete deity, and the complete humanity of Christ. Although the emperor and the clerical hierarchy may often have had carnal and self-seeking purposes in their search for uniformity, the outcome was the development of the truth for the good of the Church and the cause of God.
- C. In spite of the encroachments of the Moslems the Byzantine Empire served as a buffer for Europe against the Sassanid Persians, Asiatic nomads, and Arab imperialism. Constantinople was not completely destroyed by alien invaders until 1453 and therefore it continued to declare itself as the continuation of the Roman Empire.
- D. The Byzantine Empire was a cause for enormous influence on the Slavic people.
 1. Methodius and Cyril developed an alphabet for the Slavs based on the Greek language. The Greek language was the vehicle for the Holy Scriptures and for much theological literature. Therefore, it became the means for the advancement of Christianity among the Slavs. This activity was a continuation of the miracle of Pentecost foretold by the Old Testament prophets and declared by Christ.

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit and they shall prophesy.

Acts 2:17 - 18, a quotation and fulfillment of Joel 2:28

Jesus said, And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Matt. 8:11, cf. also Luke 13:29

...I will save my people from the east country, and from the west country...

cf. Zechariah 8:7 - 8

...I will bring thy seed from the east, and gather thee from the west...

Isaiah 43:5 - 7

And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

Romans 15:9

2. The Slavs were also tremendously influenced by the Byzantine ideas of government. The Czarist form of government in Russia was enormously actuated by its association with the Byzantine movement.

- E. The Byzantine Empire served as a channel for ancient Greek and Roman ideas. Byzantium developed a distinctive way of life combining elements of the older Roman civilization, the Hellenistic civilization, and the oriental civilizations of the Persians and the Muslims. The Byzantine Empire served as a repository and a channel for Greek and Roman ideas to Christian Europe stimulating the Renaissance of the 14th and 15th centuries.
- F. Western Europeans considered the Byzantines to be dangerous enemies. They believed this because:
1. The Byzantines hoped to impose an alien emperor on Germanic kings.
 2. The Byzantines hoped to impose the Eastern Orthodox religion on the Roman Catholic popes.
- G. The image of Nebuchadnezzar's dream possessed feet of clay and iron which signified the entire new dispensation. For 2000 years men under Satanic influence have attempted to erect the kingdom of Antichrist. This kingdom will one day be erected and such a kingdom was also erected in the days of the Byzantines but just as Byzantium was destroyed so also shall the Great Kingdom of Antichrist be destroyed. The little stone formed without hands — the eternal Kingdom of our Lord Jesus Christ will be the means for its eventual final destruction. (Cf. Daniel 2:42 - 43 and the Conclusions to the unit on the *Barbarian Migrations*.)
- H. The fall of the Byzantine Empire can be traced to a variety of causes but the most obvious cause was its decadence and wealth. In the Kingdom there was a form of godliness (cf. II Timothy 3:5 and Rev. 3:14 - 17) but no real godliness existed from the national point of view. That does not mean that there were no Christians left but the Empire was not Christian and that which had appeared to make it Christian in the past had long left it.
- I. The Orthodox Eastern Church had also sunk into formalism and dead orthodoxy. Many of the doctrines of the Church were true but the religion lacked the real fervor. The people and the Church were not consumed with the zeal of God. (Cf. Psalm 69:9.) Instead the Church was more like that described by the prophet Isaiah.

...Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men...

Isaiah 29:13

- J. Although the Greek Orthodox Church appears to be a militant church, it is not the militant church which possesses the true marks of the church, i.e. pure preaching, proper administration of the sacraments, and correct administration of Christian discipline. The Greek Orthodox Church which is the lineal descendant of the Byzantine Church is encumbered with the dead formalism that brought the Empire and the Church to ruin.

X. Byzantine Rulers

324 - 337	Constantine I the Great	361 - 363	Julian	379 - 395	Theodosius I the Great
		363 - 364	Jovian		
337 - 361	Constantius	364 - 378	Valens	395 - 408	Arcadius

408 - 450	Theodosius II	820 - 829	Michael II the	1118 - 1143	John II Comnenus
450 - 457	Marcian		Amorian	1143 - 1180	Manuel I
457 - 474	Leo I	829 - 842	Theophilus		Comnenus
474	Leo II	842 - 867	Michael III the	1180 - 1183	Alexius H
474 - 475	Zeno		Amorian		Comnenus
475 - 476	Basiliscus	867 - 886	Basil I	1183 - 1185	Andronicus I
476 - 491	Zeno (again)	886 - 912	Leo VI the Wise or		Comnenus
491 - 518	Anastasius I		the Philosopher	1185 - 1195	Isaac II Angelus
518 - 527	Justin I	912 - 913	Alexander	1195 - 1203	Alexius III
527 - 565	Justinian I the	913 - 959	Constantine VII		Angelus
	Great		Porphyrogenitus	1203 - 1204	Isaac II (again) and
565 - 578	Justin II	920 - 944	Romanus I		Alexius IV
578 - 582	Tiberius II		Lecapenus		Angelus
	Constantinus	959 - 963	Romanus II	1204	Alexius V Ducas
582 - 602	Maurice	963 - 969	Nicephorus II	1204 - 1222	Theodore I
602 - 610	Phocas		Phocas		Lascaris
610 - 641	Heraclius	969 - 976	John I Tzimixces	1222 - 1254	John III Vatatzes or
641	Constantine III	976 - 1025	Basil II		Ducas
641	Heracleons		Bulgaroctonus	1254 - 1285	Theodore II
641 - 668	Constans II	1025 - 1028	Constantine VIII		Lascaris
	Pogonatus	1028 - 1034	Romanus III	1258 - 1261	John IV Lascaris
668 - 685	Constantine IV		Argyrus	1259 - 1282	Michael VIII
685 - 695	Justinian II	1034 - 1041	Michael IV the		Palaeologus
	Rhinotmetus		Paphlagonian	1282 - 1328	Andronicus II
695 - 698	Leontius	1041 - 1042	Michael V		Palaeologus
698 - 705	Tiberius III		Calaphates	1328 - 1341	Andronicus III
705 - 711	Justinian II (again)	1042	Zoe and Theodora		Palaeologus
711 - 713	Phillippicus	1042 - 1055	Constantine IX	1341 - 1391	John V
	Bardanes		Monomachus		Palaeologus
713 - 715	Anastasius II	1055 - 1056	Theodora (again)	1347 - 1354	John VI
716 - 717	Theodosius III	1056 - 1057	Michael VI		Cantacuzenus
717 - 741	Leo III the Isaurian		Stratioticus	1376 - 1379	Andronicus IV
741 - 775	Constantine V	1057 - 1059	Isaac I Comnenus		Palaeologus
	Copronymus	1059 - 1067	Constantine X	1390	John VII
775 - 780	Leo IV the Khazar		Ducas		Palaeologus
780 - 797	Constantine VI	1068 - 1071	Romanus IV	1391 - 1425	Manuel II
797 - 802	Irene		Diogenes		Palaeologus
802 - 811	Nicephorus I	1071 - 1078	Michael VII Ducas	1425 - 1448	John VIII
811	Stauracius		(Parapinaces)		Palaeologus
811 - 813	Michael I Rangabe	1078 - 1081	Nicephorus III	1449 - 1453	Constantine XI
813 - 820	Leo V the		Botaniates		Palaeologus
	Armenian	1081 - 1118	Alexius I		Comnenus

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UNIT III: THE RISE AND SPREAD OF ISLAM

I. Important Dates

- A.D. 570 — Birth of Mohammed
- 622 — Flight of Mohammed from Mecca to Median (Hegira)
- 630 — Return to Mecca
- 632 — Death of Mohammed
- 634 - 641 — Arabs overrun Asia Minor
- 647 — The Arabs invade Africa
- 648 — The Arabs take Cyprus
- 661 - 750 — The Ommiad Caliphate in Damascus
- 673 - 678 — The Arabs blockade Constantinople for five years but their attacks are repulsed by the use of Greek fire.
- 711 — Moslem forces from North Africa overthrow the Visigothic Kingdom.
- 717 — Emperor Leo successfully defends Constantinople from Moslem attack.
- 719 — Moslem forces reach the Pyrennes in northern Spain
- 732 — Battle of Tours (Moslem vs. Franks)
- 750 -1258 — The Abbasid Caliphate in Baghdad
- 756 — Abdurrahman founds the Ommiad dynasty at Cordova in Spain
- 778 — Frankish armies are defeated at the Pass of Roncessvalles in the Pyrenees by the Moslems, an event commemorated in the legendary Song of Roland, the epic of the Franks, composed about A.D. 1100
- 785 - 809 — Harun al-Rashid, one of the greatest Abbasid Caliphs of Baghdad rulers; famous as a character in the Arabian Nights
- 813 - 833 — The reign of Mamun the Great marks the height of the Caliphate of Baghdad.
- 912 - 961 — The reign of Abdurrahman III marks the height of the Arab power in Spain, where Cordova is the greatest cultural center in Europe
- 1055 — The Seljuk Turks invade and enter Baghdad
- 1100-1300 — Series of Crusades against Seljuk Turks who have become militant Moslems
- 1244 — Moslem mercenaries recapture Jerusalem, which is not to be in Christian hands again except briefly when General Allenby captured it in 1917 during W.W.I
- 1258 — The Mongols capture and sack Baghdad
- 1453 — Mohammed II, Ottoman Moslem, overthrows Constantinople and Constantine XIII putting an end to the Byzantine Empire

II. Arabia Before Mohammed

A. The Arab People

1. The Arabs are a Semitic people some of whom were probably descendants of Ishmael. Genesis 16:10; 17:20; 21:13, 18; 25:12 - 18.)

2. Five-sixths of the population of Arabia consisted of nomadic Bedouins. The remainder lived in small villages at oases or on the shores of the Red Sea.
3. Groups of families were united in clans or tribes that were independent and self-sufficient. They were ruled by a sheik who was chosen by the members of the tribe. They moved too much to form permanent governments.
4. They made their living by raising animals; those in the villages also raised fruit. Many of them were merchants traveling on land by caravans bringing their goods to fairs in the villages and to the harbors along the Red Sea.
5. There was a great deal of warfare between the tribes and all intruders were subject to robbery and massacre.

B. Religion

1. Each tribe or clan had its own private gods which might be stars, the moon, or the earth. There was no organized clergy or theology. Those who believed that there might be one supreme Being referred to him as Allah. Some of the Arabs were familiar with the Hebrew Old Testament Scriptures and some of the teachings of Jesus.
2. Many of the Arabs worshipped sacred rocks, the most famous of which was in the Kaaba at Mecca. The Kaaba was a building which housed a number of the Arab idols. Imbedded in the corner of this building was the Black Stone which was a special object of worship. Arabs believed the angel Gabriel had given this to Abraham.
3. The Arabs believed in a peculiar kind of life after death. A man's camel was staked beside his grave to die so that his master would not have to walk after death.

III. The Life of Mohammed

A. The Early Life of Mohammed

1. Mohammed (or Abu Al Kassim) was born in Mecca in 570. His father Abdallah died while returning from a business trip to Gaza and never saw his son who was born soon afterwards. His mother died when he was six years and he was raised by his grandfather and his uncle.
2. He had no formal education and never learned to read or write.
3. When he was 12 years he went with his uncle to Syria where he became acquainted with Christianity. He later became friends with some Christians in Mecca and learned more of the Christian traditions. Here he must have met some Judaized Arabs too.
4. At 25 he married a wealthy widow, Khadijah, and had one child that survived, a daughter, Fatima.
5. He was a person who seldom laughed, was nervous, impressionable, and melancholy.

6. He began to see the need for a new religion that would unify the Arabs and would improve their morals.

B. Beginning of the New Religion

1. By the time he was 40 (c. 610), Mohammed was completely absorbed in religion. He began to spend a great deal of time in a cave where he occupied himself with fasting, meditation, and prayer.
2. At this time he claimed that the angel Gabriel had appeared to him and told him that he was to be a messenger from Allah; i.e., the Arabic word for God.
3. For the next few years, and at convenient moments thereafter he claimed to have revelations from the angel Gabriel. These revelations became the text for the *Koran*.
4. The teachings of Mohammed were vigorously opposed by the merchants in Mecca whose income he threatened by denying their gods and opposing worship at the Kaaba.
5. For the first few years he gained followers slowly, and those mostly among the slaves.
6. He gained some followers in (Yathrib) Medina, however, and when trouble arose in Mecca, he fled to Medina. This flight is called the Hegira and the year of the flight (622) became the Moslem year 1.

C. Mohammed in Medina

1. Mohammed gained fanatical followers rapidly in Medina.
2. He took several more wives and developed the main part of his religion.
3. A food shortage led to raids on passing caravans by Mohammed's followers. A convenient revelation condoned the murder of Mohammed's opponents.
4. When the Jews in Medina began to oppose Mohammed, another revelation condemned them and Mohammed began persecution of the Jews. Some Jews were driven from Medina, others were given the choice of Islam or death, and when they chose death 600 men were killed and the women and children sold as slaves.
5. Mohammed and his followers continued war with Mecca and eventually they were able to conquer it (630). Mecca then became the holy city of the Mohammedans and no unbelievers were allowed to enter.

D. Mohammed Victorious

1. Within a few years after the conquest of Mecca, Mohammed was master of all of Arabia.
2. Mohammed continued to claim revelations, the newer ones having precedence over the older in cases of contradictions.
3. Mohammed always taught that he was a fallible, mortal man and denied the ability to foretell the future and to perform miracles.

4. He died in 632 at the age of 63.

IV. The *Koran* or *Quran*

A. Sources and Characteristics

1. Many parts of the *Koran* are adapted from the Old Testament and the teachings of Judaism in the time of Mohammed. Some parts are taken verbatim from the Old Testament.
2. The *Koran* claims to be divinely inspired. It was written by disciples of Mohammed on parchment, leather, palm leaves, and bones.
3. In 651, after Mohammed's death, an official collection and revision was made. There are 114 Suras, 6225 verses. The *Koran* is about twice the size of the New Testament scriptures.
4. The revelations are arranged in order from the longest to the shortest. Since the revelations became longer as Mohammed became older, the *Koran* is a kind of history in reverse.
5. The revelations are reputed to be discourses from Allah or Gabriel to Mohammed, to his followers, or to his enemies, but they are mostly a series of confused plagiarisms. (In this way they are similar to the teachings of the *Book of Mormon* reputedly given by the angel Moroni to Joseph Smith.)

B. Teachings of the *Koran*

1. The *Koran* teaches a god called Allah, who is omniscient, the source of life, growth, and the blessings of the earth.
2. The Islamic system of beliefs is regulated by the Islamic commitment to one God. The Islamic system is Monotheistic but it is not to be conceived as the same kind of Monotheism that the Christian believer confesses. The Christian Monotheism confesses one God who is Triune while the Islamic conception denies the Trinity and is fundamentally Unitarian.
3. The *Koran* does not deny the existence of Christ but it teaches that Christ is only one of several prophets of whom Mohammed is the greatest. It therefore denies the divinity of Christ.
4. The *Koran* teaches a predestination that is deterministic and fatalistic. This concept of predestination is not the same as the doctrine of sovereign election and reprobation taught in the Holy Scriptures. (Cf. Romans 9.) Nor does the Muslim concept of predestination include the comforting knowledge that the Christian has when he says that for those who are in Christ "all things work for good to those that love God." (Romans 8:28.)
5. The *Koran* teaches that at the end of time there will be a judgment day when the good and the bad will pass over the bridge Al-Sarit. The bad will fall off to eternal punishment and the good will pass over to Paradise. Paradise is a vast garden full of green grass and bubbling fountains. This sensual pleasure-land will make it possible for a man to live forever with his many wives.

6. The *Koran* teaches that the Bible is divinely revealed but that it has become so corrupted that it has been replaced by the *Koran*.
7. The *Koran* professes belief in the Old Testament prophets and in Christ, but it claims that Mohammed is greater than any of these. In this sense Islam is very similar to one of the fastest growing modern cults, Mormonism.

C. Requirements and Ethics of Islam

1. The Moslem must be completely submissive to the will of Allah — a will transmitted to him in the *Koran* by the prophet Mohammed. The term “Islam” and the term “Moslem” or “Muslim” means submission or surrender.
2. The Moslem must kneel five times a day facing toward Mecca and he must pray repeating the Mohammedan creed, “There is no god but Allah, and Mohammed is his prophet.”
3. He must make a pilgrimage to Mecca at least once in his lifetime.
4. He must fast during the month Ramadan, eating no food during the day.
5. He must give alms to the poor liberally.
6. The Moslem is forbidden to partake of strong drink, gamble, or charge interest on loans.
7. Polygamy was condoned. A man might have four wives although caliphs were granted a special dispensation to have more.
8. Slavery was permitted.
9. War was considered a legitimate method of extending the Islamic faith.

V. The Spread of Islam

- A. Because all the sons of Mohammed died in childhood, he was succeeded by Abu Bekr, father-in-law of Mohammed, who became the first *caliph* or deputy of Islam. The second *caliph* was Omar who began the great expansion of Islam into Syria and points west into Africa.
- B. Islam spread rapidly and successfully because reckless warriors were assured that those who died in battle or *Jihad* would certainly go to Paradise. (One should observe a similarity between the promises made to the followers of Islam and the promises of eternal bliss made by the Popes to the Crusaders.)
- C. To those who were conquered Islam offered a choice of complete submission, tribute, or death.
- D. Islam spread rapidly into Asia Minor and Africa. At Mohammed’s death in 632 only Arabia was committed to the Islamic infidelity but in 635 Damascus of Syria was taken, in 636 Antioch, in 638 Jerusalem, in 640 all of Syria, in 641 Persia and Egypt, and by 711 all of North Africa and Spain.
- E. The relentless spread of Islam seemed to spell disaster for Europe too. The ominous spread of Islamic infidelity was stopped because of the military genius of Byzantine Roman Emperor Leo in 717, when the terrors of Greek fire, for

centuries a secret weapon of the Byzantines, routed the Saracen fleet. The Moslems were also stopped in the West by Charles Martel in the Battle of Tours, 732. From this time on the Muslims entrenched themselves in Asia and Africa making conquests into India and southern Africa — an influence still strong today. (Note the terrible persecutions of Christians in Africa under Idi Amin and the trouble in Pakistan.) Moslems also retreated from Gaul into Spain where the last ones were finally driven out in 1492 shortly after the fall of Constantinople (1453) to the Ottoman Turks.

VI. Later Developments in the History of Islam

- A. Although Islam was split by many factions, the number of those who profess to be Moslems has not declined to the present day. Instead the Islamic faith has grown and is now the second largest religious group in the world with more than 700 million adherents.
- B. The beginning of the eighth century saw a vast Islamic empire that extended from the Atlantic Ocean to the Indus River. The eighth century marked the height of Islamic civilization. The outstanding caliphs of this time, Omar II, Hisham, and Haroun al-Rashid, lived in wealth and splendor at Baghdad, the center of the Islamic Empire.
- C. The Empire soon began to break up into independent units.
 - 1. Spain became independent in 756 under the Ommiad (Umayyad) Caliphate, Abdurrahman (Abid ah Rahmun).
 - 2. Morroco, Tunis, and Egypt became independent between 788 and 868.
 - 3. The Egyptian Emirs seized Syria in 877.
- D. In 1055 the Seljuk Turks, a fierce Asiatic invader overran the Moslems but were converted to Islam and took all of Asiatic Islam. The Crusades were organized to expel the Muslim Turks from the Holy Land.
- E. The Seljuk Turks were followed in the thirteenth century by the Mongol horsemen of Genghis Khan from the steppes of Asia. The Ottoman Turks invaded the Balkans in the fourteenth century and overran the lands of the Seljuks and the Mongols capturing Constantinople from the last of the Byzantine emperors in 1453.

VII. Islamic Civilization

- A. Islamic Civilization is a combination of borrowings from the many peoples conquered by the Mohammedans. It contains elements from Persians and Mongols, from North Africa and Spain, and from the Classic past of Greece and Rome.
- B. Literature — The *Koran (Quran)* is held to be the sacred book of several million Moslems today. *The Thousand and One Nights* gives a picture of the Moslem world under Harun al-Rashid. *The Divine Comedy* by Dante was influenced by Arabic descriptions of trips to heaven and hell. Arabic theologians created a large

- body of religious literature based upon the *Sunnah*, stories about the Prophet told by his early followers.
- C. Mathematics — The Moslems contributed the number system that we use today called the Arabic or Hindu-Arabic system. It replaced the cumbersome Roman numerals. They also developed algebra and trigonometry.
 - D. Medicine — Avicenna was Islam's most famous physician and greatest philosopher. The *Qanun* or *Canon of Medicine* is a gigantic survey of physiology, hygiene, therapy and pharmacology with several excursions into philosophy. Avicenna conceived of medicine as the art of removing an impediment to the normal functioning of nature.
 - E. Science — Islamic and Arabic science was often cluttered with occultism. However, it excelled in optics and in the synthesis of accumulated results rather than in original findings or systematic research. Islamic scientists developed in alchemy the experimental method which Roger Bacon "The Admiral Doctor" proclaimed to Europe in the 13th century.
 - F. Architecture — The architecture of the Moslems influenced the construction of the Gothic cathedrals in Europe in the 12th century.
 - G. Craftsmanship — Moslem jewelry, textiles and glassware were the best of that time. Steel from Damascus was the best available.
 - H. Scholarship — Moslems studied the Greek writers and made commentaries on them. Averroes (1126 - 1198) was best known for his commentaries on Aristotle, which had an important influence on Medieval Scholasticism. There were huge libraries in which Islamic savants collected books in Greek, Arabic, and the languages of India and China; the one at Alexandria was the largest in the world.
 - I. Agriculture — The Moslems wrote voluminously about agriculture and made several important contributions in this field.
 - J. Trade — Islamic Baghdad became a trading center for goods from all over the world.

VIII. Attitudes Toward the Moslem Faith

- A. Greek and Latin church fathers and scholars refuted the teachings of the prophet Mohammed with superior learning without any perceptible effect. Polemics against Islam began in the 8th century and continued with some interruptions into the 17th century.
 - 1. John of Damascus, a church father from the East, is one of the best known polemicists against the Islamic falsehoods.
 - 2. Thomas Aquinas and Savonarola of Florence represented Mohammed as an impostor and arch-heretic.
 - 3. Dante placed Mohammed among the chief heretics and schismatics in the 9th gulf of hell.
 - 4. Luther called Mohammed a devil and first-born child of Satan.

- B. Beginning in the Middle Age and continuing more noticeably into the Modern Age attitudes began to soften toward the evils of the Moslems. Goethe and Carlyle obliterated the line separating Mohammedanism from the Christian religion and engaged in hero-worship.

IX. Islam and Christianity

- A. In the early Middle Ages Islam had virtually taken the place of the Christian religion in the East. Islam was such a hostile and powerful force that countries which had previously been predominantly Christian were now made subjects of the Islamic Arabs who fought for the defense and propagation of their newly adopted faith. They had not lost their first love. The Christian religion had to struggle for its existence against the attacks of the Moslems.
- B. A study of the development of the Islamic faith teaches the Christian scholar to recognize the evident judgments of God upon a Church and civilization which after the doctrinal struggle of the 4th and 5th centuries had become in many instances heretical, decadent, and spiritually lifeless. These churches were given over to barren theological speculation and the zeal of God's house did not consume them.
- C. Although Islam was not the only enemy of the Church, it has remained the most hostile and successful enemy of the Christian religion. No religion has made such shattering inroads into Christianity and no religion has remained so steadfastly impervious to attempts on the part of the church to preach the gospel and do mission work.

X. Conclusions

- A. Since the seventh century A.D., Islam has been one of the great forces in world history. Today Islam boasts about 750 to 800 million adherents located primarily in some 40 nations in the continents of Asia and Africa. However, Islams can be found in other parts of the world as well. Islam is the world's second largest religion following Christianity, which has about 985 million adherents. Muslims are rediscovering their spiritual roots and are reasserting the political power of the Islamic way of life. (Cf. *Time*, April 16, 1979, and "Islam on the March!", *Reader's Digest*, June, 1979.)
- B. Since the conquest of Mecca by Islam in A.D. 630, the number of pilgrims has steadily risen. *Life*, April, 1979, reports that "Mecca now has high-rise hotels. Pilgrims fly in by chartered jet, arriving in such numbers — expected this year (1979) to top 1.6 million — that closed-circuit TV is needed to keep track of the traffic."
- C. The spread of Islam has had an enormous effect on the Christian Church.
 - 1. Many lands that formerly had been under the influence of the Church were taken by the Islamic hordes. Included in these usurpations were the great patriarchal churches at Antioch, Jerusalem, and Alexandria. Although the Islamic leaders allowed the churches to remain there for a time, these churches eventually disappeared or became very inactive.

2. Islam at first threatened to overwhelm all of nominal Christendom in Europe until the invasion was stopped in France, 732, (the Battle of Tours or Poitiers). Humanly speaking the church in Europe would never have survived Islamic domination had there been no victory by Charles Martel at Tours.
 3. The loss of the patriarchal churches in the East served to increase the power of the Pope in Rome by eliminating the competition of the powerful patriarchs in Antioch, Alexandria, and Jerusalem. (This competition for preeminence did continue during the Middle Ages and thereafter between the Pope of Rome and the Patriarch of Constantinople.)
 4. The invasion of Baghdad by the Seljuk Turks (1055) and invasion in other areas farther west led to the Crusades — religious wars initiated by Pope Urban II, 1096.
- D. An understanding of Islam is essential to the understanding of medieval and modern times because Islam and Christianity were in a mortal conflict. Mutual hostility continues to exist between these two religions although time and decadence has had its tempering influence. Medieval history was enormously influenced by this mutual hostility. In fact, Judaism was caught between Islam and Christianity and was cut by both swords.
- E. An understanding of Islam is essential because from A.D. 700 to 1200 Islam led the world in the power, in the order, and in the extent of government. It led the world in refinement of manners, in standards of living, in humane legislation, and in religious toleration. This humanism and toleration was very deceitful and devastating to the Christian religion.
- F. Islam was used by God to cut off a branch of the Middle Eastern Christian Church, and therefore no mission work has been noticeably successful in areas which were once Christian and then were taken over by the apostate Islamic faith. (Cf. Hebrews 6:4 - 8.) There is a precedent for this historic truth in the Old Testament. Old Testament prototypes such as the Ishmaelites and the Midianites were the ancestors of the 7th century Arabs who established the idolatrous monotheism called Islam to replace the polytheism that had developed during the two millennia of history since Old Testament times. Ishmael, son of believing Abraham by Hagar, and the Midianites, descendants of Abraham by Keturah, continued the conflict begun in Paradise between the Seed of the woman, which is Christ, and the Seed of the Serpent. This conflict has been perpetuated in the New Dispensation in the descendants of unbelieving descendants of Shem and Abraham, which conflict is revealed first in Genesis 3:15, later in Genesis 17:19-21, and is further explained in Galatians 4:1-31.
- G. The battle of the ages, begun in Paradise, was continued by Islam, a submission of infidels. The submission of infidels to heathen gods and heathen ideas results in a battle against the Church. For this reason it can be concluded that the relationship of Islam to Christianity and the Church of the New Dispensation is similar to the relationship of the evil nations and the true people of God — the nation of Israel — in the Old Dispensation. The heathen nations served in the Old Dispensation as a scourge against the sins of the people of God when they were disobedient. (Cf.

- Nehemiah 9:26-27, Amos 4.) Islam served as a means to cut off a branch of the Middle Eastern Church so that much territory that was previously Christian went lost. (A complete reading of Nehemiah 9:1-38 and Amos 4 will greatly assist both the teacher and the student in understanding the interpretation of this history from this Scriptural perspective.)
- H. Islam is similar to Christianity in that both religions crossed national boundaries. The Christian religion crossed national boundaries in accordance with the proclamation of Christ in John 4:21-24. In this passage Jesus speaks to the Samaritan woman as follows: “Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth.” Islam also had been established among many nationalities but Islam is not the true “worship in spirit and truth” referred to by Jesus in John 4. Jesus is not merely one of the prophets. Mohammed said Jesus was one of the prophets and this the *Koran* teaches but Jesus is the Son of God through whose Spirit the true worship of Jehovah is only possible.
- I. Because Islam denies the Trinity and Deity of Christ, Islam is condemned by the Holy Scriptures. In II John 9 we read as follows: “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.” This is also the basic confession of the Athanasian Creed which says, “Whosoever will be saved, before all things it is necessary that he hold the catholic faith; which faith except every one do keep whole and undefiled without doubt he shall perish everlastingly.” The “unitarian” emphasis of the Islamic Creed, which professes that Allah is alone God, is a false Monotheism. It is condemned by the Scriptures in which holy men of God spoke as they were moved by the Holy Spirit (cf. II Peter 1:21), and this is reaffirmed in the ecumenical creeds of the Christian Church. Islam is anti-Christian. Islam is anti-Scriptural.
- J. Islam participates in the war waged by the Devil against Christ and His Church. (Cf. Ephesians 6:12.) The great red dragon of Revelation 12 did not succeed in killing the man-child, Christ. Although the power of the anti-Christian forces seems great, and this includes the immense power of Islam, the world’s second most powerful religion, the Church cannot be destroyed. Even when anti-Christian Islam will reunite eventually with nominal Christendom the Son of God gathers, preserves and defends His Church. He goes forth conquering and to conquer (cf. Rev. 6:2).
- K. Islam which masquerades as a true religion is man-centered and is an other form of moralistic humanism. “There is no God but Allah,” say the Muslims “and Mohammed is the chief prophet.” Mohammed’s utterances are preserved and recorded in the *Koran* and these deliverances are man-centered and they originate from man. Although the Arabs might have believed he was an inspired prophet and although his later followers may be deluded into believing these ideas this

- happens “because they received not the love of the truth, that they might be saved.” (II Thessalonians 2:10.) For this reason they believe the lie and are given over to seducing spirits and doctrines of devils. (Cf. I Timothy 4:1 and II Thess. 2:11.)
- L. Both implicitly and explicitly the *Koran* denies the infallibility and sufficiency of the Holy Scriptures. The morality of Islam as dictated by the deliverances of Mohammed in the Koran is anti-Scriptural. It permits men to be given over to the vile affections condemned in Romans 1:18-28. In his *Handbook of Comparative Religion* Rev. S. H. Kellogg, missionary to India, quotes Rev. Dr. Henry Jessup, of Beirut, Syria, who wrote *The Mohammedan Missionary Problem*. “In these days when so much has been written about the high ethical tone of Islam, we shall speak plainly on this subject, unpleasant though it is... Polygamy has not diminished licentiousness among the Mohammedans. The sin of Sodom is so common among them as to make them in many places objects of dread to their neighbors. The burning words of the apostle Paul in Rom. 1:24-27, are applicable to tens of thousands in Mohammedan lands today.”
- M. The ultimate religious unity, which the Devil shall accomplish at the end of time, is a reconstitution and continuation of the anti-Christian ideal existing since the fall of man. This ideal is promoted by Islam. The common denominator kind of religion proposed by Modernism will recognize and tolerate every religion but the true religion. A religion that denies Christ and is void of the truth of salvation by grace only denies the Gospel of the Holy Scriptures. This religion is a fundamental denial of that worship of God in Spirit and truth taught by Christ in John 4:21-24.
- N. Civilizations are units in a larger whole — they are part of the continuity of history. The zenith of Islam resulted in the recovery of the Near East from Greek domination; it reached back to Sassanian and Achaemenid Persia; it reached back to Solomon; it reached back to the Assyria of Ashurbanipal; it reached back to Hammurabi of Babylonia; it reached back to Sargon of Akkad, and back to Sumeria. But Islam is eclectic and syncretistic. It constructs a religious and philosophic system that denies the Triune God and exalts man. This is the goal of the Devil. This was the Devil’s goal already in Paradise, when he caused man to fall. We cannot, therefore, simply accord grateful homage to any people that has somehow enriched life, but we must understand that this anti-Christian system is an instrument in the plan of God whereby He establishes the everlasting kingdom of Christ. “Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.” (Rev. 18:20. Read also Revelation 19.)
- O. The rapid successes of Mohammed are difficult to explain. Undoubtedly Mohammed exerted a necessary influence at a time when tribal life in northern Arabia was breaking up. Each man began to look after himself and the greatest value was no longer the quality and fortitude (*muruwwa* and *hamasa*) of tribal life but individual prosperity. Although the northern tribes of Arabia had no organized priesthood and lacked some of the sophistication of the southern establishment in Arabia, they did have sacred persons known as *kakins* or prophets, who could see, hear, and feel things that others could not. Mohammed was able to gain the

fanatical followers in this time of tribal disintegration who would do anything to support the religion and gain eternal life.

- P. As one teaches the history of this unit, the Christian teacher of history must say with the Psalmist Asaph, as follows: "Keep not thou silence, O God: hold not thy peace, and be not still, O God. For lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance... Fill their faces with shame; that they may seek thy name, Lord. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." Psalm 83.

Explanatory Notes

At times the religion of Islam has been referred to as Mohammedanism and the followers of Islam as Mohammedans. Muslims dislike the term "Mohammedanism" since it seems to make claims for Muhammad similar to those made by Christians for Christ. Muhammad never claimed infallibility and he did not want to think of Christ as being infallible nor God. (Mohammed did claim "preeminence over Christ.")

The terms preferred by the people themselves are *Islam* for the religion and *Muslim* (or Moslem) for its adherents.

Muhammad is a more exact transliteration of the Arabic than Mohammed or Mahomet.

The sacred writings of Islam are referred to as the *Koran* in many of the older texts. A more exact transliteration of the Arabic than *Koran* is the word *Quran*.

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UNIT IV: FRANCE IN THE MIDDLE AGES (c. 400 - 1500)

Introductory Comments

Three Germanic kingdoms had been established on the continent of western Europe but by A.D. 480 none of these three survived. The three kingdoms that were lost were the following:

1. The short-lived kingdom of Odovacar (Odoacer), king of Germans in Italy (476) collapsed under the invasion of king Theodoric's Ostrogoths in 489.
2. The peaceful Burgundian kingdom in the Rhone valley was absorbed by the Franks and incorporated into their domain in the 520s.
3. The kingdom of the Visigoths which stretched through Western France and all of Spain disappeared when the Franks drove the Visigoths out of the area today called France across the Pyrenees mountains into Spain.

A fourth Germanic kingdom — the Franks did survive and in God's providence they exerted a remarkable influence on Medieval and later European history.

1. It should be noticed in the first place that although the Franks were much less influenced by Roman culture and although their kings were markedly inferior to Theodoric the Ostrogoth (c. 500-528), the Frankish kingdom survived the confusions of European reorganization and recolonization in the fifth and sixth centuries.
2. In the second place we should observe that the Frankish kingdom became the largest and most important kingdom to be established on former Gallo-Roman soil and therefore until the tenth century the political development of western Europe, and to a considerable extent its cultural and ecclesiastical history as well, was determined by the progress and events of the Frankish monarchy.

Original writings concerning the events of early Medieval History in France are rare. The most well-known history is the History of the Franks by Gregory of Tours, who is described as the "official" spokesman for the Frankish church in the sixth century.

Concerning Medieval historiography Norman Cantor has the following to say in his book, *Medieval History, the Life and Death of a Civilization*, pp. 42-43.

...Medieval kings were by and large hard, brutal, and barbarous men until at least the late eleventh century. The lives of these men were written, however, by clerical ministers of the king who wished to portray their masters as men of noble virtues called to their office by God as great friends of the church, as well as temperate and kind. Gregory of Tours (sixth century), in his *History of the Franks*, presents a life of the Frankish king Clovis modeled after Eusebius' Constantine. Clovis is even called a second Constantine. In the late tenth century a series of biographies of the early dukes of Normandy, by a French cleric named Dudo, also reflected the Eusebian prototype. This Norman work showed great craftsmanship. Appearing eighty to a hundred years after the fact, it follows the Eusebian tradition of consciously trying to create what should have been, rather than reporting what actually was. The historical facts of these lives are questionable, not because the authors were ignorant of the truth, but because they very cleverly presented what they wanted.

Early medieval historical literature, like hagiography (saints' lives), was based upon the concept of presenting a fulfillment of the ideal and not the actual. This historiography

followed the Platonic conception of the idea of what a king, emperor, or bishop should be. Medieval historical writing is full of saints performing miracles in fulfillment of the author's conception of the ideal saint, and of kings likewise conforming to an ideal pattern. This literary emphasis on the ideal lasted at least until the eleventh century. Early medieval literature had no room for the real personality, for individual characteristics. Following on tendencies already evident in late Roman writing, the ideal and the general drove out the real and the particular. In early medieval historiography only occasionally in contradictory passages is there a break-through of realism; for example, Gregory sometimes reveals Clovis as the thug he was. There is a question of whether such an occasional departure was due to a weakening of the idealistic conception or simply a lessening of literary craftsmanship.

Durant, writing about the level of literacy in the 6th century, writes as follows concerning Gregory of Tours who by all accounts was the chief prose writer of the sixth century.

...He knew personally several Merovingian kings, and occasionally served as their emissaries; his *History of the Franks* is a crude, disorderly, prejudiced, superstitious, and vivid firsthand account direct; he apologizes for his bad grammar and hopes that sins of grammar will not be punished on Judgment Day. He accepts miracles and prodigies with the trustful imagination of a child or the genial shrewdness of a bishop; "we shall mingle together in our tale the miraculous doings of the saints and the slaughters of the nations." In 587, he assures us, snakes fell from the sky, and a village with all its buildings and inhabitants suddenly disappeared. He denounces everything in anyone guilty of unbelief or of injury to the church; he accepts without flinching the barbarities, treacheries, and immoralities of the Church's faithful sons. His prejudices are frank, and can be easily discounted. The final impression is one of engaging simplicity (*Age of Faith*, p. 94).

Although both Cantor and Durant are critical of the kind of historiography that Gregory and his contemporaries practice, it is Cantor who admits that the *History of the Franks* is the only comprehensive and detailed work that was contemporary with the history of the church and the Frankish kingdom in the Middle Age. Cantor writes as follows:

...Gregory's information was naturally fullest on the period closest to his own day, but from oral traditions he was able to provide fragmentary information on fifth-century Frankish history. (Gregory is reported to have lived c. 538-594 and was therefore not contemporary with Clovis whom he idealizes in his writings, A.L.) Gregory's *History of the Franks*, in spite of certain weaknesses in style and the author's vehement prejudices, is the fullest account we have of any Germanic people. We also have the benefit of place-name evidence for the early history of the Franks. The study of linguistic roots of the place-names of Flanders and northern France allows us to construct the pattern of Frankish migration southward from Flanders into Gaul (*Medieval History*, p. 129).

So that we can construct an accurate and useful accounting of Frankish history in the Middle Age which began approximately fifteen centuries ago (A.D. 400) and as this history of France in the Middle Age comes to its conclusion near the beginning of the sixteenth century, it has been necessary to consult many sources of information. Most of these sources were secondary writings. These sources were therefore the historiographic writings of those who have attempted to understand and interpret the history of the Franks in the Middle Ages.

Medieval historians have come to certain conclusions and have presented their findings as an interpretation of Frankish history. This unit also presents an interpretation of Frankish history which takes into consideration the attitudes of other historians but is

basically prejudiced by the considerations and principles of history as these are found in the Holy Scriptures.

I. Important Dates:

- c. A.D. 400 — Movement by the Franks southward into Gallo-Roman Territory.
- 431 — Frankish chieftain Chlodio extends Frankish holdings in Gaul.
- 450 — Reign of Merovech, Frankish hero who gave the name to the Merovingian dynasty.
- 450 - 751 — The reign of the Merovingian kings.
- 496 — Baptism of Clovis I as an “orthodox Christian” king of Franks.
- 511 - 584 — Division of Frankish holdings among the children and later generations of the descendants of Clovis I. No strong king during this time.
- 584 - 639 — Reigns of Lothar II and Dagobert I, last of Merovingian kings to exercise real authority.
- 639 - 751 — More than a century of “Do-Nothing Kings” with the Mayor of the Palace becoming increasingly powerful.
- 687 - 714 — Beginning of the control of the Frankish monarchy by the Austrasian or eastern family known later as the Carolingians. Pepin II of Heristal, Mayor of Palace.
- 715 - 741 — Charles Martel, a rough warrior, reigns as Mayor of Palace and controls the kingdom of the Franks.
- 732 — Charles Martel becomes hero of Christian Europe by his victory over the Moslems at Tours.
- 739 — Charles Martel refuses request of Pope Gregory II to come to Rome to protect it against the Byzantine Emperor and the Lombards.
- 718 - 750 — Boniface serves as Christian missionary in the Merovingian kingdom with the blessings of Charles Martel and Pepin III, the Short.
- 741 - 751 — Pepin III, the Short, becomes Mayor of Palace.
- 751 — Childeric III, last Merovingian, sent to a monastery and Clovis’ dynasty became extinct.
- 751 - 768 — Pepin III arranges a league with the papacy and becomes by the pope’s permission the King of Franks. Donation of Pepin to popes creating the Papal States in Italy.
- 771 — Charlemagne, grandson of Charles Martel, becomes sole King of Franks.
- 800 - 814 — Charlemagne crowned as emperor of the Romans and most important ruler of the then known world.
- 843 — *Treaty of Verdun* which gave to Charles II, the Bald, the land in Europe that roughly coincides with modern France.
- 800 - 900 — Invasions into France by the Norsemen (Vikings).
- 884 - 887 — Final uniting of empire of Charlemagne under Charles III, the Fat.
- 887 - 987 — Years of decline of the Carolingian dynasty.
- c. 900 — Charles III, the Simple, officially gives Normandy to the Norsemen.
- 987 — The end of the Carolingian dynasty with reign of Louis V and beginning of the Capetian kings under Hugh Capet.
- 987 - 996 — Election of Hugh Capet as King of France, first of a male line that would continue uninterrupted for about 350 years.

- 987 - 1108 — During these years the French kings were often only kings in name. They had little or no control over the great dukes and counts who were their nominal vassals.
- 1060 - 1108 — Historians credit Philip I for laying the foundations of genuine royal power in France.
- 1095 — During the reign of Philip I, the First Crusade began as urged by French Pope Urban at Clermont.
- 1108 - 1137 — Louis VI, “the Fat,” strengthens the royal power by gaining greater control over the curia regis, disenfranchising hereditary families.
- 1122 — Louis VI appointed his boyhood friend Suger as the Abbot of St. Denis.
- 1137 - 1180 — Reign of Louis VII, who continued the services of Abbot Suger. Gained and lost Aquitaine as he married and left charming Eleanor of Aquitaine.
- 1137 — Suger’s decade and one-half of preparation results in the reconstruction of notorious St. Denis.
- 1147 - 1149 — The Second Crusade under the control of St. Bernard and Louis VII happens and fails in its intentions.
- 1180 - 1223 — Reign of Philip II, “Augustus,” who reigned during the days of powerful Pope Innocent III.
- 1189 - 1191 — Philip II goes on the Third Crusade (1189-1192) with Frederick Barbarossa and Richard the Lion-Hearted but Philip returned home soon after the Fall of Acre in 1191.
- 1223 - 1226 — The brief reign of Louis VIII during which time the Medieval Inquisition ordained by Pope Innocent III at the Lateran Council in 1215.
- 1226 - 1270 — The reign of the famous Louis IX known as “Saint Louis,” who dispensed justice under an oak tree and gathered relics of all kinds.
- 1241 - 1248 — Building of the famous church Sainte-Chapelle by Louis IX to house the Crown of Thorns, purchased from the Latin emperor of Constantinople.
- 1248 — Louis IX participates in Seventh Crusade against Egypt which ended in his capture.
- 1270 — Louis IX participated in Eighth Crusade against Tunis which resulted in his death.
- 1270 - 1285 — Years of the reign of the lethargic son of Louis IX during whose days the Crusades became a purely political institution.
- 1285 - 1314 — Years of the reign of Philip IV, “the Fair,” who was known primarily for his conflict with Pope Boniface VIII.
- 1305 — Beginning of the establishment of the papacy in Avignon for 70 years, known as the Babylonian Captivity.
- 1314 - 1328 — Rule in rapid succession of the three sons of Philip IV, “the Fair.” (Louis X, Philip V, Charles V.)
- 1328 — End of the Capetian Dynasty and beginning of the Valois cousins as the Fourth French Dynasty because there were no male descendants.
- 1328 - 1515 — Last two decades of Medieval France and the Valois Dynasty.
- 1337 - 1453 — The Hundred Years War. (Begun during reigns of Philip VI, first of Valois kings, and Edward III of England.)

- 1347 - 1350 — The Black Death.
- 1356 - 1360 — King John II of France taken as a captive of the English.
- 1358 — Outbreak of peasant revolt with the Jacquerie.
- 1364 - 1380 — Years of the reign of Charles VI, “the Wise,” during which time the French made impressive gains against the English.
- 1380 - 1422 — Years of the reign of Charles VI, “the Mad,” were years of comparative disaster for France.
- 1422 — Death of Charles VI, “the Mad,” was an occasion for an elaborate state funeral arranged by the Duke of Bedford. It began a monumental seven-year struggle for the throne with the English.
- 1422 - 1462 — Charles VII, “the Well-Served,” was a weak-willed and self-indulgent heir to the French throne who had to win his throne by force of arms against the English. The irony of his reign was that he was so well-served with assistants that France was victorious over the English in the Hundred Years War.
- 1429 — Seven years after the death of Charles VI, “the Mad,” Charles VII, through the victories of Joan of Arc of Domremy, became convinced that he was not a bastard; she stood beside Charles VII in Rheims for his coronation.
- 1430s — Marriage of Charles VII to Agnes Sorel, first official mistress of a French monarch.
- 1453 — The Hundred Years War comes to a conclusion when the English failed to re-conquer Gascony.
- 1456 — Charles VII achieves the nullification of the 1431 condemnation of Joan of Arc. (She became a saint of the Roman Catholic Church in 1919.)
- 1461 - 1483 — The years of Louis XI, “Spider King.” Although lacking in charm and good looks, he was one of the most effective monarchs in French history — one who pursued energetically the restoration of France accomplished largely through his father.
- 1483 - 1515 — Years of the reigns of Charles VIII and Louis XII. Both were weak kings. The dukes quarreled endlessly for their freedom from the monarchy.

II. Important Events and Observations (AD. 400-751)

A. Early history of the Franks.

1. The earliest history of the Franks occurred in their original homeland, in the Rhineland frontier outside the Roman Empire in what is today west central Germany.
2. The Franks had little contact culturally or economically with the Romans because their original homeland was outside the Roman Empire.
3. The Franks migrated into Gallo-Rome (Gaul) early in the fifth century A.D. There were two major Frankish tribes, the Salian and the Ripurian Franks.
 - a. Salian or Salic Franks means “salty” Franks because they lived in the regions of the Rhine River near the North Sea.

- b. Ripurians were Franks who lived along the Rhine near Cologne. The term comes from *ripa* or “riverbank.”
 - 4. These Franks in addition to being thorough barbarians culturally and economically were religiously entirely heathen because they had not been converted to the Arian form of Christianity as had some of the other barbarian invaders and tribes. (Arianism is condemned by the Nicene Creed.)
 - 5. About 431 one of the Frankish chieftains, Chlodia, extended the Frankish holdings in Gaul.
- B. The Merovingian Kings (c. 450-751)
- 1. Merovech (or Merewig) c. 450
 - a. Near the middle of the fifth century lived Merovech, Frankish war hero who gave his name to the Merovingian dynasty.
 - b. The Frankish royal family, as was common among the Germans, claimed their descent from the gods.
 - c. Merovech was followed by his son, Childeric, who was followed in turn by Clovis I.
 - 2. Clovis I(481-511)
 - a. In the disorganized condition of fifth-century Gaul, Clovis established his rule by having his rivals murdered and began his assault on the unconquered parts of Gaul.
 - b. He crushed the Gallo-Roman armies for the last time and in 493 he married a Christian, Clothilde, who is said to have soon converted him from paganism to Nicene Christianity.
 - c. The story has it that he promised to become a Christian if he would win a certain battle. In 496 upon winning, he was baptized with three thousand of his warriors.
 - Durant, with characteristic skepticism, says, “Perhaps Clovis, longing to reach the Mediterranean, thought France was worth a Mass” (*Age of Faith*, p. 91).
 - Norman Cantor says, “The reason for Clovis’ conversion in 496 was simple: he saw that if he would accept the Catholic religion, he would be the only orthodox Germanic king in Gaul — in fact, in all of western Europe. Thereby, as the Catholic champion he would find it easier to gain the allegiance of the Gallo-Romans as his conquests proceeded. Furthermore, by his conversion he would gain the support of the episcopate, the only political, economic, and moral power which still existed throughout Gaul” (*Medieval Civilization*, p. 130).
 - Cantor continues as follows: “The enthusiasm of Gregory of Tours, the spokesman for the Frankish church in the sixth century shows not only that Clovis had guessed rightly, but also that he had succeeded in surrounding himself with an aura of sanctity. In Gregory’s account the

savage leader of the Frankish war band is suddenly transformed by his conversion into a new Constantine” (p. 131).

Gregory, writing in *History of the Franks*, says, “Every day God caused his enemies to fall beneath his hand...because he walked with a right heart before the Lord, and did the things that were pleasing in His sight.”

- d. Clovis proceeded to fight against the Arian barbarians.
 - 1/ First he neutralized the Burgundians in the year 500, making with them a treaty of alliance. He left it to his sons to conquer Burgundy in the third decade of the sixth century (c. 520).
 - 2/ By the early sixth century, the Visigothic kingdom in Gaul was conquered and absorbed by the Franks.
 - 3/ Clovis’ victory over the Visigoths, who had established a kingdom stretching from Brittany to Spain, was quick and decisive.
 - 4/ By A.D. 507, the church and Byzantine Emperor Anastasius I sanctioned the conquests of Clovis and gave Clovis the honorary titles of consul and Augustus. Norman Cantor remarks in this connection, “These titles were purely honorary; they were meant to consecrate under a solemn form the alliance of the Emperor and the Frankish king against the Ostrogoths and to recognize the supremacy of Clovis in Gaul. Thus, even while Clovis had no respect for Roman institutions and ideas, he was able to secure imperial approval for his conquests” (p. 131). Part of the reason for the emperor’s approval of Clovis’ hegemony over Gaul was to control Theodoric of Italy, who had empire-building designs.
 - e. According to an ancient custom of the Franks, a man divided his holdings among his sons upon his death. Since the Frankish kings, who claimed descent from the gods, considered the kingdom to be their personal holding, the kingdom was now and often later divided among the sons of the king.
3. Childebert, Chlodomer, Theodoric, and Chlotaire (511-558)
 - a. Following ancient custom, Clovis I divided the kingdom among his four sons.
 - b. Chlotaire (or Lothair I) outlived his brothers and reunited the empire briefly (558-561) only to divide it again among his four sons.
 4. Chlotaire or Lothair II (584-629) and Dagobert I (629-638)
 - a. After many years of treachery, murder, and war, the kingdom was again united under Chlotaire II, grandson of Chlotaire I.

Norman Cantor says, “The history of the Merovingian family in the sixth and early seventh centuries is mostly a bewildering tale of carnage and dishonor” (p. 130).

- b. Chlotaire II and his son and successor Dagobert I were the last Merovingian kings to exercise real authority in the kingdom.
- c. Although Chlotaire II appointed Pepin I as Mayor of the Palace (*major domus*). Dagobert I was able to control for a time the escalating power of the Mayor of the Palace. This appointment became a major reason for the rise of the Carolingians.

The chronicler, Fredegar, is quoted by Durant as follows concerning Dagobert I.

“He rendered justice to rich and poor alike, he took little sleep or food and cared only so to act that all men should leave his presence full of joy and admiration. He had three queens and a host of concubines and was a slave to incontinence.”

- 5. The “Do-Nothing-Kings” (*Rois Faineants*) A.D. 639-751
 - a. The royal line was so weakened by the excesses and debaucherie of the last Merovingian kings that they are known collectively to historians as the “do-nothing-kings.”
 - b. Nearly all the seventh-century Merovingian rulers were either children, women, or mental deficients. Such unworthy rulers always signified the death of royal power during the early Middle Ages. Norman Cantor, p. 133, says, “By the early seventh century the monarchy was in the process of being robbed blind by the provincial aristocracy, and the Merovingians were left with only a shadow of their original power and only a small part of the enormous royal fisc of the time of Clovis I. Merovingian France presented a picture of an intensely disorganized kingdom politically with all loyalty going to the local big shot and none to the king.”
 - c. Durant says, “By 614 the Merovingian house had spent its energy, and was ready to be replaced” (p. 94).
 - d. Gregory of Tours, the last of the Gallo-Roman bishops, turns in revulsion from the successors of Clovis I and bewails the breaking up of the alliance between monarchy and church of the early sixth century.
 - e. During the reigns of the 12 or 13 “do-nothing-kings” the real power in the Frankish Merovingian kingdom gradually shifted to the official created by Chlotaire II (584-629), i.e., the Mayor of the Palace (cf. 4, c above). The Mayor of the Palace, who was originally an officer over the affairs of the palace and later chief minister to the king, became in fact the chief ruling officer in the land and would eventually become the source of a new monarchy.
- 6. Mayors of the Palace and the End of the Merovingian Dynasty (c. 630-751)
 - a. Pepin I, the Elder, of Austrasia c. 630-639.
 - 1/ Pepin was the first strong Mayor of the Palace.
 - 2/ Pepin had been appointed by King Chlotaire II and he served under King Dagobert I.

- 3/ Pepin I was the progeniture of a line of Mayors of the Palace who would eventually establish the Carolingian dynasty of kings replacing the debased Merovingians.
- b. Pepin II of Heristal (687-714)
- 1/ Pepin II grandson of Pepin I enforced his authority over all the Frankish people.
 - 2/ Pepin of Austrasian origin has been called the second founder of the Frankish kingdom just as Merovech had been the first.
 - 3/ Pepin II expanded the title from *major domus* (Mayor of the Palace) to *dux et princeps Francorum* (Duke of the Provinces of the Franks). He ruled all Gaul except Aquitaine in southwestern Gaul.
 - 4/ Anglo-Saxon missionaries to the continent began their work during the last decade of the seventh century — the years during which Pepin II had risen to power among the Franks. Norman Cantor writes as follows about the initiation of the Christianity by these Anglo-Saxon missionaries:

The monastic missionaries began their work among the heathen Frisians in the Low Countries, whence most of the English tribes had originally come. They wished to bring the benefits of salvation to heathens whom they regarded as their kinsmen. Almost immediately Anglo-Saxon missionaries came in contact with the Carolingians, the new dominant family in France. They worked under the direction of Pepin II, the head of the Carolingian family, who wished to extend his influence over the Low Countries and regarded the Anglo-Saxon missionaries as the vanguard of Frankish expansion. The leader of the English mission in the Low Countries also worked under papal aegis and went to Rome, with Pepin's permission, to be consecrated bishop of Friesland. This was the first instance of any kind of definitive relationship between the papacy and the Frankish rulers, and it set the pattern for their increasing association in the first half of the eighth century as a result of their joint support of the efforts of the Anglo-Saxon missionaries. (pp. 184-185).

David L. Edwards in the book *Christian England, Its Story to the Reformation*, writes that Willibrord and eleven companions encouraged by Pepin II and by the blessing of the pope succeeded in missionary work wherever and whenever Frankish supremacy could support it. In 695 Willibrord became the first Archbishop of Utrecht taking the Roman name of Clemens. He died in the days of Charles Martel, 739, over eighty.

- c. Charles Martel (714-741)
- 1/ Charles Martel was the son of Pepin II of Heristal.
 - 2/ Charles Martel, rough warrior that he was, became the hero of Christian Europe when he defeated the Moors in the famous Battle of Tours (Poitiers) in 732, which stopped the advance of the Muslims into Europe.

- 3/ Pope Gregory II in 739 requested Charles Martel to come to Italy to protect it against the Byzantine emperor and the Lombards but Charles refused. Charles must have felt he had enough to do at home.
 - 4/ Although Charles Martel is idolized by many historians as a Christian hero, although the pope wrote with great praise to Martel, the hammer, and although Martel supported Boniface and other missionaries in the conversion of Germany, “in the critical financial needs of his career, he confiscated church lands, sold bishoprics to generals in his armies, quartered troops on monasteries, beheaded a protesting monk and was condemned to hell in a hundred sermons and tracts” (Durant, p. 461).
- d. Pepin III, the Short, (741-768)
- 1/ Pepin III was the son of the famous Charles Martel and inherited the growing power of the position of Mayor of the Palace.
 - 2/ Until 751 Pepin was the Mayor of Neustria but in that year upon the request of Pope Zacharias the fortunes of Pepin were to change as he assisted the pope in the conquest of the chief papal adversary, the Lombards.
 - 3/ With permission of Pope Zacharias, Pepin III took the throne of France from last Merovingian king, Childeric III (743-751) and in 751 founded the Carolingian Dynasty.

C. Observations on the period (c. 400-751)

1. The church and the Merovingian Franks

- a. After the conversion of Clovis (whether sincere or not) the Frankish people rapidly came into the church. Although the Franks were in the minority in the area they controlled, the Frank chieftains intermarried with what remained of the Gallo-Roman senatorial class and generated the aristocracy of France.
- b. Being some of the crudest barbarians when they invaded the Gallo-Roman Empire, they retained many of their pagan practices after joining the church.
- c. The close contact between church and state that is spoken of by Gregory of Tours as an ideal condition accounts for the bishops’ dioceses coinciding with the territory ruled by the count. The wealth and political influence of the bishop became as great as that of the counts. Since the bishop was usually the best educated of the people, he was able to increase his power over secular affairs.
- d. Clovis’ successors turned out to be so incompetent and savage that by the end of the sixth century the bishops had taken their stand with the great nobility against the monarchy.

- e. The church, by separating itself from Frankish kingship in the sixth and seventh centuries, made more certain that ever increasing impotence of the Merovingian dynasty.

Cantor says:

...But the bishops, in pursuing this policy of separation from the monarchy, however justified they may have been in view of the gross personal inadequacies of the Merovingian family, had taken a step which harmed the church itself. The old Gallo-Roman church, which in 400 was renowned for its learning and devotion, in 700 was notorious for its ignorance and lack of energy (p. 134).

- f. During this time and later years of the history of France the church grew rich from gifts by the pious and by those who were too weak to protect their own lands.
- g. During the time of Charles Martel (714-741), the missionary Boniface worked among the Frisians, Thuringians, and Hessians. Boniface testified that his work would have been impossible without Martel's aid.
- h. Since the bishops had great temporal power, the kings often interfered with the elections of new bishops. The bishops were chosen for their loyalty to the king rather than for their spiritual qualities. The result was the general degradation of the church. This kind of activity was the background for the later conflict in the church known as the investiture struggle. (The question was, who had the power to invest bishops with their authority — the political leaders or the officers of the episcopate?)

2. Law and government

- a. In spite of the intense hostility of the Merovingian Franks toward Roman civilization, after the Frankish invasion of Gallo-Rome some of the Roman laws were retained by the Franks. Cantor says that the only influential aspect of Roman government which the Merovingians tried to maintain was the taxation system. "...But for this they lacked sufficient loyal and able administrators as well as any public feeling that taxes were worth paying. By 600 the vestiges of Roman taxation had all but disappeared, and a Merovingian king who wanted to get rid of one of his officials simply sent him out to collect taxes; he would never be heard from again" (p. 132).
- b. Almost no government documents survive from Merovingian France except a few badly drafted charters. In this connection we should note what Durant says, p. 93:

...The unifying work of Clovis was undone by his descendants, as that of Charlemagne would be; but at least government continued, and not all Gauls could afford the polygamy and brutality of their kings.
- c. Although the kingdom of the Franks beginning with Clovis was considered the personal property of the king to be distributed to his sons by right of heredity, primogeniture in royal succession was not the early Germanic practice. The throne was regarded as the property of the royal

family, and the particular king was chosen from this family by his following or the folk, but on the principle of throneworthiness.

- 1/ Cantor, writing about this, says that the earliest idea of king among Germanic people seems to be a king in arms with his *gefolge* or folk-in-arms. This early pre-Merovingian idea of kingship contained little of the concept that kingship was guaranteed a man, his sons, and grandsons just because he was born into a certain family.
- 2/ Sir Ernest Barker, former political science professor of Cambridge University, and Geoffrey Barraclough, Chichele Professor of Modern History at Oxford University have contributed an entry concerning the German Electors in *Encyclopedia Britannica*, Volume 8, pp. 125-127, 1971. From this entry we quote the following enlightening section concerning *right of heredity and royal succession*:

...In the early period of German history rulers succeeded to their position partly by heredity and partly by election. Primitive practice among all the Germanic peoples of western Europe, including the Anglo-Saxons, had emphasized the element of heredity. Even from the first, however, there had been some opening for election, for the principle of primogeniture was not observed and there might be several competing candidates, all of royal blood. One of these competing candidates would have to be recognized, and to this limited extent Teutonic kings may be termed elective from the very first. But whereas in the other nations of western Europe this element of election dwindled and the principle of heredity secured legal recognition, in medieval Germany the principle of heredity sank formally into the background, and legal recognition was finally given to the elective principle.

- d. France was one of the nations of western Europe where the element of election dwindled and the principle of heredity secured legal recognition early (cf. previous quotation).
- e. The authority of the Frankish king was theoretically unlimited because the Frankish royal family claimed descent from the gods. Merovingians ruled at first without consulting anyone and the result was primitive autocracy and eventual anarchy. However the king did have a group of personal servants.
 - 1/ There was the Frankish version of the *comitatus* or court warriors called a *witan* in Anglo-Saxon communities whose power was gradually extended to the whole state.
 - 2/ The strongest of these personal servants was the Mayor of the Palace (*major domus*). When the power of the later Merovingian kings declined due to indifference and debauchery, the Mayor of the Palace became the dominant authority in the government.
- f. The kingdom was divided into administrative units each of which was ruled by a count who was appointed by the kings. About the time of King Dagobert I (629-629), this office became hereditary. The hereditary nature of this office coincides with the rise of power by the Mayor of the Palace.

The income of the counts was derived from fines and fees collected from the people and often by crass extortion and exploitation of the people. (Usually a king would give his best warriors estates so that they could afford to pay the costs of war; as a result a class of landowning soldiers called earls came into being. They were the predecessors of a large noble class of the Middle Ages.)

g. Norman Cantor observes that

early medieval political construction was constantly challenged and inhibited by the inability of the Germans to conceive of public, as distinct from personal loyalty. It is not surprising, therefore, that the medieval state did not begin to take shape until the eighth and ninth centuries and did not experience its first era of greatness until the middle years of the eleventh century. And even this late and partial success was only made possible by the addition of ecclesiastical (in part, Roman) conceptions of authority and loyalty to the primitive Germanic political tradition (p. 113).

h. Because the purpose of the Germanic law courts was not to establish justice but simply to stop a fight, the aim of the Germanic legal process was to inhibit the blood feud, to find an alternative for an aggrieved kin or family seeking vengeance. One of the most important ways of doing this was the payment of *wergeld*. The so-called Germanic law code consisted mostly of tables of *wergeld*: so much to be paid for the slaying of a nobleman, so much for a freeman, so much for a serf, so much for an arm, so much for an eye, etc. Other forms of “justice” among the Germanic peoples like the Franks were trials by ordeal (cold and hot water) or trial by combat.

3. Civilization and education

a. Fifth century Merovingians varied in quality; some of them appeared to be quite inadequate as warriors and leaders but they were, until A.D. 500, intensely hostile toward Roman civilization. The prologue of the Saliv law talks about the “very hard yoke of the Romans.” This negative attitude finds no parallel among any other Germanic invader of the empire says R. Latouche, French twentieth century historian.

b. By 470, the Franks had colonized the northern part of Gaul from Paris north. As the Franks moved into central and southern regions of Gaul, they encountered a relatively dense Gallo-Roman population and the Frankish influence on language and institutions was consequently smaller in this part of the country. Because the Gallo-Romans outnumbered the invading Franks, the native vulgar Latin continued to be the language of the whole country, and even the Franks themselves rapidly adopted the Roman tongue.

c. One of the primary aspects of Frankish conquest was their method of conquest. Settlement by Franks consisted not merely of military occupation, as was the case with other Germanic peoples, but of an actual extensive colonization. (The fact that the Visigoths were not colonizers

but merely military occupiers made the Visigothic conquest easier for the Franks.)

- d. Concerning Frankish society, Norman Cantor makes the following very helpful comments:

...In Frankish society the independent free peasant predominated; a class of nobility, if there was any at all, was not powerful, and even in the early sixth century the Frankish army consisted mainly of peasant infantry, with very little use of cavalry. The only civilized aspect of early Frankish society was an interest in agriculture. Because of this interest and because, like all Germans, they wanted to get closer to the wealth of the empire, the Franks obtained from the emperor Julian the Apostate, in the middle of the fourth century, the right to settle along the northern border of the empire in Flanders. Here the outstanding characteristic of Frankish migration immediately became apparent: unlike the other German invaders, the Franks intensively colonized their new homeland. They devoted themselves to agriculture and left a strong demographic, economic, and linguistic impact on the region (p. 129).

- e. Concerning Frankish society, Durant, with characteristic candor, makes the following decisive judgment:

The Frank chieftains intermarried with what remained of the Gallo-Roman senatorial class, and generated the aristocracy of France. It was in these centuries a nobility of force, relishing war, scorning letters, proud of its long beards and silken robes, and almost as polygamous as any Moslem save Mohammed. Seldom has an upper class shown such contempt for morality. Conversion to Christianity had no effect upon them; Christianity seemed to them merely an expensive agency of rule and popular pacification; and in "the triumph of barbarism and religion" barbarism dominated for five centuries. Assassination, patricide, fratricide, torture, mutilation, treachery, adultery, and incest mitigated the boredom of rule. Chilperic (567-584), we are told, ordered every joint in Sigila the Goth to be burned with white-hot irons, and each limb to be torn from its socket. Charibert (567-584), had as mistresses, two sisters, one a nun; Dagobert (628-639), had three wives at once. Sexual excesses perhaps accounted for the exceptional sterility of the Merovingian kings: of Clovis' four sons, only Chlotar had issue; of Chlotar's four sons, only one had a child. The kings married at fifteen, and were exhausted at thirty; many of them died before the age of twenty-eight. By 614, the Merovingian house had spent its energy, and was ready to be replaced (pp. 93-94).

- f. Education barely survived in this kind of situation. Literacy was a luxury of the clergy and many of them were illiterate. Science was almost non-existent. Medicine did exist because there were court physicians, but magic seemed to be preferred.
- g. Gregory of Tours was the chief prose writer of the sixth century. After Gregory, the literature of Gaul became predominantly religious in content. Venantius Fortunatus (c. 530-610), born in Italy and educated in Ravenna, was an important poet-priest of Gaul.

III. The Carolingian Kings and Observations on the Period (751-987)

A. Pepin III "the Short" (751-768)

1. From 741 until 747, Pepin III and Carloman, Sons of Charles Martel, were the rulers of the Frankish kingdom. In 747, pious Carloman abdicated his office in

the east and went to the monastery of Monte Cassino in Italy; thus Pepin became the ruler of the whole Frankish kingdom.

2. History notes that Pepin III instituted a number of changes in the church after 747 and before 751.
 - a. He reorganized the church to bring it more closely under the control of the Papacy in Rome.
 - b. He tried to raise the standards of education among the clergy.
 - c. He required all monasteries to adopt the Benedictine Rule.

Norman Cantor discusses this phenomenon in which Pepin III institutes various changes in the Frankish church. Cantor and Williston Walker attribute much of this activity to the influence of Boniface, "Apostle to the Germans."

Boniface's appointment as archbishop of Mainz made him the primate of the church in the eastern half of the Frankish kingdom, and after 739 he turned from his work as the apostle to the Germans to begin the reform of the Frankish church... (pp. 187-188).

Cantor's comments on the political motivation for this reorganization of the church help one to understand the succeeding events.

He (Pepin III) had discerned in Boniface's work the opportunity and means for the transformation of Frankish kingship and the gaining of the crown from the Merovingians through an alliance with the papacy, for which Pepin prepared by accepting Boniface's program.

3. In Rome the results of Boniface's work were believed to open the way to the realization of the papal ideology that had developed from the time of Gregory the Great. The second half of the eighth century marks the emancipation of the papacy from the framework of the east Roman empire and therefore the Pope soon called upon Pepin III for help against the Lombards of northern Italy.
4. The sequel to all of this was, therefore, that Pepin III asked for and received permission from Pope Zacharias to take over the kingdom of the Franks. Although the Merovingian king in the eighth century was a complete nonentity, riding around in an oxcart like a peasant, he still had the royal title and by Frankish law there was no way that the Carolingian Mayor of the Palace could take it away from him. He needed ecclesiastical support, particularly papal authority to usurp the throne.
 - a. Missionary Boniface transmitted to Rome the question, "whether or not that man ought to be king who actually exercised the royal power?"
 - b. Because ecclesiastical theorists had never been impressed by claims of inheritance and because Pepin seemed eminently suitable in papal eyes, Rome awarded Pepin with an answer in the affirmative.

The elevation of Pepin to the Frankish throne in accordance with ecclesiastical law and papal sanction was effected through an elaborate symbolical, and religious ceremony. St. Boniface, as the papal representative in France, anointed Pepin with holy oil in the same manner as bishops were elevated to the dignity of their offices, and then crowned him king of the Franks. This sacring of the Carolingian ruler had the desired effect of impressing not only the Frankish

churchmen but also the lay lords with Pepin's right to the crown (Norman Cantor, p. 194).

5. Thus the Carolingian Dynasty began with the blessing of the Pope — a blessing the pope was “qualified” to give because of formulations found in the best-known forgery in history, i.e., *The Donation of Constantine*.
 - a. This document drawn up in the papal chancery in the 750s was personally presented by Pope Stephen II to Pepin at Paris in 754.
 - b. The document is based upon the legend that Constantine, because he had been cured of leprosy, made the bishop of Rome the head of all priests in the Roman Empire, and resigned his imperial crown and all his power to the pope.
 - c. For this reason the pope could withdraw allegiance from the Eastern emperor and also determine who would be the king of the Franks.
 6. A great ceremony was held in 754 at the church of St. Denis, the royal monastery of France. Here the pope anointed not only Pepin but his wife and children and gave the Frankish king the additional title of *patricius Romanorum*, protector of the Romans (that is of the Roman church).
 7. The armies of Pepin (755) defeated the Lombards and Pepin gave a large piece of land in central Italy to the Pope.
 - a. This gift of Pepin has been known to historians as “The Donation of Pepin.”
 - b. This event was significant in that it further bound together the Frankish kings and the Papacy.
 - c. The Donation of Pepin” reasserted the temporal power of the Pope, which became a snare to the medieval Romish Church.
 - d. “The Donation of Pepin,” creating the Papal States in Italy, delayed the union of Italy into a national state until the late nineteenth century.
 8. Childeric III, the last of the Merovingians, was sent off to a monastery; the dynasty of Clovis became extinct.
 9. In 768, Pepin the Short died and gave the kingdom and its titles to his sons Charles and Carloman.
- B. Charlemagne, “Charles the Great” (768-814)
1. Until 771, Charlemagne shared the Frankish kingdom with his brother Carloman, who died, and Charles, at 29, became sole king of the Franks.
 2. Charlemagne was a large, blond-haired man standing over 6 feet tall, and was the paragon of “warrior-chiefs” become king.
 - a. Most historians will say that no more impressive figure appeared in the Middle Ages than Charles the Great.

- b. He had the qualities which gained him the unparalleled loyalty of his warriors (*gefolge*), and the fanatical devotion and service of the ablest churchmen not only in his own vast kingdom but in England and northern Italy as well.
3. Current impressions and descriptions that are circulated concerning Charles the Great are the result of the original sometimes exaggerated descriptions of Einhard, Charles' clerical biographer and secretary.
4. Norman Cantor writes an enlightening paragraph concerning Charlemagne as follows:

The primitive German chieftain occasionally breaks through the facade of civilization. Charlemagne had a large number of concubines and bastards, he mistreated his daughters, and like the crudest of the Merovingians he planned to divide up his kingdom among his surviving sons as if it were a piece of real estate. But there is enough in Charlemagne's work in the way of intelligence and idealism applied to government to signal a profound transformation in Germanic kingship. He was the first Germanic king since Theodoric the Ostrogoth who consciously and consistently aimed at social amelioration. The churchmen of his day fully realized this and consequently hailed him as the hero of Latin Christianity, leaving the pope in the respected but decidedly inferior position. Charlemagne, unlike the Byzantine emperor, made no claim to be God's prime representative on earth or to legislate on doctrinal matters. But he had a strong sense of his own destiny, and he fully agreed with the churchmen at his court who hailed him as the leader of the new European society (p. 198).
5. Charles was a prodigious warrior who spent his reign attempting to extend the boundaries of his kingdom on all sides. The extension of his empire was most impressive.
 - a. In the 770s, he destroyed the Lombard kingdom in Italy. Although he was aware of the promises of his father Pepin the Short in the "Donation of Pepin," Charlemagne took to himself the title, King of the Lombards.
 - b. He incorporated northwestern Germany into the Frankish kingdom and in the course of his conquest slew thousands of heathen Saxons in a single day. He forced the Saxons to choose between baptism and death and is reported to have beheaded 4,500 Saxons who refused to be baptized.
 - c. He drove back the Slavs and scattered the Avars.
 - d. He led an expedition against the Moors in Spain but had little success there.
 - e. Altogether he almost doubled the Frankish holdings.
6. Although Charlemagne was only semi-literate — he did not read Latin well, and could barely scratch his name — he possessed a keen intelligence which he applied to all problems of government.
 - a. Administration in Charlemagne's kingdom
 - 1/ He continued the division of the land into counties with a count and duke to manage civil responsibilities and with a bishop to give advice in this area and to be specifically responsible for spiritual matters. (The

duke was the local military official in Charlemagne's empire and the count was the king's local representative in matters of law and finance.)

- 2/ An assembly of landowners met to hear his laws and to approve them.
- 3/ He sent out the *missi dominici* (i.e., representatives from the royal court) on periodic inspection tours to the provinces in the hope of maintaining control over local royal officials, i.e., particularly the count and duke, and preventing their integration into the provincial aristocracy. This was important because the king's local representatives (count and duke) were difficult to control away from the immediate influence of the royal court.

b. Charlemagne and Law

- 1/ Charlemagne retained much of the barbarian law: e.g., *wergeld*, ordeals, combat, punishment by mutilation.
- 2/ Although information concerning the Merovingians was exceedingly fragmentary except for that preserved by Gregory of Tours, there survive many government documents and treatises called *capitularies* from the days of Charles the Great.
- 3/ Capitularies, royal documents in legible Carolingian script, are reminiscent of Roman imperial decrees. These capitularies deal in turn with various problems of government.
- 4/ Military service was required as a condition for holding land. (This became the dominant principle of feudalism.) In one of Charlemagne's capitularies, he writes about the problem of raising an army. Cantor describes this, p. 210:

The military system of the Frankish empire was still based on the principle of the Germanic folk-in-arms; when the king, as war leader, summoned them, all able-bodied men were supposed to join the royal army. Charlemagne and his ministers sensed the wastefulness and general unsatisfactory nature of this system. Hence the king published a capitulary allowing villages to band together to support one knight on horseback who would be much more useful than a motley mob of peasants carrying sticks and scythes.

- 5/ By Carolingian capitulary forests, wastelands, roads, ports, and minerals were made the property of the state.
 - 6/ Charlemagne made laws to protect the small landowner from serfdom.
7. Although Charlemagne was the great warrior of the age, he found time and he took great pains to continue the work of Boniface in the improvement and furtherance of education in the monastic schools of his realm.
 - a. He ordered churches and monasteries to establish schools.
 - b. He imported scholars to improve education. He recruited Alcuin of York from England, the most renowned scholar of the day.

- c. To set an example, he and his sons attended school, although Charlemagne never read Latin well and could barely scratch his name. (He spoke Latin as well as his native Frankish German.) Charlemagne could not write; he kept tablets with letters on them beneath his pillow, hoping that something would seep through.
8. An important aspect of the reign of Charlemagne was his relationship to the church.
- a. Charlemagne dominated the church in his kingdom. He and other Carolingians believed that the church belonged to the bishops but they insisted that the bishops belong to the Carolingians. This was a feeling that was in a sense shared by the clergy in France.
 - b. Although the papacy had assumed that an educated and thriving Frankish church would look toward Rome; this was a fatal mistake. The bishops and abbots would just as soon ally themselves closely with the Carolingian ruler, who could offer them important positions in his government at court and at least provide them with patronage and security.
 - c. The pope found himself more and more taking second place to the Carolingian king who was emerging in the Carolingian kingdom as a theocratic monarch for much the same purpose as it had developed in Byzantium.
 - d. The pope who previously looked to Byzantium for support was forced now to see Charlemagne as the prop of the papacy. In Charlemagne's time the papacy was not the prop to the monarchy as popes had previously envisioned.
 - e. Pope Leo's (III) struggles with the Roman nobility, who worked to secure the election of one of their scions to the throne of Peter, resulted in an assault by a Roman mob upon the person of Leo. Leo fled northward to secure the assistance of Charlemagne who according to the Donation of Pepin was the official "protector" of the Romans.
 - f. Alcuin urged deliberate and careful action so Charlemagne, who was engaged in his long war with the Saxons, sent Leo back to Rome under guard and kept him in protective custody until he himself could cross the Alps near the end of the year 800.
 - g. During the week of December 25, 800, the pope purged himself of accusations of moral baseness and Charlemagne was satisfied. On Christmas day as Charlemagne rose from prayer before the tomb of St. Peter, Pope Leo III suddenly placed the crown on the king's head. The well-rehearsed Roman clergy and people shouted "Charles Augustus, crowned great and peace-giving emperor of the Romans, life and victory!" Einhard, describing this scene, says: "Charlemagne was so indignant and chagrined that he said he would never have entered the church on that day, although it was a very important religious festival, if he had known the intention of the pope."

- h. Historians have argued at length about this coronation and its implications. Einhard's description of the modesty of Charlemagne has been largely discounted because, although Charlemagne would not have allowed himself to be crowned by the pope, the coronation ceremony that would have occurred was one used in 813 when he himself crowned his son and heir, Louis, as emperor.
- i. The results of the coronation were far-reaching.
 - 1/ It precipitated the investiture struggle which plagued the church for centuries.
 - 2/ It nominally strengthened the papacy by making it appear that civil authority came from the church. (During the 9th century, the papacy was not nearly as strong as some historians present the case.)
 - 3/ It passed the center of political power to northern Europe.
 - 4/ It further entangled the affairs of the Roman Church and the French nation.
 - 5/ It "established" the illusory Holy Roman Empire which was none of the things its name proclaimed it to be.
- 9. That Charlemagne's amazing energy appeared in everything he did, and that his powerful personality dominated his era is evident from the following historical facts.
 - a. In the palace church, he arranged his own tomb, a great stone sarcophagus with the inscription that "beneath this stone lies the Body of Charles the Great... Orthodox Emperor..."
 - b. When, on a bitter day in January, 814, he died at seventy-one in his palace at Aachen (Aix-la-chapelle) there was no one left who could maintain the colossal inheritance that he left.
 - c. The far-flung elements of his empire broke up into fragments from which gradually evolved the present states of Europe.
- 10. Although sixty-seven years after Charlemagne's death Viking raiders with furious battle-axes ravaged and destroyed the life-sized statue of Charlemagne above his tomb in the palace chapel (this palace chapel has been restored at Aachen), his reign provided later ages with an epic tradition. Richard McLanathan writes as follows:

...his reign provided later ages with an epic tradition that rivaled that of the ancient heroes of Homeric Greece, as the deeds of the Emperor and his paladins against the Saracens were sung by minstrels in castle halls for centuries to come (p. 53).

C. Successors of Charlemagne (814-877)

- 1. Louis "the Pious" or "the Weak" (814-840)
 - a. Louis, the son of Charlemagne, was crowned by Charlemagne as king and emperor in 813, prior to the death of Charlemagne.

- b. A large part of the reign of Louis was spent in wars with his four sons to whom he had given vast lands, but whose greed could not be satisfied. Louis was imprisoned for a time in a monastery.
 - c. He considered himself the temporal head of the church and unsuccessfully tried to unite all monasteries into a single organization.
 - d. He consigned his sisters to monasteries and during his reign the church was extended into Scandinavia and certain Baltic lands under the influence of the missionary Ansgar.
2. The Division of the Empire Among Three Sons of Louis Pious (840-877)
- a. The Empire of Charlemagne was divided by Louis between three heirs to the throne: Lothair I, Louis II “The German,” and Charles II “the Bald.”
 - b. These grandsons of Charlemagne fought in Fontenoy in 841 over their shares until a temporary settlement was reached in the *Treaty of Verdun*, 843. There was no winner, so the unity of the Frankish Empire was destroyed.
 - 1/ By the terms of this treaty Charles “the Bald” was given the land that coincides roughly with modern France.
 - 2/ Ludwig or Louis “the German” received the land that is now Germany.
 - 3/ Lothair I was given the now empty title of emperor and the land lying between that of Ludwig and Charles, an area roughly coinciding with what was later called the Holy Roman Empire (a long, string-bean shaped strip of territory along the west bank of the Rhine extending from the modern Low Countries to the Alps and northern Italy).
 - c. The last area (i.e., Holy Roman Empire), which later in the Middle Ages was included in the Roman Empire, never became a real country.
 - 1/ Belgium and the Netherlands were made from the northern part.
 - 2/ The great dukes of Burgundy almost made the central part independent in later centuries.
 - 3/ Hayes and Clark say, “The strip of land has been known successively as Lothari Regnum, Lotharingia, and Lorraine, and the French and Germans have fought over it for more than a thousand years” (page 77).

D. The Last Carolingians (877-987)

- 1. The reigns of the last nine kings of the Carolingian dynasty occupied most of the years of the tenth century.
- 2. The rule of these last Carolingians was marked by an increasing weakness of the central authority and a rise of the power of the nobility, i.e., local governments.
 - a. In the last years of the reign of Charlemagne the Norsemen had disrupted trade in the North Sea. During the ninth century, the years during which

the successors of Charlemagne reigned, the Norsemen began to make raids into France and England.

- b. The Frankish kings were unable to cope with this threat and became dependent upon the local nobles to provide what little defense they could.
3. A few events during this period of 120 years are worth notice.
 - a. The empire of Charlemagne was united for the last time under Charles “the Fat” (884-887).
 - b. Charles “the Fat” was deposed by the nobles of Franconia, Saxony, Bavaria, Thuringia, and Swabia at Tribur in 887 and he was replaced by Odo (Eudes), Count of Paris, the first Robertian king. Robertian kings held the throne from time to time in the tenth century before the accession of Hugh Capet.
 - c. Charles III “the Simple” (893-923) ruled from Laon, a town 100 miles northeast of Paris.
 - 1/ He was the last Carolingian with any real authority in France and the authority he had he lost either because he ceded land away or because power and land were stolen from him.
 - 2/ Charles “the Simple” ceded Normandy to Rollo (Hrolf the Granger) and other Norsemen.
 - 3/ Rebellious nobles took lands from Charles “the Simple” and he died a prisoner.
 - d. In 987 the last Carolingian king, Louis V, died and the line came to an end to be replaced by the Capetians.
4. Hayes and Clark summarize this period as follows:

For more than a century after the division of Charlemagne’s empire by the treaty of Verdun in 843 (see map, page 77), the history of the West Frankish (French) kingdom of Charles the Bald was much like that of the East Frankish (German) kingdom. Descendants of Charlemagne usually occupied the throne, although on occasion they were replaced by members of a rival family. But the king, of whatever family he might be, exercised little power: he was ruler of France in name only. The real power was divided among a number of counts and dukes, who ignored their feudal obligations to the king and ruled their counties and duchies as independent states. The king actually controlled only a small area in central France, and frequently he had difficulty controlling even that (p. 158).

E. Observations on the Carolingian Period (751-987)

1. The church during the Carolingian Period
 - a. This period is marked by an expansion of the church in numbers.
 - 1/ Missionaries introduced Catholicism to vast areas of northern and eastern Europe.

- 2/ They converted the kings of Denmark, Sweden, and Norway in the tenth century and the Scandinavians forgot their old gods and became Catholic Christians.
- b. Missionaries sent under the influence of the church in the Carolingian empire carried Roman and Byzantine ideas of religion and government to peoples who had previously known little except barbarism.
 - c. Although the church grew during this period, there was no improvement in the doctrines of the church. Such doctrines and practices as purgatory, Mariolatry, veneration of saints, and worship of relics begun during the days of the Merovingians were firmly established in this period. This happened in large part because the church baptized people first and then tried to instruct or really Christianize them afterwards.
 - d. As the church grew during the 8th, 9th, and 10th centuries in the lands of Charlemagne and beyond one would think that with this growth would come a growth in the power of the control of the pope in Rome. A simplistic statement of the problem will not do.
 - 1/ The increasing involvement of the papacy in the affairs of the Carolingian Empire did not guarantee increasing power. The struggle between church and state only began when the church or the state sought aid from the other.
 - 2/ Political events in Europe were of such a kind that gradually- the control of Europe was more and more decentralized.
 - a/ With the decentralization of the political affairs came also a decentralization of the control of the church.
 - b/ The control of the church in the Carolingian lands passed from the pope to the bishops. (One can safely wonder how much it ever was really under the control of the pope.)
 - c/ Besides it is never true that the pope had much control over the church during the days of Charlemagne. Charlemagne controlled appointments to the church in his lands.

Hayes and Clark say the following:
A series of weak popes could not enforce their authority over the bishops who, far from Rome, could govern their dioceses much as they pleased. The bishops were aided by "canons" (cathedral clergy), who developed over the years an elaborate system of church or "canon" law. Other priests went out into the countryside to establish parishes in the little villages, whose inhabitants previously had had to travel to the cathedral towns to worship or to wait for traveling priests to visit their homes (p. 81).
- e. The mutual dependence of the kings upon the church and the church upon the kings led to the vast troubles that would later be more important in the history of France in the Middle Ages and thereafter when the church would own more than one-fourth of the land in France.

- f. Charlemagne seems to have made a genuine attempt to improve the hopelessly degraded morals of his time. One of his proclamations reads as follows: “It is necessary that every man should seek to the best of his strength and ability to serve God and walk in the way of his precepts; for the Lord Emperor cannot watch over every man in personal discipline.” Neither he nor his people completely obeyed this edict. It is not possible nor is it necessary to judge the question of his sincerity. We are called merely to “submit ourselves to every ordinance of man for the Lord’s sake” (I Pet. 2:13).
 - g. A reform of the monasteries in France and elsewhere was begun at Cluny, France, about 910.
 - 1/ The Cluny reformers sought to enforce clerical celibacy, eliminate simony, and remove lay control (investiture).
 - 2/ This Cluny influence migrated to England and Italy resulting in some improvement in the monasteries.
 - h. In all these things one can see a growing link between France and the Romish Church. This link was to be a tremendous deterrent to the progress of the Reformation in France.
2. Law and Government in the Carolingian Lands.
- a. Charlemagne was the absolute ruler of his empire. Without being redundant, it is necessary to make several explanatory statements about this absolute rule.
 - 1/ Charlemagne did not want to be crowned emperor of the Romans because Roman meant to him Byzantine and he did not emulate them, nor did he wish to be crowned by the pope so that he would be indebted or weakened by a papally initiated relationship.
 - 2/ There was, however, an imperial idea coming to the foreground among Frankish churchmen for whom Alcuin was the chief spokesman.
 - a/ Alcuin’s letters are full of references to the “Christian empire” and to “Europa” — the area that was contiguous with Latin Christianity whose leader was Charlemagne.
 - b/ Because of Charlemagne’s contribution to Christianity Alcuin and other court churchmen were beginning to promote the idea that Charlemagne ought to take the title of emperor.
 - c/ The assumption of the title of emperor would therefore have taken place regardless of whether the pope crowned him but the pope did that which Charlemagne did not want the pope to do.
 - 3/ Charlemagne refused to think of himself as a Roman emperor even after he was crowned. Canton summarizes this attitude as follows:
 - a/ He ignored the sanctions which were implied in his coronation by the pope.

- b/ He continued to call himself king of the Franks and Lombards.
 - c/ He regarded the title of emperor as an expression of his position as Christian war hero, theocratic monarch, and leader of the Frankish church. (Cf. Canton, p. 200.)
 - b. The strength of Charlemagne's empire depended upon his personal ability for the strength and size of the empire began to dissolve almost immediately upon his death. Hayes and Clark state the following:

In theory Charlemagne's coronation made him the first Germanic ruler to attain equal status with the Byzantine emperor in Constantinople. In fact it was a further step in the break between the East and the West, for no Byzantine emperor would recognize a Frankish king as his equal. The supremacy of the Frankish state also speeded the Germanization of western Europe, thereby increasing the cultural differences between Europe and Byzantium and hastening the separation of the church into Greek and Latin branches (p. 74).
 - c. By establishing order and by- setting standards for weights, measures, and coinage, Charlemagne stimulated a temporary' revival of trade and stopped briefly a trend toward a barter economy. However, during the disorder of the 9th and 10th centuries, trade ceased almost entirely and the economy was based almost entirely upon goods — barter.
 - d. By the end of the Carolingian era (c. 1000) the feudal system was common everywhere in France and the vassals had more real power than the king. (Cf. Unit VII on Feudalism.) The real units of government were the local duchies and counties controlled by warlike and energetic dukes and counts.
3. Education and Learning in the Carolingian Days.
- a. Education during this period was exclusively under the control of the church. Cathedrals and monasteries were the places where such education was given and education was available only' to a select group of the young men of the time.
 - b. Schools were established in response to a capitulary of Charlemagne because the clergy used "uncouth language" and "unlettered tongues."
 - c. Alcuin of York (735-804) has been mentioned previously and needs a more vigorous introduction.
 - 1/ Alcuin was brought from England by Charlemagne to improve the monastic schools of his realm and to continue the work which Boniface had begun. He became abbot at Tours in 796.
 - 2/ Alcuin also established a palace school where the middle-aged emperor and his family studied Latin, astronomy, and rhetoric.
 - 3/ Alcuin established a "scriptorium" or sort of medieval publishing house at Tours where the monks copied by hand Jerome's Vulgate Bible and the works of the classical authors and the writings of the early Fathers of the church.

- d. The ninth century Frankish monks developed new techniques in bookmaking.
 - 1/ They developed the technique of “illuminating.” Artists beautified the pages of their manuscripts by elaborately decorating the first letter of paragraphs and by filling the margins with intricate designs and tiny illustrations based on the text.
 - 2/ The second innovation was the Carolingian form of handwriting.
 - a/ Merovingian handwriting is almost impossible to read but anyone who can read Latin can read most Carolingian documents after a few hours of instruction.
 - b/ The Carolingian script is so sensible that it was used by the first book publishers of the fifteenth century for their type style and is therefore substantially in use today.
 - c/ Carolingian script is an improvement over the Roman, which employ’s only capital letters because the Carolingian scribes invented “minuscule script” — lower-case letters.
- e. The scholars imported by Charlemagne studied the classical writings and began the long process of assimilating the pagan writings into the European culture. This led to the frantic attempts of the “schoolmen” in the thirteenth century to combine pagan and humanistic philosophy with the semi-Pelagian and man-centered theology of the Romish Church.

IV. The Capetian Kings and Observations on the Period (A.D. 987-1328)

A. Hugh Capet (987-996)

1. In 987 the nobles elected Hugh Capet king of France.
2. He was the first of a male line that was to continue uninterrupted for almost 350 years.
3. For a hundred years before the accession of Hugh Capet, his ancestors had been rivals of the Carolingians for the throne.
4. As King of France, Hugh was recognized by all the feudal lords as their suzerain, but they were actually more powerful than he and could if necessary defy him with impunity.
5. Hugh Capet had real power only in the Lie de France which was a compact strip of land including Paris and the land immediately adjacent, and extending south to Orleans on the Loire.
 - a. The Ile de France was smaller than the domain of any of the great feudal lords. These included the Dukes of Normandy, Burgundy, and Aquitaine. In addition there were the Counts of Flanders, Anjou, Champagne, Brittany, and Toulouse.

- b. Brinton suggests that it may have been exactly because Hugh seemed to be less of a threat than the better-endowed lords that he was chosen to be king.
 - 6. The name “Capet” derived from a type of cloak he wore as lay abbot of St. Denis.
 - 7. With clerical support, Hugh Capet was able to pass the crown on to his son, and his son, in turn, did likewise. So began the practice of the Capetians who were able to procure the election and coronation of the king’s eldest son during the father’s lifetime so that the son could serve in the government while the father was living.
- B. Robert II “the Pious” (996-1031), and Henry I (1031-1060)
- 1. These two kings were able to exercise almost no control over the dukes of the major provinces.
 - a. The great feudal princes who were nominally the vassals of these Capetians acted independently and gave them no support.
 - b. The Capetians were not even secure in their own domain of the Ile de France which was over-run with castles of robber barons.
 - 2. These kings were supposed to have the sanctity of a sacred theocratic kingship but only when combined with power derived from effective institutions could the power of the kingship be effectively wielded and these the earlier Capetians did not possess.
 - 3. Cantor says that the Capetian kings before the twelfth century were famous for only two things:
 - a. Extreme piety or devout exercises.
 - b. Sexual promiscuity or adulterous scandals.
- C. Philip I (1060-1108)
- 1. Norman Cantor says that until 1108 the French kings were nonentities who had no control over the great dukes and counts who were their nominal vassals.
 - 2. However, historians do give Philip I the credit for laying the foundations of royal power in France.
 - a. He added several fiefs to the royal holdings and suppressed the rebellious nobles.
 - b. He made a compromise with the church over the question of investiture in which he gave up the formal investiture of bishops and abbots but retained control over their elections.
 - 3. It was during the time of Philip I that the First Crusade began.
- D. Louis VI “the Fat” (1108-1137)
- 1. Louis VI is given the credit for strengthening the royal power.

- a. He strictly enforced the feudal laws.
- b. He sought and conquered those who refused to obey.
- 2. He greatly increased the prestige of the monarchy, by increasing the control that the king had over the curia regis, i.e., the king's court.
 - a. The great offices had at first tended to become hereditary thus concentrating power in the hands of a few families.
 - b. A single individual during the days of Louis VI held the key household offices of chancellor and seneschal (steward) as well as important posts in the church.
 - c. Louis VI put these hereditary officials out of their posts and made appointments of his own choosing.
- 3. The most notable of the appointees (A.D. 1122) of Louis VI was Suger (a boyhood friend of Louis) as Abbot of St. Denis. Suger was a man of humble origins but became extremely important.
- 4. During the days of Louis VI Gothic-type architecture was begun in France.

E. Louis VI (1137-1180)

- 1. Louis VII, son of Louis VI, gained the large province of Aquitaine by his marriage to the charming heiress, Eleanor.
- 2. Louis lost this duchy in the southwest of France when he got the marriage annulled (1152) for lack of a male heir.
- 3. He participated in the unsuccessful Second Crusade (1145) organized by Bernard of Clairvaux. Abbot Suger of St. Denis ruled efficiently in his absence.
- 4. He tried to curb the power of England by the following means:
 - a. Sheltering the exiled Thomas a Becket, archbishop of Canterbury, at Chartres.
 - b. Helping the rebellions of Richard and John against their father, King Henry II of England (now the husband of Eleanor).
- 5. He promoted the royal authority by forcing vassals to answer charges in his courts.
- 6. Brinton says, "By the time of Louis VII, far-away vassals in the south of France and elsewhere, recognizing his prestige and authority, were appealing to him more and more often to settle local disputes. The king's duty to maintain peace throughout the realm had become more than a theoretical right" (p. 261.262).
- 7. Norman Cantor says,
 - The court of the French king, as the overlord of the great feudatories, was technically the high court of the realm. But before the reign of Louis VII this was merely a theoretical possibility. The dukes and counts ignored the king's court in their dealings with each other, and the king had no power to compel his vassals to give

him suit at court in accordance with feudal law. In the latter half of Louis' reign the great vassals began to bring cases in the royal court for the first time. This was partly because by the middle of the twelfth century there was a balance of power among the great feudatories and therefore little possibility of settling their disputes by the old method of feudal warfare. They knew that they would receive a fair judgment in the court of the peaceful and pious Capetian king. The French feudal princes also turned toward Paris for the first time because of their fear of the overwhelming power of Henry II. By his vast holdings the Angevin ruler had made himself the most obvious threat to the future independence and security of the other dukes and counts, and as a reaction they looked with greater favor on the Capetian king as a counterbalance to Henry II. In the long run, Louis VII benefited greatly from Eleanor of Aquitaine's marriage to Henry II. For the first time the value of the Capetian monarchy in the affairs of France became evident to the great feudatories (p. 437-438).

8. Foreign dignitaries came frequently to Paris to negotiate with the king. Eminent men such as Thomas a Becket, Henry II of England, Pope Alexander III, and Rainald of Dassel, simultaneously Archbishop of Cologne and Chancellor of Frederick Barbarossa's Holy Roman Empire, acknowledged the importance of Capetian France by seeking the friendship of King Louis VII.

F. Philip II "Augustus" (1180-1223)

1. Philip II became king at a time when England controlled more land in France than the French king.
2. Philip, the son of Louis VII, was wily, unscrupulous, and calculating. One-eyed and fierce-tempered, he dominated the nobles of his kingdom and took many provinces away from England.
 - a. By the end of his reign he quadrupled the size of the French domain.
 - b. He gained Normandy, Brittany, Anjou, Maine, Touraine, and Poitou.
3. In 1189, Philip went on the 3rd Crusade with Richard I of England but, wracked by disease, Philip returned home less than a month after the fall of Acre.
4. He began to stir up trouble for England disregarding the Truce of God that Richard had made him swear he would keep.
 - a. He used all his influence to have Richard kept in prison by the Emperor Henry of Hohenstaufen who had succeeded Frederick Barbarossa.
 - b. He summoned John of England to stand trial in his courts for misdeeds and stirred up trouble among John's vassals. Concerning this, Brinton writes as follows:

Through legal use of his position as feudal suzerain, Philip managed to ruin John. In 1200, John foolishly married a girl who was engaged to somebody else. Her father, vassal of the King of France complained in proper feudal style to Philip, his suzerain and John's. Since John would not come to answer the complaint, Philip declared his fiefs forfeit and planned to conquer them with young Arthur's supporters. When John murdered Arthur (1203), he played right into Philip's hands, lost his supporters on the Continent, and in 1204 had to surrender Normandy, Brittany, Anjou, Maine, and Touraine to Philip Augustus (p. 264).

5. Philip II vigorously opposed the claims of Pope Innocent III to authority over the kings but he allied himself with Pope Innocent when it was convenient for him. (In 1198, Pope Innocent excommunicated Philip because he divorced Ingeborg of Denmark and Philip was forced by public opinion to reconciliation but refused mediation with King John of England.)
6. Philip agreed to Pope Innocent III's request for the Crusade against the Albigensians (1208). This Crusade almost destroyed the Albigensians and devastated southern France. (The Albigensians were dangerous heretics. They were dualists who maintained that the God of the Old Testament was really the Devil; they denied the deity of Christ; and they claimed that the Catholic Church was worshipping an evil being. These are not to be confused with the Waldensians.)

Brinton says concerning this history,

The conquest of large areas of southern France gave the Capetian domain its next great accession of territory. This was the rich and smiling land of Languedoc and Toulouse, the true Mediterranean south. It drew much of its culture from Moslem Spain and spoke a dialect different from that in the north of France.

7. In 1214, the Battle of Bouvines saved France from English and German domination. Hayes and Clark write about this battle as follows:

On the field of Bouvines, in one of the most significant medieval battles, Philip saved France from English and German domination, hastened the decline of the Holy Roman Empire, and forced the panic-stricken John of England to surrender many of his royal privileges to his nobles in return for peace at home.

G. Louis VIII (1223-1226)

1. Louis, son of Philip Augustus, ruled for only a short time but he continued the program of royal expansion by adding the powerful county of Toulouse, and by continuing the annexation of Languedoc and Aquitaine.
2. In the acquisition of the southern provinces, the Dominican Inquisitors (ordained as Lateran Council in 1215), and the French seneschals arrived together. [In the years following (1226-1250), whatever was left of the independent spirit of the once great culture of southern France was destroyed.]
3. Whereas before the nobles, at least in theory, elected the king, now *heredity* became an established principle. Brinton says,

Like the Byzantine emperors but with better luck, the Capetians procured the election and coronation of the king's eldest son during his father's lifetime, and then took him into the government. When the father died, the son would already be king. After two centuries, when Philip II Augustus (1180-1223) decided for reasons of his own not to follow this practice, the hereditary principle had become so well established that the succession was no longer questioned (p. 261).

H. Louis IX (1226-1270)

1. Louis IX officially became king at twelve years of age, but his mother, Blanche of Castile, ruled as regent until 1235.
2. Louis IX is known as "Saint Louis" and he is unusual in that very little is recorded about him that is bad.

3. He is reported to have taken a position under an oak tree where he dispensed justice. He respected the rights of the nobles but at the same time raised the prestige of the royal courts. The *Parliament* of Paris consisting of a professional judiciary replaced the courts of the barons and ecclesiastics and became the supreme court of the realm.
4. He was just and fair in foreign affairs without losing power, arbitrating his quarrels with others rather than fighting. He was so much respected that he was chosen to arbitrate between Henry III of England and his barons.
5. He insisted on the special rights and powers of the monarchy. Cantor writes as follows: “A saint on the throne was the ideal moral facade behind which the guile and farce of the royal clerks worked to create the most powerful despotism in Europe” (p. 487).
6. He personally judged the cases of the poor and gave them justice, and he gave abundantly of his wealth to the poor.
7. He refused to allow trial by combat and prohibited private warfare among the nobles.
8. He participated in two unsuccessful crusades.
 - a. The Seventh Crusade in 1248 against Egypt ended with the capture of Louis himself.
 - b. The Eighth Crusade in 1270 against Tunis resulted in the death of Louis.
9. Louis ordered persecutions of the Jews and was party to the burning and blinding of heretics. In this way he cooperated with the activities of the Medieval Inquisition initiated in the days of Pope Innocent III and more particularly carried out by his successors notably Pope Gregory IX (1227-1241).
10. Louis’ bones were returned to France following his death and were carried to Notre Dame in solemn procession and then were buried at Saint-Denis with other members of the royal family.
11. Louis IX had extended the sway of the French monarchy to the point that it became more powerful than any single noble or coalition of vassals. Under Louis IX, France acquired a true central government and at least the beginnings of real civil service.
12. In the interesting and well-illustrated book *Notre-Dame De Paris* by Richard and Clara Winston (Newsweek Book Division) the writers include the following fascinating narration concerning Louis IX:

It remained for saintly King Louis — who washed the feet of beggars, submitted to frequent flagellation, attended mass twice daily, and thought he was doing his friends a favor by presenting them with hair shirts — to create the most elaborate reliquary of all. Louis heard that the Latin emperor in Constantinople was willing to sell the Crown of Thorns, the most precious relic in his possession. Mostly out of piety, but partly with the political aim of strengthening the Latin Empire, Louis agreed to the purchase — and raised part of the sum by a special tax on the Jews of Paris. But while the emperor was in France accepting King Louis’ offer, his uncle in

Constantinople had pawned the relic to a Venetian businessman. The Crown of Thorns, nevertheless, was redeemed for the vast sum of 177,300 livres and brought to Paris enclosed in three caskets like an Egyptian mummy, one of wood, one of silver, and one of gold. With the whole population of Paris watching, the king and his brother, barefoot and in tunics, carried the precious burden into the cathedral of Notre-Dame.

The king wanted the relic near him, however, and soon he had it moved from Notre-Dame to the chapel of Saint Nicholas, within the palace (now part of the Palais de Justice, A.L.). But when still more relics began arriving from Constantinople — a piece of the True Cross, the blade of the Holy Lance, the Holy Sponge — it became obvious that the old chapel was not splendid enough to house so many sacred objects. It was torn down and within seven years — from 1241 to 1248 — the Sainte-Chapelle was built, its walls virtually all of blue and red glass. In the upper chapel Louis himself would frequently show the relics to the assembled notables (p. 79).

I. Philip III (1270-1285)

1. Philip III, lethargic son of Louis IX, left government in the hands of the chief ministers.
2. He is known for little more than a further expansion of the possessions of the king.
3. By the 1280s the crusades had become a purely political institution. The crusading label was granted to Philip for his attack on the king of Aragon, whose conquest of Sicily had displeased the papacy. Philip died on his return from this ill-fated crusade.

J. Philip IV “the Fair” (1285-1314)

1. Philip IV, grandson of Louis IX, earned his nickname from his complexion not his policies.
2. Philip “the fair” further promoted the cause of the Monarchy.
 - a. The Ministers of Philip IV made the papacy the scapegoat for the death of Philip III.
 - b. Much of the growth of the power of the monarchy was due to the activities of the king’s agents who consciously promoted the authority of the State and the idea of an absolute monarchy.
 - c. Canton says the following concerning the growth of monarchical power:

Personally devout and brave, Philip was also silent and stupid, the perfect facade behind which the bureaucracy could work its plans. His ministers were monsters of cynicism, but the king seems actually to have believed their big lies. They had no trouble convincing him of the legality of their attacks on anyone who stood in their way, including the vicar of Christ himself (p. 519).
3. Philip IV fought unsuccessful wars with England and Flanders. His knights were soundly beaten at Courtrai in 1302 in the battle called the Battle of the Golden Spurs, so-called because his army fled so fast that hundreds of golden spurs were found afterwards on the battlefield.
4. In order to raise money and on the pretext that the money was used for crusading purposes, Philip IV began to tax the church. When Pope Boniface

VIII objected, Philip IV sent men who pummeled the Pope but could not arrest him because the populace at Anagni, Italy, rose to the Pope's defense.

5. The 87-year-old Pope Boniface VIII died at the family's palace in Anagni (1303).
 6. The next Pope, a Frenchman called Clement V (1305-1314), was established at Avignon in France beginning the Babylonian Captivity of the Papacy. For the next seventy years the Popes were puppets of the French kings.
 7. Because the French monarchy was still in need of money, Pope Clement V and Philip IV crushed the Order of the Templars on false charges and appropriated their vast possessions. The Templars were guilty of greed, worldliness, extortion, and many other evils but probably not of the sins charged against them by Philip IV.
 8. Because the English government looked upon the Avignon papacy as a mere tool of the French monarchy, this encouraged the increasing withdrawal of the English church from effective papal authority. Such withdrawal from papal authority helped to encourage the French treasury in quietly appropriating the resources of the largest bank in northern Europe to gain more income for the war against England.
 9. Philip IV was the first to add representatives of the middle class to the assembly called to approve his actions. This organization (1302), later called the Estates General, included the nobility, the clergy, and now the middle class. It was called strictly for propagandistic purposes, and it did not have any of the other functions of the English parliament.
- K. Louis X (1314-1316), Philip V (1316-1322), Charles IV (1322-1328).
1. The three sons of Philip the Fair ruled in rapid succession.
 2. Since there was no direct male descendent, the crown went to the Valois cousins.
- L. Observations on the Capetian Period (987-1328)
1. The church in France
 - a. The hierarchy: Throughout the tenth and eleventh centuries corruption was very common in the higher offices in the church.
 - 1/ Simony was a common practice.
 - 2/ Many of the bishoprics had become private family possessions.
 - 3/ The compromise between Philip I and the church changed the use of church offices as a means of personal advancement to an instrument for promoting monarchical power.
 - 4/ Clerical celibacy was not effectively enforced until the end of this period.
 - b. The reform movement begun at Cluny had corrected temporarily some of the more flagrant abuses in the monasteries. In the first half of the 12th

century, another reform was begun by Bernard of Clairvaux. This movement again helped to give a much-needed cleanup of abuses. The basic evil of the monastery — the idea that one can earn salvation by certain prescribed activities — could not be corrected without dissolution of the monasteries.

- c. The people and the church: the firm hold of the Roman Catholic doctrine on the minds of the people of France is indicated by the fact that more people from France than from any other nation participated in the Crusades.
- d. The result of the Babylonian Captivity promoted the allegiance of the church and the state in France and helped to establish the Gallican Church. The Capetian kings tied the French monarchy ever more closely to the Roman curia but never in the sense that the French crown sacrificed its power to the church. Brinton says:

When Boniface VIII came out second best in his encounter with Philip the Fair, the drive toward a Gallican church was greatly strengthened. Gallicanism did not aim to separate the church in France from the Catholic communion, but it did aim to make it a national church that would be more under royal than papal control (p. 311).

- e. The Universities:
 - 1/ Several universities were organized in France in the 12th century — most notable were those at Paris, Chartres, Orleans, and Montpellier.
 - 2/ These universities were sponsored by the church and were an outgrowth of the cathedral school. They were under the direct control of the Pope.
 - 3/ In the 12th and 13th centuries, the pagan Latin writers and the works of Aristotle, the Greek, were introduced into the universities. The problem of correlating the writings of the pagans with the Christian tradition occupied the schoolmen at the University of Paris. Foremost of those that attempted this impossibility were Peter Abelard, Peter Lombard, and Thomas Aquinas — medieval scholars known as the scholastic philosophers and theologians.
 - a/ The emphasis of these men on human reason in distinction from faith contributed to the Renaissance and so-called Age of Reason.
 - b/ Generally the Scholastics were conservative because they accepted the Bible as the authoritative source of revealed truth as these truths are expressed in the ecumenical creeds.
 - c/ Scholastics said that truth revealed and truth derived or discovered by reason could not be antithetical since God is the author of both.

2. The Government

- a. The story of the Capetian kings is the story of the rise of France as a national state and the gradual strengthening of the power of the monarchy. Brinton says,

...the Capetians enjoyed the sanctity of kingship that came with coronation and unction with the holy oil, which tradition said a dove had brought down from heaven for Clovis at his baptism. In the eyes of his people this ecclesiastical ceremony brought the king very close to God (p. 261).

- b. The major forces that promoted the growth of the monarchy were these:
- 1/ The growth of commerce after the year 1000 which resulted from a stability that grew after the Northmen, the Saracens, and the Magyars settled down. This growth of commerce made a stronger central government desirable for the standardization of weights, measures, coinage, and the protection of merchant travel.
 - 2/ The growth of commerce resulted in the growth of the towns and the rise of the middle class, the bourgeoisie. The middle class supported the strong central government in order to protect their commerce.
 - 3/ The transition to a money economy made payment in land unnecessary and made it possible for the king to hire his own national army independent of feudal obligations. Although the King of France could not levy regular direct taxes on his subjects, Philip II (Augustus) did employ *scutage* (a tax levied upon a tenant of a knight's fee in commutation for military service).
 - 4/ The promotion of the king's justice (courts) over that of the feudal courts greatly strengthened the power of the king.
 - 5/ The use by the French kings of personal agents (lawyers) and assistants from the middle class and the clergy who were free from feudal obligations. This began with Philip II (1180-1223). This was the beginning of the French bureaucracy in which the French nobility found their feudal jurisdiction evaporating and they themselves circumscribed at every turn by the relentless royal administration.
- c. The idea of the "divine right of kings" began in France during this period.
- 1/ In the earlier medieval world most of the complex work of governing was carried on by men who thought of themselves not as employees of the government or as bureaucrats but as *links in a chain of authority ultimately set up by God* (cf. Brinton, p. 304).
 - 2/ During the days of the Capetian kings of France, the kings believed that because they were appointed by God, they were not responsible to any man and were entitled to do as they pleased. This would not have been so bad, but they ignored the fact that they still had obligations before God.
 - 3/ The "divine right of kings" although in a sense scriptural (cf. Romans 13), was used by the kings to establish and achieve their own selfish purposes.

3. Culture

- a. Chivalry: At the end of this period (late 13th and early 14th centuries) feudalism had begun to assume some of the characteristics that led it to total decadence in the late 14th and 15th centuries.
 - 1/ There was show without real meaning.
 - 2/ There was form without substance, often going through the motions of war without real purpose. The long peace during the 13th century had contributed to this. Cantor says,

...rituals, which in the popular mind have been so often associated with feudalism, were actually the products of its declining stage. They are the means by which an old ruling class, whose importance in society is atrophying, attempts to preserve its former status, substituting class exclusiveness for social utility.
- b. There were two new movements in architecture during this period.
 - 1/ The first, Romanesque architecture, was characterized by massive walls, small windows, and rounded arches. This type was common in the eleventh century.
 - 2/ The second, Gothic architecture, began in France in the 12th century. Its major characteristics were thinner walls, pointed arches, flying buttresses, and soaring spires. The cathedrals of Notre Dame, St. Chapelle, Rheims, and St. Denis, exemplify this Gothic influence.
 - 3/ It is sometimes said that the upward sweep of these buildings represented the heavenward aspirations of the medieval people. Some truth can be found in this statement but this oversimplifies the interpretation and understanding one ought to adopt of medieval times.
- c. Literature: In the 12th century, the writing of epic poetry began with the *chanson de geste*, followed by the troubadour lyrics, reaching its height in the romantic epic — the final form being a result of the confluence of the first two forms. The *Song of Roland (Raoul de Cambrai)* belonging to the earliest form of epic literature is the French work through which many students have toiled and recounts for the nobility of 12th century France the deeds of Roland, Charlemagne's knight. Although the effeminate sentimentality of the *chansons de geste* conflicts strongly with the rough masculinity of the landed classes of northern France at the time they were written, they indicate that within the narrow confines of some feudal courts a new sensibility had made its appearance by the early 12th century.
- d. The building of stone castles developed in this period. By the end of this period the castle was an almost impregnable fortress and remained so until the invention of gunpowder.

V. The Valois Government and Observations on the Period (A.D. 1328-1515)

A. Philip VI (1328-1350) "of Valois"

1. Philip VI, nephew of Philip IV, son of Charles of Valois, became king because there was no male descendent from the Capetian line.

2. Lawyers were forced to appeal to Salic law to eliminate Isabella and King Edward III's (of England) claim to the throne of France.
 3. During the reign of Philip VI, the Hundred Years' War (1337-1453) began. Edward III (1327-1377) of England and Philip VI were foolish chivalric knights who blundered into war indicating that they both enjoyed war.
 4. France and England were led into a war that dragged on, with intermissions, for 116 years. (See Unit V, England in the Middle Ages, for a detailed discussion of the Hundred Years' War.)
 5. During the years 1347-1350, France was plunged, with the rest of western Europe, into the Black Death, a form of bubonic plague.
- B. John II (1350-1364) "The Good Fellow"
1. John II was a good knight but a mediocre king.
 2. After a truce of eight years (1347-1355), the English captured King John at Poitiers in 1356 and carried him off to England as a prisoner.
 3. Charles the Wise, son of King John, became regent while John settled down to enjoy a carefree life in luxurious captivity.
 4. During the days of the regency of Charles the Wise, the Estates General under the leadership of Etienne Marcel made excessive demands for complete administrative housecleaning.
 5. The same Etienne Marcel allied himself with a rival claimant to the throne and assisted in a violent peasant revolt, the Jacquerie, which broke out early in 1358. The royal forces although in disarray put down the revolt and in the flare-up, Marcel was killed and Charles won his struggle.
 6. For an exchange of lands in southern France, King John returned to France in 1360 but John broke his agreement and war broke out again.
- C. Charles V (1364-1380) "The Wise"
1. Charles had considerable experience in leadership when he officially became king.
 2. He was a pious and refined statesman.
 3. The French made impressive gains against the English under the leadership of Charles V, who chose capable advisers from the middle class. By his death the French had ejected the English from all but a string of seaports. For the first time since the beginning of the war, the French fleet could freely sail the English Channel.
 4. His leadership made it plain that national well-being depended on the monarchy rather than on the Estates General.
 5. Charles V managed to dominate the new financial machinery set up by the Estates General and continued war levies (e.g., hearth tax or property tax; gabelle — a tax on salt; sales tax).

D. Charles VI (1380-1422) “The Mad”

1. Military victories against the English and the royal consolidation of financial power under Charles the Wise were only the prelude to a period of still worse suffering.
2. Charles VI had shown good intentions but his reign of 42 years was a disastrous one for France.
3. Fortunately for France, England was also on the verge of anarchy.
4. Charles VI suffered from periods of insanity. He would tear his clothes, smash furniture and plates, fail to recognize the queen, and imagine himself made of glass, so that he dared not move for fear of breaking.
5. His followers bickered furiously among themselves.
6. *Encyclopedia Britannica* says, “The reign was important precisely because of the king’s impotence, which was fully exploited by those whose interest it was to weaken the royal power.”
7. In 1420, Charles VI recognized Henry V, king of England, as ruler of French lands that the English had conquered. Charles gave his daughter to Henry as wife and made Henry heir to the French throne.
8. Fortunately, 1422 saw the death of both Charles VI and Henry V.

E. Charles VII (1422-1462) “The Well Served”

1. The throne of France had been given away to a nine-month old baby, Henry VI of England.
2. Both England and France were in confusion.
3. The Dauphin Charles, although he claimed to be king, did not fight vigorously for his throne and failed to rally the French to his cause.

Many Frenchmen were waiting impatiently for Charles VII to claim his inheritance. But the shambling, knock-kneed “King of Bourges,” as he was called — a man ashamed of his physical deficiencies, doubtful that he was a true son of the King, and too fearful to ride a horse across a bridge — made no move to oppose the English (p. 91 of *Notre-Dame De Paris* by Richard and Clara Winston).
4. Total victory appeared likely for the English during this time but the English could not take advantage of their opportunities.
5. Although only the southern part of France acknowledged Charles VII as king, total victory escaped the English because Joan of Arc directed an army of four to five thousand soldiers which drove the English from north-central France.
 - a. The French regained fabled Rheims, the coronation place of French monarchs.
 - b. Joan of Arc returned to get slow-moving Charles VII, convinced him that he was not a bastard son, and stood beside him in Rheims cathedral in 1429 when he was crowned King Charles VII of France.
 - c. In 1430, Joan fell into the hands of the English.

- d. The ungrateful Charles made no attempt to rescue her and in 1431, the English burned her as a witch.
6. Charles VII, “the Well-Served,” was also served by Agnes Sorel.
- a. Charles found Agnes more to his liking than Joan dubbing the former “Madame de Beaute.”
 - b. She became the first officially acknowledged royal mistress at a French court.
 - c. She persuaded Charles to advance the career of Jacques Coeur, one of the greatest of early medieval capitalists.
 - d. Agnes died young, probably of poison.
7. Jacques Coeur rose to become an advisor to King Charles VII.
- a. Jacques Coeur used profits made by trading with infidels in the East to set up a shop where he sold every class of merchandise, especially that required by the king, the dauphin, and the nobles.
 - b. By 1450, he was lending money lavishly to the king, to half the dignitaries of France, and obtained noble husbands and high church offices for his own middle-class relatives.
 - c. He reformed the debased French currency as master of the mint.
 - d. At Bourges he met the cost of embellishing the cathedral and built himself a private palace, one of the showplaces of France.
 - e. It could not last. Jacques Coeur was accused of poisoning Agnes Sorel. Coeur’s debtors were appointed his judges, he was found guilty, all his wealth was confiscated, and he was fined an enormous sum.
 - f. After several years of imprisonment, he escaped to Rome. Here he was warmly-received at the papal court and appointed captain of an expedition against the Turks. He died leading this expedition.
 - g. He did demonstrate that wealth and power could be attained by a mere bourgeois.
8. Although the conduct of Charles VII toward Agnes Sorel and Jacques Coeur was ignoble, Charles revealed a better side of his character when he initiated the rehabilitation trial of Joan of Arc.
- a. Guillaume Chantier, Bishop of Paris, presided over this trial in the episcopal palace.
 - b. Joan’s mother was the official plaintiff.
 - c. Many witnesses who had known Joan and fought beside here gave vivid testimony.
 - d. In 1456, the condemnation of 1431 was lifted and declared null and void. (She was declared a saint in 1909 in Notre Dame where the original condemnation was lifted. It is ironic that she was declared a saint of the

French when the enemy was no longer the English but now the German nation.)

9. By the time of Charles VII's death in 1462, nothing remained of English holdings in France but the port of Calais. In this case it is also ironic that a king who seemed to have so little chance to succeed was king when the Hundred Years' War came to its conclusion with the failure of the English to reconquer Gascony.
 10. Notre Dame was draped in hangings stamped with fleur-de-lis as with his father's funeral.
- F. Louis XI (1461-1483) "The Spider King" or "The Universal Spider"
1. Louis XI spent much of his time organizing and weaving a series of plots and rebellions against his father, Charles VII.
 2. After his father's death, he returned from exile to ascend the throne.
 3. He lacked the charm and appearance to be a king. He was short, weak, ugly, and dressed in the shabbiest of clothes. But he was one of the most effective monarchs in French history.
 4. He emphasized the national feeling and the sovereignty of the state.
 5. One of his aides, the statesman and historian Philippe de Comines (1455-1509), drew a notable portrait of the wily Louis:

...He was the wisest Prince in winding himself out of trouble and adversity, the humblest in words, the plainest in apparel, and greatest traveller to win a man that might do him service or harm that ever I knew... Never Prince gave audience to so many men, never Prince was inquisitive of so many matters, nor desirous to be acquainted with so many strangers as he... And by these virtues preserved he his estate, which stood in great danger at his first coming to the crown because of the enemies himself had procured to himself.

...And I think verily he should never have wound himself out of these troubles had not his education been better than noblemen's commonly is in this realm, who are brought altogether in wantonness and dissoluteness, as well in their apparel as in their talk, they are utterly unlearned, there is not one wise man about them... (from the *History of Comines*, Bk. I, Ch. X; cf. Brinton, p. 401).
 6. Louis returned to the strong monarchical tradition of Philip Augustus (1180-1223), and Philip the Fair (1285-1314).
 7. Louis XI sought the support of churchmen and merchants in his struggle with the nobles.
 - a. He pleased churchmen by revoking the document (i.e., Pragmatic Sanction, 1438) that had established a national "Gallican" church.
 - b. He taxed merchants but sweetened the dose by appointing many of them to high office.
 8. The priests in the church and the burghers helped Louis subdue all but one of the French semi-independent duchies, even though a "League of Public Weal" was organized against him.

9. Louis XI destroyed forever the threat of Burgundy to the French monarchy.
 10. Louis left his country with an increased sense of national unity and with a strong and well-organized central government believing in the sovereignty of the state.
 11. Remaining noble houses were allied by marriage to the royal family.
- G. Charles VIII (1483-1498) and Louis XII (1498-1515)
1. Louis XI was succeeded by two weak kings and from whom the dukes attempted to regain their independence.
 2. The central government through manipulation and political marriage was able to maintain control.
 3. At the death of Charles VIII, it can be said France was passing from Medieval to Modern times. France and the rest of western Europe would begin to feel the effects of the Protestant Reformation.
- H. Observations on the Valois Period (1328-1515)
1. The church in France
 - a. The Babylonian Captivity, begun in 1309, continued until 1376.
 - 1/ The papal seat was moved from Rome to Avignon, France.
 - 2/ All the popes were French and were controlled by French kings.
 - 3/ The Babylonian Captivity undermined the prestige of the papacy.
 - 4/ The papacy resembled the condition of the papacy in the tenth century when it was dominated by Italian nobles.
 - 5/ Many popes of the Babylonian Captivity led wicked lives, maintained luxurious courts, and resorted to scandalous sales of office and indulgences.
 - b. The Babylonian Captivity led to the Great Schism of 1378-1417.
 - 1/ Two popes — an Italian and a French pope — reigned simultaneously, one in Rome and one in Avignon, France.
 - 2/ Three “reformatory councils” were called during this period to attempt a solution to the problem.
 - 3/ In 1427, during the days of Charles VII and Joan of Arc, Martin V became pope and this healed the schism in the papacy.
 - c. The French prelates cooperated with the monarchy in France which insisted upon the independence and autonomy of the Gallican church. The cavalier attitude of the French prelates and monarchs resulted in the insistence that the new pope reside on the borders of France.
 - d. Although the *Pragmatic Sanction* of 1438 established a Gallican Church, this *Pragmatic Sanction* was revoked by Louis XI (1461-1483). (The

English in 1366 under Edward III had ended vassalage to Rome and therefore to the papacy wherever it was.)

- e. France continued an allegiance to the Roman Catholic pope and seemed to experience little effect from the forerunners of the Reformation in the 14th and 15th centuries. Men such as Wycliffe and Huss had little effect upon the life of the church in France.
- f. Only Peter Waldo, the father of the Waldensians, can be classified as such a forerunner of the Reformation (c. 1170ff).

(It was not until the publication in 1512 of Commentary on the Epistle to the Romans by Jacques Lefevre of the Sorbonne — University of Paris — did the doctrinal emphasis of the Reformation reach France.)

2. The Government

- a. History of France in the 14th and 15th centuries was marked not by continued expansion of royal power but rather by the resurgence of aristocratic privilege and the revival of the leadership of the greater nobility in society.
- b. The monarchy in France literally had its back to the wall during much of the Valois Period because of defeats by the English in the Hundred Years' War. The Valois king with a few notable exceptions, were weak and inept.
- c. A low point for the French was the time when the throne of France was promised to King Henry V of England during the days of French King Charles VI (1380-1422).
- d. France was almost conquered by foreigners and almost divided again into little feudal estates. Ambitious feudal lords would almost overthrow the monarchy but they always began to fight among themselves and so failed to complete the destruction of the monarchy.
- e. War had a way of making the great lords important and they became the indispensable leaders of society. They possessed private armies. This was called "bastard feudalism."
- f. The monarchy was often pulled through its troubles because of the strength and ability of financier Jacques Coeur.
- g. The Hundred Years' War gave the nation of France a sense of national pride.
 - 1/ The activities of the mysterious Joan of Arc were particularly important in this development. She provided the emotional leadership.
 - 2/ English squabbles provided the opportunity for the inept Valois to make important recoveries beginning in the 1430s.
 - 3/ Slaughter of petty nobility in the Hundred Years' War helped in development of the absolutism of the French king.

- h. Late in the 15th century monarchs with small courts and bureaucracy pacified the aristocracy or fought the great lords in the interest of the national community.
- i. The Bourgeoisie had little to say in politics in these times. Their money was useful to the kings in building up mercenary armies but the struggle was *royal court, council, and Bureaucracy against aristocracy*.
- j. Although the royal government by 1500 might be authoritarian in ideology, the government could do little to affect the daily lives of the vast majority of the population.

3. Culture

- a. Gothic architecture originates in France. The highest fulfillment can be observed in some of the great cathedrals and abbeys of France — i.e., Notre Dame, Rheims, Chartres, Amiens, and Mon-Saint Michel.
 During the lifetime of Charles VII (1422-1461) the word Gothic first appears in the sense of something contemptible — not, however, in France, but in Italy. The universal genius Leon Battista Alberti, poet, painter, musician, architect, and writer on architecture, used the term, in the sense of “rustic” or “boorish.” (Cf. Notre-Dame De Paris, p. 93).
- b. In the latter half of the 14th century, the Prisian Occamist school, following Occam’s rejection of metaphysics and advocacy of the observations and analysis of individual things, advanced to the threshold of modern mechanics, physics, and analytic geometry.
- c. Nicholas or Oresme, the most outstanding member of the Occamist school suggested the principle of the daily rotation of the earth, before Copernicus. He also discovered the law of falling bodies before Galileo.

VI. Final Conclusions on Medieval France

- A. France could claim a central importance in Medieval European history and was therefore one of the most influential countries in the development of Modern History.
- B. The French kings were always more concerned with the manipulation and control of the papacy rather than seeking the separation of the Roman church and the French state. This control of the papacy and collaboration with the papacy began early in the history of the French kings as the monarchy sought to gain control of the country. Collaboration also occurred when the papacy sought support against other adversaries.
- C. France was the land where the monarch most successfully asserted his superiority over his vassals. Several factors contributed to the development of a powerful monarchy by A.D. 1453. (Philip II “Augustus,” 1180-1223; Louis IX “St. Louis,” 1226-1270; and Philip IV “the Fair,” 1285-1314, were able to bring a measure of peace and prosperity to their country making it the most highly centralized monarchy of the Middle Ages.)
 - 1. The middle class had a vested interest in a strong king in France — a king who could give stability. This saved the French monarchy during the

desperate days of the Hundred Years' War with England (1337-1453). The middle class was instrumental in the establishment of a strong monarchy because they had a taxable income.

2. The independent knight on horseback was no longer invincible because archery and artillery began to make the knight obsolete.
 3. The control of the church by the monarchy also contributed to the strength of the monarchy in France.
 - a. Philip II "Augustus" opposed the claims of Pope Innocent III (1180-1223) but allied himself with papal aims when it was convenient.
 - b. Philip IV "the Fair," his three sons, and the early Valois kings were able to control the papacy during the days of the Babylonian Captivity when the papacy was located in Avignon, France and not Rome.
 - c. The establishment of the independence of the Gallican Church by means of the Pragmatic Sanction of 1438 contributed enormously to the legalizing of the independence of the French Church and the power of the monarchy. This was true in spite of the fact that the Pragmatic Sanction was revoked by Louis XI (1461-1483).
 4. Special government institutions and officials contributed to the power of the monarchy. Brinton says,

...it is doubtful if Philip Augustus and his successors could have added to the royal domain if they had not overcome many of the disruptive elements of feudalism and if they had not asserted their authority effectively in financial, military, and judicial matters. Philip Augustus systematically collected detailed information on precisely what was owing to him from the different royal fiefs. He increased the number of his own vassals, and he reached over the heads of his vassals to their vassals, in an attempt to make the latter directly dependent on him.

 - a. Seneschal or Bailli: A special official to enforce the king's rights, rendering royal justice on the king's behalf; collecting monies due to the king.
 - b. Enqueteurs: or investigators of royal officials not unlike the *missi dominici* of Charlemagne's day.
 - c. *Parliament*: an expanded *curia regis* under the control of the king to decide matters of royal concern.
 - d. Various other justices and bureaucrats (clerks, auditors, and the like) were also part of the king's special government institutions.
 5. The decimation of the nobility by the Crusades, by Black Death, and by the Hundred Years' War was another cause for the development of a powerful monarchy.
- D. Although the nation of France (ruled by the Capetians in a direct line of succession until 1328 and then by the cadet branches of the family, the Valois, and the Bourbons until the nineteenth century) was to be the most important European state until approximately 1700, during the 12th and 13th centuries, it was

not naturally or even potentially one country. It was the Capetian monarchy of the 13th and 14th centuries which created France. There was no national destiny of France before the rise of the French monarchy but the subjection of the country to royal power would give the kings wealthy cities, a large feudal warrior class, and universities with their graduates. Humanly speaking this was a formidable combination. (Cf. Cantor, p. 436.)

- E. France is an example of the nations of the world since the fall of the Roman Empire, A.D. 476, that have struggled for supremacy. Never could any one nation successfully become the controlling nation of the medieval or modern world. France is one of the important nations in the Middle Ages that belong to the category of those nations that must be considered predecessors to the creation of the seventh great power (cf. Rev. 17:11), which will culminate in a modernized version of the old anti-Christian kingdom of Nimrod (cf. Gen. 10:8-11; 11:1-9).
- F. One of the most ironic events coinciding with the Hundred Years' War was the closing of the East to the West by the Turks so that the course of history must move West. The sovereign cause and course of the Gospel, as the horses and their riders of Revelation 6 are controlled by Christ, must be understood as the ultimate cause for this movement in history.
- G. Conflicts kept Satan and the anti-Christian powers from accomplishing the unity that they desired and the Roman Catholic Church of the Middle Ages was the loser. This can be understood when we notice that during the half century 1270-1325, the French monarchy turned on its ally the medieval papacy and simply destroyed within a few years its power and prestige — prestige and power it never regained until the late 19th century and perhaps in the last three decades of the 20th century.
- H. The similarity between the medieval kings of France and the king God would give Israel as described by Samuel and Solomon cannot escape our attention. (Cf. Ecclesiastes 8:2-4; I Samuel 8:11-17; I Samuel 10:16-17.)

The marriage of the church and state in France during the Middle Ages was never complete. The time was one of agony when the Devil and wicked men forced upon the Bride of Christ, as she is revealed in the visible church, the appearance of a whorish woman (cf. Rev. 17:4ff). If the marriage of the church and the state had been perfected, and if as an institute the church were not rent by strife and schism, the church and the kingdom of the anti-Christ could have been prematurely realized and the cause of the gospel would have been greatly hindered. Only when the “fulness of time” is come can the marriage of the church and the state be completed.

KINGS OF FRANCE (A.D. 431 – 1515)

Merovingian Kings (450 – 751)

- c. 431 Chlodio Legendary ancestor
- c. 450 Merowech (Merewig)Gave name to Merovingian dynasty
- c. 465 Childeric.....Son of Merowech
- 481 – 511 Clovis I.....Had rivals murdered
- 511 – 558 Theodoric I,
Chlodomer,
Childebert,
Lothair or ChlotarSons of Clovis given kingdom
- 558 – 561 Lothair I or Chlotar I.....Outlives brothers and reunites the kingdom
- 561 – 584 Sigibert I,
Charibert I,
Guntram,
Chilperic ISons of Lothair and Kings of Austrasia,
and Soissons
- 584 – 629 Lothair II or Chlotar IIKing of Neustria and Franks
- 629 – 639 Dagobert ILast of Merovingian Kings to exercise real
authority.

<u>Merovingian Do-Nothing-Kings</u> (Rois Faineants)	<u>House of Pepin – Mayor of Palace</u> (source of Carolingian Dynasty)
639 – 656 Clovis II and Sigibert II	Pepin I (Mayor of Austrasia), d. 640
656 – 691 Lothair III, Childeric Dagobert II, Theodoric III	Pepin II of Heristal (687-714) (continuation of Pepin II) (continuation of Pepin II)
691 – 695 Clovis III 695 – 711 Childebert III	Charles Martel (Mayor of Austrasia and Neustria), (714 – 741)
716 – 721 Chilperic II, Lothair IV	(continuation of Charles Martel) (continuation of Charles Martel)
721 – 737 Theoderic IV	

743 – 751	Childeric III	Pepin III, the Short (Mayor of Neustria, 741 – 751) (King of Franks, 751 – 768)
<u>Carolingian Dynasty (751 – 987)</u>		
751 – 768	Pepin III, the Short.....	became King of Franks to replace Childeric, last of the Merovingian Do-Nothing Kings
768 – 771	Carloman and Charlemagne	sons of Pepin III, co-regency
771 – 814	Charlemagne	King of Franks and Emperor of Romans beginning 800
814 – 840	Louis the Pious.....	son of Charlemagne (Emperor, 814 - 840)
840 – 877	Lothair I, (840-855) emperor Louis II, the German (855-875) emperor Charles II, the Bald (875-877) emperor	grandsons of Charlemagne and Sons of Louis the Pious. (Treaty of Verdun, 843, gave Charles the land that roughly coincides with modern France.)
877 – 879	Louis II, the Stammerer	King of W. Franks
879 – 882	Louis III	King of W. Franks
879 – 884	Carloman.....	King of W. Franks
884 – 887	Charles III, the Fat	Emperor, 881-887 dep.
887 – 899	Arnulf of Germany.....	King of E. Franks, Emperor, 896-899
898 – 922	Charles IV, the Simple.....	King of W. Franks
922 – 936	Interregnum.....	Days of Confusion
936 – 954	Louis IV	King of W. Franks
954 – 986	Lothair II.....	King of W. Franks
986 – 987	Louis V.....	King of W. Franks (death brings line to an end)

Capetian Dynasty (987 – 1328)

987 – 996	Hugh Capet	Abbot of St. Denis elected by nobles to begin a new line of kings
996 – 1031	Robert II, “the Pious”	
1031 – 1060	Henry I	
1060 – 1108	Philip I	
1108 – 1137	Louis VI, “the Fat”	
1137 – 1180	Louis VII	
1180 – 1223	Philip II, “Augustus”	
1223 – 1226	Louis VIII	
1226 – 1270	Louis IX, “St. Louis”	
1270 – 1285	Philip III	
1285 – 1314	Philip IV, “the Fair”	
1314 – 1316	Louis X.....	son of Philip IV

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UNIT V: GREAT BRITAIN IN THE MIDDLE AGES

Introductory Comments

The Celts were the first of five conquerors — Celt, Roman, Saxon, Dane, and Norman — about whom there is some written knowledge. No one is absolutely certain about the origin of the Celts. The Romans introduced us to the word “Celt.” Julius Caesar referred to part of the barbarians to the north and west of Italy as those “who in their own language are called Celts, and in our language Gauls.” The term “Celt,” so far as English history is concerned, is more a matter of language and civilization than of race; for we do not know the extent to which the Celtic invaders may simply have imposed their tongue and their customs upon the men whom they found there.

The inhabitants of the British Isles, who left no written history, were apparently a fusion of Mediterranean, Alpine, and Nordic strains which included a dark (Spanish) and a light-haired stock. Archeological evidence points to contacts with the Iberian Peninsula (Spain and Portugal), Egypt, and the Phoenicians.

The Celts emerged as a distinct people in the eighth century B.C. The Celts seem to have poured into the British Isles perhaps in several floods. The language of the so-called Goidelic or Gaelic Celts, noticeable chiefly in Ireland, differed somewhat from that of the Cymric, or Brythonic Celts. The latter possibly reached Britain about 500 B.C., near the time when the Greeks were repulsing the Persians at Marathon.

By the time of Caesar’s coming in 55 B.C. these Briton or Brythons (“painted people”), although less advanced culturally than their fellow Celts upon the Continent, had progressed a long way from the life of the yet more primitive peoples they had displaced. When fighting, these Britons wore metal helmets beautifully ornamented and inlaid, and those who lived in south Britain had a coinage modelled on that of Macedon in the fourth century before Christ. This should not be thought to be strange for the British Celts were probably the far-western wing of the Celtic family which stretched all the way back east to the Danube River.

I. Important Dates

- c. 1200-500 B.C. — The Cymric or Brythonic Celts occupy what is now called the British Isles. Perhaps they took over the land from early descendants of Japheth.
- 55 & 54 B.C. — Julius Caesar made two visits to the British Isles perhaps for slaves but soon withdrew to continental Gaul when revolts in Gaul demanded his presence.
- c. 54 B.C.-c. A.D. 40 — Tribes in Briton combined into two or three “kingdoms.”
- A.D. 43 — Restored occupation of Briton by the Romans.
- A.D. 43-70 — Years of struggle by Romans to control the rebelling Britons.
- A.D. 78 — Agricola sent by Rome led his army in seven campaigns far beyond Edinburgh and under his influence Britons in the south began to give up their own way of life for that of the Romans.

- A.D. 78-300 — Establishment of Roman civilization, which included cities, roads, extensive villas with plumbing better than some present-day English villages.
- A.D. 120 — Hadrian's wall constructed for 72 miles from Solway on the West to the Tyne on the East.
- c. A.D. 200 — Hadrian's wall rebuilt in stone. (Thirty feet high and wide enough so that three men could walk abreast.)
- A.D. 305 — Constantine proclaimed one of the emperors of the Roman Empire at York. This resulted in renewed prosperity for Britain.
- c. A.D. 400-410 — Withdrawal of Roman garrisons to protect Rome.
- c. A.D. 400-600 — These are the two "lost centuries" when Saxon invaders had a fairly easy time occupying the civilized southeast but encountered sturdy opposition as they pushed farther inland.
- c. A.D. 400-550 — Possible existence of a King Arthur who according to legend most successfully opposed the Saxon invasion.
- c. A.D. 550-c. A.D. 700 — The Heptarchy of England. This included Northumbria, Mercia, East Anglia, Wessex, Essex, Sussex, and Kent. (Cf. map of Anglo-Saxon England.)
- A.D. 550-700 — Establishment of the Roman Catholic Christian religion in the British Isles.
- A.D. 563 ff. — Columba of Iona.
- A.D. 597 — Augustine sent by Pope Gregory I with 40 other monks to the British Isles.
- A.D. 560-616 — King Ethelbert.
- A.D. 664 — Synod of Whitby called by Oswy, King of Northumbria, decided to establish the Christian religion in England as practiced in Rome and not as practiced originally in England and continued in Ireland.
- A.D. 669-690 — Archbishop Theodore of Tarsus.
- A.D. 787-871 — Danish conquest and control of England.
- c. A.D. 800-900 — Gradual rise of Kings of Wessex to unite England against the Danes.
- A.D. 829 — Egbert of Wessex unites England.
- A.D. 871-901 — Reign of the famous Alfred the Great.
- A.D. 878 — *Peace of Wedmore* and establishment of Dane law.
- A.D. 900-1066 — Period of Saxon and Danish kings.
- A.D. 900-975 — Sons, grandsons, and great grandsons of Alfred.
- A.D. 959-975 — Edgar, Alfred's great grandson recognized as first true king of England.
- A.D. 1042-1066 — Edward the Confessor.
- A.D. 1066 — *Battle of Hastings* and conquests by the French Normans under William the Conqueror.
- A.D. 1066-1154 — Norman Kings.
- A.D. 1066-1087 — William I "the Conqueror."
- A.D. 1087-1100 — William II "Rufus," second son of Conqueror.
- A.D. 1100-1135 — Henry I "Beauclerc," third son of Conqueror.

- A.D. 1106 — Norman army of Robert crushed at Tinchebray.
- A.D. 1135-1154 — Stephen of Blois, grandson of Conqueror, son of a daughter.
Last of the Norman kings.
- A.D. 1154-1399 — Period of the Plantagenets or Angevin Kings.
- A.D. 1154-1189 — Henry II and Constitutions of Clarendon.
- A.D. 1170 — Murder of Thomas a Becket.
- A.D. 1189-1199 — Richard I (Lion-hearted).
- A.D. 1199-1216 — King John “Lackland.”
- A.D. 1215 — Magna Carta.
- A.D. 1216-1272 — Henry III.
- A.D. 1265 — Simon de Montfort called together representatives of townships and shires for England’s first parliament.
- A.D. 1271-1307 — Edward I “Longshanks.”
- A.D. 1307-1327 — Edward II.
- A.D. 1314 — Robert Bruce led Scots to victory over England in Battle of Bannockburn. Scotland became independent until the 17th century.
- A.D. 1327-1377 — Edward III. Parliament divided into two houses during this period.
- A.D. 1377-1399 — Richard II.
- A.D. 1381 — Peasants’ Revolt (Wat Tyler’s Rebellion).
- A.D. 1320-1384 — John Wycliffe and Lollards.
- A.D. 1388-1453 — Hundred Years War.
- A.D. 1346 — English victory by longbowmen at Crecy.
- A.D. 1347 — English capture and settle Calais.
- c. A.D. 1346-1350’s — Black Death.
- A.D. 1356 — English victory by Edward III’s son, Black Prince at Poitiers.
- A.D. 1360 — Treaty of Bretigny in which Edward III receives large sections of France in exchange for freedom of the French king.
- A.D. 1415 — Battle of Agincourt and victory for English under Henry V.
- A.D. 1420 — Treaty of Troyes naming Henry V as heir to French throne but ineffectual because Henry V’s death in 1422 resulted in the throne being left to Henry VI who was an infant son.
- A.D. 1429 — Defeat of British by French under Joan of Arc.
- A.D. 1430 — Joan of Arc burned by English as a witch. (In 1456 the church re-examined her trial, condemned the court and found her not guilty. In 1920 she was declared a saint.)
- A.D. 1453 — End of Hundred Years War.
- A.D. 1399-1461 — Lancastrians
- A.D. 1399-1413 — Henry IV.
- A.D. 1413-1422 — Henry V.
- A.D. 1422-1461 — Henry VI.
- A.D. 1455-1485 — Wars of the Roses.
- A.D. 1455 — St. Albans won by Yorkists but could not dethrone Henry VI.
- A.D. 1460 — Wakefield — won by Lancastrians — Duke of York killed.
- A.D. 1461 — Yorkists win, led by Earl of March, Henry VI into exile.
- A.D. 1461-1485 — Yorkists.

- A.D. 1461-1483 — Edward IV.
 A.D. 1483 — Edward V (12 years old). Richard of Cloucester regent and became Richard III.
 A.D. 1483-1485 — Richard III, Edward and brother held prisoners in Tower of London and then were smothered to death and buried secretly.
 A.D. 1485 — Bosworth Field. Death of Richard III. Beginning of Tudors. End of Feudalism and the Middle Ages.

KINGS OF ENGLAND		
	<i>Kings</i>	<i>Basis of Title</i>
IMPORTANT BEFORE CONQUEST		
871-899	Alfred	Wessex line
1017-1035	Canute	Conquest
1042-1066	Edward (Confessor)	Return to Wessex line
1066	Harold	Son of Earl Godwin
NORMANS		
1066-1087	William I	Conquest
1087-1100	William II (Rufus)	2 nd Son of William I
1100-1135	Henry I	3 rd Son of William I
1135-1154	Stephen	Son of daughter of William I
ANGEVINS – PLANTAGENETS		
1154-1198	Henry II	Son of daughter of Henry I
1189-1199	Richard I	Eldest surviving son of Henry II
1199-1216	John	Next surviving son of Henry II
1216-1272	Henry III	Son of John
1272-1307	Edward I	Son of Henry III
1307-1327	Edward II	Son of Edward I
1327-1377	Edward III	Son of Edward II
1377-1399	Richard II	Son of eldest son of Edward III
LANCASTRIANS		
1399-1413	Henry IV	Son of 4 th (3 rd surviving) son of Edward III
1413-1422	Henry V	Son of Henry IV
1422-1461	Henry VI	Son of Henry V
YORKISTS		
1461-1483	Edward IV	From Edward III through his 3 rd and 5 th sons
1483	Edward V	Son of Edward IV
1483-1485	Richard III	Younger brother of Edward IV

II. Important Events and Observations (A.D. 43-1066)

A. Early History of England (A.D. 43-c. 500)

1. England under the Romans

- a. Although Julius Caesar had visited England earlier, England did not become a Roman province until A.D. 43 when the armies of the Emperor Claudius defeated the Celts.
- b. Under the Romans the large estates grew at the expense of the barbarian peasants, luxurious homes were built, and trade in woolens was begun.
- c. After the Edict of Milan in 313 some Christian churches were established, but these disappeared when the Romans left.

- d. The Romans defended themselves against barbarian attacks in Britain until their armies were removed to defend the Empire. In 409 the last of the Romans left, and the Roman influence soon vanished.
- 2. The German barbarians come to England.
 - a. After the departure of the Romans, the Picts began to attack the Britons in the south. The Britons asked the Germanic barbarians to come over to help them.
 - b. Angles, Saxons, and Jutes came to help the Britons and liked Britain so well they sent for the rest of their tribes and conquered the country.
- B. The Era of Saxon and Danish Kings (A.D. 500.1066)
 - 1. The barbarian kingdoms
 - a. The Anglo-Saxon barbarians divided England into seven kingdoms. Constant warfare ensued between these pagan kings.
 - b. One of these kings, Ethelbert of Kent, married Bertha, a Frank who was a Christian. Through the influence of Bertha several Christian missionaries were allowed to enter England.
 - 1.) About 563 Columba set up monasteries in Iona and the Island of Skye and began work among the barbarians.
 - 2.) About 597 Augustine was sent by Pope Gregory I with about 40 monks to England. Following instructions from Pope Gregory I, he included some pagan ritual into his services.
 - c. The church established in England.
 - 1.) By the end of the seventh century most of the people of England were members of the church. The Synod of Whitby, 664, established the primacy of the Church of Rome in England.
 - 2.) In the following years through the work of Theodora of Tarsus and Wilfrid the basis of the parish system was established, the primacy of Canterbury over the other sees, especially that of York, was recognized, and the authority of the Pope in Rome was accepted.
 - 2. The Saxon and Danish kings
 - a. England was united in 829 by Egbert of Wessex, a contemporary and admirer of Charlemagne.
 - b. Egbert's son Athelstan and his grandson Ethelwulf continued the work of uniting England.
 - c. In 787 the Danes began to invade England. They first made raids on town and monasteries, then began to settle in northeast England. By 871 they controlled most of England north of the Thames.
 - d. Alfred the Great — only 21 years when he became king (871-901)

- 1.) He was the strongest and most effective of the Saxon kings. History records that, although epileptic, he was handsome, wise, and pious.
 - 2.) He fought with the Danes during most of his reign. He was defeated by them in 871 and paid them tribute. This tribute was raised by a special tax called the Danegeld.
 - 3.) In 878 Alfred defeated the Danes and by the Peace of Wedm ore had them confined to the Danelaw, an area on the east coast of England.
 - 4.) In 899 he defeated the Danish fleet.
 - 5.) Alfred's accomplishments were greatest in government and education. He reorganized the army, built a navy, codified the laws, gave money for education, gave legal protection to the poor, and had several towns and cities built.
- e. The Sons and grandsons of Alfred (901-975) devoted themselves to making England one united nation. Little by little they brought Danelaw under the rule of Anglo-Saxon laws. Gradually the Danes became absorbed by the Anglo-Saxons and the differences between the two peoples began to disappear.
- f. When Edgar, Alfred's great grandson, (959-975) became king, he was recognized as the first true king of England. A common language, common laws, and common customs were gradually uniting the inhabitants of England into one people.
- g. Ethelred "the unready" (978-1013) continued and eventually lost the struggle with the Danes.
- 1.) He was defeated by the Danes in 991 but bought them off with the Danegeld.
 - 2.) In 1002, claiming a plot to kill him, he massacred a number of Danes, including the sister of the Danish king Sweyn.
 - 3.) The Danes then invaded England and conquered it.
 - 4.) Sweyn (1013-1014) became king but died soon after and was succeeded by his son Cnut.
- h. Cnut or Canute (1014.1035) was king of Denmark, England, and Norway.
- 1.) He married Emma, the widow of Ethielred, and joined the Christian church.
 - 2.) Canute was a wise and far-sighted ruler who wanted to unite the English and the Danes.
 - 3.) He put down the English nobles and protected England from further invasions.
 - 4.) Danegeld became a regular tax for defense.

- 5.) He followed most of the existing laws and developed an administrative staff.
 - 6.) English trade and industry grew and towns such as London and Bristol grew.
 - 7.) He was followed by his two Sons Harold Harefoot and Harthecanute who were brutal and corrupt (1035-1042).
- i. Edward the Confessor (1042-1066) was the son of Etheled and Emma.
 - 1.) He was chosen king by the Witenagemot, a council of nobles who claimed upon doubtful precedent the right to choose the king.
 - 2.) Edward had been raised in Normandy and he brought many Normans into the English government. These Normans were opposed violently by the English nobility, especially by Godwin, Earl of Wessex.
 - 3.) Edward's legendary piety is still celebrated by the people of England.
 - 4.) Upon Edward's death Harold, son of Godwin, was chosen king.
 - j. Harold II (1066) ruled for less than one year.
 - 1.) He was threatened by his brother Tostig and the king of Norway — Hardrada, who invaded from the north.
 - 2.) Harold defeated them but found that William, Duke of Normandy, had seized the opportunity to invade from the south.
 - 3.) William claimed that he had been promised the throne by both Edward and Harold.
 - 4.) Harold was defeated and killed in the Battle of Hastings (Oct. 14, 1066), and William the Conqueror became king.

C. Observations on the period (A.D. 43-1066)

1. Religion

- a. By the end of this period virtually all the people of England were members of the Christian Church. However, from the time of the missionary Augustine pagan ideas and rituals had been accepted into the church and became part of the church worship. Some pagan festivals were remade into Christian festivals. Superstitions such as the worship of relics and the belief in signs and omens were common among the people and their rulers. To such practices can be traced the practices of studying the entrails of animals, paying homage to the mistletoe grown on the oak tree, faith in wishing wells, and faith in magic charms.
- b. Although we cannot, and should not judge the sincerity of such men as Alfred the Great and Edward the Confessor, the majority of the kings became members of the church for reasons other than belief in the Christian truths.

- c. The hierarchical system of the Roman Catholic Church was established in England during this time. During the seventh century the Archbishop of Canterbury became head of the English church. By the end of this period 14 bishoprics had been set up in England. The church officials were technically appointed by the Pope but were usually the choices of the English king.
- d. Celibacy was not enforced at this time among the English clergy and most members of the clergy were married. Education of the clergy went little beyond the ability to recite the liturgical forms.
- e. A number of monasteries were established on lands granted by the king often at the expense of the peasants. These monasteries were poorly organized and soon became centers of corruption.

2. Education

- a. Education was meager in these times even though it had been stimulated somewhat by the influence of Archbishop Theodore, the Venerable Bede, and the famous Alcuin of York.
- b. The clergy and some of the nobility were very slightly educated; the common people not at all.
- c. The subjects taught in the few schools were those needed for the career in the church — Latin, Scripture, and sacred music.

3. Law, government, and justice.

- a. The codification of law by Alfred the Great consisted mostly of a collection of accepted customs and precedents. These laws were reinterpreted or openly violated by succeeding kings.
- b. The king was presumed to be an absolute authority, but he was limited by his ability to impose his will upon his subjects. The Witenagemot served as advisors to the king and during this period claimed the right to settle questions of succession.
 - 1.) Some historians see in this group of advisors the beginning of limited monarchy. This is, to put it mildly, highly doubtful.
 - 2.) The Witenagemot had no legal standing and only the most shadowy precedent.
- c. The church began to contribute to political unity; the support of the church in matters of theory and practice contributed to the increased prestige of the king.
- d. In cases of civil and criminal law both parties were required to produce supporters who would swear to the truth of their statements. In case these oaths did not settle the issue, the suspect might have to submit to an “ordeal.” A person who was found guilty of a crime was required to pay a wergild, or fine, which varied with the social status of the accused and the victim.

- e. By Edgar's time in the 10th century the form of government had become rather definitely established.
 - 1.) The old tribal kingdoms had become administrative districts known as shires. Earls acted as governors of the shires.
 - 2.) Each shire was divided into smaller divisions called hundreds. The important men of the hundred held court and carried on the affairs of local government. (Here the feudal element encroached on royal authority.)
 - 3.) The old tribal and clan organization was superseded by a system of quasi-feudal form whereby each man had a lord who was responsible for him at law. Previously his kinsmen had had that responsibility but now it was outgrowing the family stage.

III. Important Events and Observations Concerning the Norman Kings (A.D. 1066-1154)

A. William I "the Conqueror" (A.D. 1066-1087)

- 1. William the Conqueror, a cousin of Edward the Confessor, brought tremendous changes to England by force, subtility, and fraud.
 - a. He smashed revolts by the English barons and confiscated their lands, distributing them among his Norman supporters.
 - b. He set aside much of the land for private hunting forests for the king.
 - c. He brought a highly developed form of feudalism into England but without some of the features that limited the power of the kings in other lands.
 - 1.) All land belonged to the king.
 - 2.) He distributed it to vassals who swore allegiance directly to him.
 - 3.) He placed limits on the amount of land a single person could own, and he scattered these estates so that they could not be consolidated against him.
- 2. William I "the Conqueror" set up a strong government.
 - a. William reorganized the government.
 - 1.) He turned the old Saxon witan into a "Great Council," which included the great lords of the realm and met regularly under William's direction.
 - 2.) His permanent council of royal advisors was the forerunner of the *Curia Regis* of Henry I. (Cf. III, C.)
 - b. He had a census taken of all people in the kingdom with a record of all their possessions. This record, called the Domesday Book, was used as a basis for taxation.

- c. He collected money from customs, tolls, bribes, and continued the ancient Danegeld.
- d. He deposed nobles and clergymen who opposed him.

3. William I and the clergy.

- a. Although William had obtained papal approval for his invasion of England, he refused to recognize the authority of the Pope over the king. When Pope Gregory VII (Hildebrand) called on William to do fealty for his kingdom, the King sternly refused to admit the claim. "Fealty I have never willed to do, nor will I do it now. I have never promised it, nor do I find that my predecessors did it to yours."
- b. He appointed Normans to the Archbishopric of Canterbury and the priesthood of many parishes.
- c. He gave orders that no papal bulls or bishop's decrees were to be published or enforced without his consent.
- d. He instituted a separation of secular and ecclesiastical courts. This led to serious problems of jurisdiction and authority in the later years.

4. End of William's reign.

- a. He fought with his son Robert over the Duchy of Normandy and with Philip I of France.
- b. He died of injuries suffered in a vicious massacre of the people of Nantes in France. It was reported that he had been stepped on and crushed by his horse.

B. William II "Rufus" (1087-1100)

- 1. William II was the second son of William the Conqueror. He ruled for 13 years. The oldest son, Robert, received Normandy.
- 2. William II's struggles to control and expand Norman power included the following:
 - a. He squelched a revolt of the nobles and thus gained firm control over the kingdom.
 - b. He fought against the Welsh and the Scots and established peace with them.
 - c. He fought in Normandy while Robert was gone on the first Crusade and regained the land that Robert had lost.
- 3. William II was greedy and harsh.
 - a. He left the Archbishopric of Canterbury and several bishoprics and abbeys vacant while he collected the revenues from them.
 - b. When he fell sick and thought he was going to die, he appointed Anselm to the see of Canterbury and promised good behavior. Upon his recovery, he returned to his old ways and chased Anselm out of England.

4. In 1100 he was shot while hunting. There is a fairly well-founded suspicion that his brother Henry I was involved in his murder.
- C. Henry I “Beauclerc” (1100-1135)
1. Henry I, called *Beauclerc* (good clerk) because he could read and write, was greedy, cruel, and lascivious. He married a Saxon of the line of Alfred — Matilda, daughter of the King of Scotland, known as the “good Queen Maude.” His rule was not spectacular but it was solid and stable.
 2. During the early years of his reign Henry fought his irresponsible “luckless” elder brother Robert who returning from the Holy Land as a successful Crusader expected the English crown to be waiting for him. Several years of intermittent struggle resulted in the defeat of Robert at Tinchebray, Normandy, in 1106, and the imprisonment of Robert in a castle for the remainder of his life despite the pleas of the Pope and many barons.
 3. The defeat of Robert brought Normandy under Henry’s rule and began a campaign which would also bring Brittany and Maine under Norman domination (1120).
 4. Henry I issued the *Charter of Liberties*, a strictly feudal document, to gain the support of the powerful barons and churchmen because Henry’s claim to the throne was rather shaky.
 5. Henry I exiled Archbishop Anselm to England but fought with the Archbishop over the problem of lay investiture and finally made a settlement by which the bishops were to be chosen by the church subject to the veto of the king. The *Compromise of Bec*, 1107, gave the king the right to choose the Archbishop and receive homage as a feudal vassal.
 6. Henry I schemed and worked to dominate his government by streamlining and reorganizing the council of royal advisors into a Curia Regis that replaced hereditary members with lesser barons that the king could control.
 - a. Henry appointed several officials to assist him directly.
 - 1.) He appointed a “justiciar” or viceroy (vice-king) who ruled when the king was away on the continent.
 - 2.) He named the “chancellor” or head legal officer.
 - 3.) He named the “treasurer” who collected the taxes and supervised government expenses. His duties today are performed by the Chancellor of the Exchequer.
 - b. Henry clarified the duties of the Curia by directing the specially appointed officials to join the barons and prelates who acted as the Great Council to the king.
 - 1.) Sitting as the “exchequer,” the Great Council made financial policy.
 - 2.) Sitting as the court of appeals, the Great Council decided cases at law.

3.) Sitting as the advisory council, the Great Council followed the king wherever he went in England.

7. Henry's son and heir, William, was drowned on the White Ship after his marriage to the Count of Anjou's daughter so Henry wanted his daughter, Matilda, who was first married to Henry V of Germany, and later to Geoffrey of Anjou, to succeed him. However, her son Henry born from this marriage to Geoffrey would not immediately take the throne, but the throne was given by the barons to Stephen of Blois, nephew of Henry I and grandson of William the Conqueror.

D. Stephen of Blois (1135-1154)

1. Stephen of Blois, grandson of the Conqueror, seized the control of the throne with the blessing of the barons despite the greater claim of Matilda. Matilda's sex, her unpopular Angevini marriage to Geoffrey, and her personality all worked against her.
2. Something close to anarchy prevailed during the nineteen years of his reign. The *Anglo-Saxon Chronicle* states, "When the traitors perceived that he was a mild man, and soft, and good, and did no justice, then did they all wonder. They were all forsworn and forfeited their troth, for every powerful man made his castles and held them against him."
3. Stephen was a poor administrator and was unable to control the barons. The illegal castle-building was a sure sign of royal weakness because the Conqueror had forbidden vassals to build castles except on the borders as defense against the Scots and Welsh.
4. The Empress Matilda, daughter of Henry I, invaded to take the throne, not as queen but as "Lady of England." In the ensuing civil war, Stephen was captured but was later released when the people of London revolted against Matilda to support him.
5. Matilda had to flee and Stephen resumed the throne but the barons ruled their own lands as they pleased. Historians generally agree that during this time life was miserable in England with the possible exception of London and southeastern England. One chronicle said according to Walter Phelps Hall in *A History of England and the British Empire* that "Thou mightest go a whole day's journey and not find a man sitting in a town nor an acre of land tilled."
6. Eventually Henry, son of the Empress Matilda and Geoffrey of Anjou, invaded England. First in 1150 at the age of sixteen he invaded and failed, and then in 1153 he invaded again and the war was settled by the Treaty of Wallingford. This treaty gave Stephen the right to rule England for the rest of his life and he was to be succeeded by Henry.
7. Stephen died shortly thereafter in 1154 and was the last of the Norman kings.

E. Observations on the Period of the Norman Kings (1066-1154).

1. The Church and Religion

- a. Although Norman kings were members of the church and sometimes displayed an outward piety, they were cruel, despotic, wicked, and immoral.
- b. Many of the quarrels between the kings and the church which plagued England so many years afterward began in this time. Realizing that control of the church meant control of the country (cf. struggle with Archbishop Anselm, III, B, and C), the kings tried to control the church through lay investiture and control of the bishops.
- c. Many monasteries were founded during this period, particularly during the years of Stephen (1135-1154) say some historians. Most of these were Benedictine and Cisterian monasteries stimulated in part by the Cluny Reform Movement in France.
- d. The church had become so deeply ensnared in the feudal system through gifts and extensive fiefs that a prominent bishop or abbot controlled more land, owed more military service, and enjoyed more income and influence than many feudal lords.
- e. During the last decades of this period the Pope interfered more, bringing the English Church more directly under the guidance of Rome.

2. Government and Law

- a. Although William the Conqueror brought feudalism to England, the feudal system was modified so that the king retained much more power than the kings in the other countries of Europe.
- b. During this time the trappings of feudalism came: e.g., chivalry, heraldry, and vocabulary.
- c. By vigorous government and ruthless suppression of opposition the Norman kings imposed stable government upon England. Excepting for the reign of Stephen of Blois, there was peace and freedom from invasion. There was, however, constant friction between the native Anglo-Saxon nobility and the Normans.
- d. The nobles were fairly well controlled until the time of Stephen when they took advantage of the weak government and the challenge of Matilda and Henry to promote their own interests.
- e. In the *Curia Regis* and the Great Council the nobles gained a foothold that they gradually expanded during the reign of later kings to promote their own interests and limit the power of the kings.
- f. The city of London was granted a charter by William I. The people of London, wealthy from trade in woolens, began to exert their influence in government.
- g. Jewish money lenders, who were tolerated by William I, came to prominence during the time of Henry I.

- h. During the time of Henry I concillors were appointed to travel from shire to shire to try cases of law. This was the beginning of a more perfect circuit court system.

3. Language and Architecture

- a. The Normans spoke French and introduced many French words into the English language. This tended to enrich the language 'out it added complications to the grammar and spelling of words.
- b. The Normans introduced the use of stone in buildings. The Norman style of architecture was used especially in the building of churches. The use of stone in the building of castles resulted in some fortresses that were nearly impregnable.

IV. Important Events and Observations Concerning The Plantagenet (Angevin) Kings (A.D. 1154-1399)

A. Henry II (1154-1189)

1. The accession of Henry II as agreed in the *Treaty of Wallingford* with Stephen of Blois (1153) ushered in the period of the Angevin or Plantagenet Kings who would rule until 1399.
 - a. Henry II was the first of a series of eight kings who would be called Angevins because they were descended from Count Geoffrey of Anjou, father of Henry II, and his mother Matilda, daughter of Henry I.
 - b. The Angevins were also called the Plantagenets because the counts of Anjou had the habit of wearing a sprig of the broom plant (*planta gesta*) as a distinctive sign.
2. Henry II ruled a large territory which extended from the south boundary of Scotland to the north boundary of Spain.
 - a. Besides his possessions on the British Isles, Henry II had acquired the huge province of Aquitaine by his marriage to Eleanor of Aquitaine, former wife of Louis VII of France. (Henry was 19 and Eleanor was 30.)
 - b. He established his authority by expelling Stephen's mercenaries, destroying the unlicensed (adulterine) castles that had been built during Stephen's reign, and by subjugating the barons who opposed him.
 - c. He moved his court constantly from place to place, spending a great deal of his time in his possessions in France.
3. Henry's personal life was immoral in the extreme. He was half inclined to atheism. He had a violent temper, as did all of the Plantagenets.
4. Henry gained more control by altering the Exchequer.
 - a. His "reform" of the Exchequer gained more money for himself and gave him greater control of the barons.
 - b. He reformed the coinage.

- c. He exacted money from the townspeople and the Jews, who had come into England during the days of William I, and who were very useful to Henry I in his control of England's finances.
 - d. He collected scutage (money paid for the commutation of military service) from the barons and clergy.
5. Henry is probably best known for his legal reforms or legal alterations. These alterations were embodied primarily in the *Assize of Clarendon*, 1166.
- a. In altering (reforming) the system of justice, he promoted royal rather than feudal justice and thus advanced the centralization of power in the national government.
 - b. The rights of private property were protected.
 - c. A body of trained lawyers was slowly built up.
 - d. The old methods of compurgation and trial by ordeal were replaced by trial by jury.
 - 1.) These juries consisted of men who gathered to denounce criminals in their district.
 - 2.) Such men were sometimes called upon to judge the guilt or innocence of suspected criminals.
 - 3.) From these somewhat loose and informal groups developed our grand and petit juries.
6. Henry tried hard to get control over the church and to end the special privileges enjoyed by the clergy.
- a. For this purpose he appointed Thomas Becket to the Archbishopric of Canterbury.
 - b. Henry was disappointed when the formerly high-Living and loyal Becket traded his royal clothing for a hair shirt and became an ardent supporter of the cause of papal supremacy.
 - c. Henry severely limited the immunity of the clergy from the king's courts and limited the influence of the papacy in a document called the *Constitutions of Clarendon*, 1164.
 - d. Becket opposed the *Constitutions* and was forced to flee for his life.
 - e. Shortly after his return to England Becket was murdered by four of the king's men who took too literally one of the violent outbursts of the king. "What cowards have I about me that no one will deliver me from this low-born priest."
 - f. Although the people were forbidden to speak his name or visit his tomb, thousands of people began to make the pilgrimage to Canterbury. Soon hundreds of miracles were reported to have occurred there, and Becket was canonized by the Pope.

- g. The Pope placed Normandy under an interdict and Henry was soon forced to repeal the *Constitutions of Clarendon* and make public penance.
 - h. The extent of Henry's repentance is indicated by the fact that the murderers were soon given a place in the government and Henry tried to enforce the *Constitutions*.
7. Henry's empire began to collapse near the end of his life when his sons Richard and John, stimulated and abetted by the conniving Eleanor who was hostile to Henry, joined with Philip Augustus of France to overthrow Henry. Henry defended himself successfully but died soon afterward in tragic bitterness.
 8. The story of Henry II sheds light upon several facets of the Middle Ages.
 - a. We should observe the tremendous superstition of the people promoted by the church as a result of the Becket fiasco.
 - b. The rising power of the kings brings them more and more into conflict with the church. Hall says, "Henry's efforts blocked the continual expansion of the church courts into new fields, together with the rest of the spreading power of the church which had so increased during Stephen's years as king."
 - c. Although Will Durant in characteristic oversimplification says, "Henry liberated English law from feudal and ecclesiastical limitations and set it on the path of development that has made it one of the supreme legal achievements since imperial Rome," we see the tremendous power of the church which was able to demand submission from the strongest king in England.
- B. Richard I "the Lion Hearted" (1189-1199)
1. Richard, the hero of decadent chivalry, was one of the most useless rulers England ever had. Of his ten-year reign he spent only six months in England.
 2. After his coronation Richard immediately set about planning a crusade to the Holy Land.
 - a. In order to raise money for the crusade, Richard gave Scotland its independence in return for money, removed officials and reappointed them for money, and sold many crown possessions.
 - b. He went off on the Third Crusade (1189 ff.), and after several battles he concluded a treaty with Saladin which allowed pilgrims free passage into the Holy Land (August, 1192).
 3. On his way back to England Richard was captured and imprisoned by the holy Roman Emperor Henry VI. Although his brother John and Phillip Augustus (son of his mother Eleanor's first husband Louis VII by his third wife) conspired to keep him in prison, he was finally released when his fifteen million dollar ransom had been paid.

4. While Richard was in prison his Chancellor Longchamps squeezed vast amounts of money for himself out of the kingdom. He was finally forced out by the barons and John was made regent.
5. John conspired to take over the kingdom permanently with the help of Philip Augustus.
6. Richard spent the last five years of his reign in France engaged in constant struggles with Philip Augustus.
7. Richard was killed by a crossbowman's arrow in a petty quarrel with one of the nobles over the division of a treasure which the noble had found.
8. The royal government of England functioned surprisingly well in spite of the absence of Richard. Many towns took advantage of the king's need to purchase charters giving them greater freedom of self-government. The Great Council (full meeting of the barons in the *curia regis*) took advantage of the king's absence to assert a little more authority.

C. John "Lackland" (1199-1216)

1. John was nicknamed "Lackland" because he was too young to participate in the original distribution of lands by Henry II to his three older sons, but he later was granted the lordship of Ireland.
2. John is the most universally despised of all the English kings. He certainly deserves much of his evil reputation. Here is a sample of some of the words used to describe him: blasphemous, unscrupulous, mephistophelian, traitor to his wife and family, cruel, sadistic, treacherous. He certainly was all of these things at least to some degree.
3. It should be noted, however, that he was not a great deal worse than the kings who preceded him. This is not to justify the things that he did, but it indicated that his trouble with the barons that led to the Great Charter (*Magna Carta*), 1215, were not primarily due to his wickedness but were due to the fact that he was unsuccessful in war and had lost respect in his quarrel with the church. To some extent, at least, he paid the price for the wrongs of Henry II and Richard I.
4. He certainly was a scoundrel.
 - a. He disposed of his opponents by mutilation or by putting them in prison and allowing them to starve.
 - b. He married Avisa of Gloucester, but when he saw Isabella of Angouleme, he had the marriage to Avisa annulled and married Isabella.
 - c. He extorted money shamelessly from his subjects.
5. John's troubles with the church came over the appointment of an Archbishop of Canterbury.

- a. John appointed one man for the office, the cathedral priory appointed another, and, when both appealed to Pope Innocent III (probably the most powerful Pope of the Middle Ages), he appointed a third.
 - b. When John refused to accept Pope Innocent's choice, Stephen Langton (the man who divided the Bible into chapters), the pope placed England under an interdict.
 - c. When that did not bring results, Pope Innocent proceeded to excommunicate John and finally to depose him.
 - d. The interdict lasted for six years. When the forces against him became too strong, John gave in. He humbled himself before the papal legate, accepted Stephen Langton as Archbishop, declared himself a vassal of Pope Innocent III, and gave all England to the Pope as a fief.
 - e. After six years under an interdict the people of England realized that they could get along quite well without the services of the church. Further many of the barons did not care to be considered sub-vassals of the Pope.
6. John was unsuccessful in war. He eventually lost many of the Angevin possessions in France, including the provinces of Normandy, Maine, Anjou, Touraine, and Brittany.
7. The *Magna Carta* (Great Charter)
- a. This is probably the most discussed event of John's reign.
 - b. This document was the result of an attempt by the barons of England to increase their own power against the king.
 - c. The main ideas of the Charter were these:
 - 1.) It reaffirmed the duties of the king to the church.
 - 2.) It listed the king's rights and duties toward his vassals.
 - 3.) It listed the "reforms" required of the king in government.
 - 4.) It promised an improved system of justice. (The articles dealing with justice are the few that refer to people other than nobility or cities and towns.)
 - 5.) It provided for a council of nobility to decide on matters of taxation.
 - 6.) It provided a council of twenty-five barons who were to see that the provisions of the Charter were to be carried out.
8. A few observations on the *Magna Carta*.
- a. It was the result of a struggle for power. Neither side intended to nor did carry it out.
 - b. Most of the benefits were designed for the clergy, the barons, and the leaders of the towns and cities. It is very far from being the great democratic document it sometimes is claimed to be. It was primarily a selfish feudal document.

- c. It provided for legalized rebellion. It gave the barons the power to revolt against the king if they thought there was sufficient provocation. This contributed to several armed revolts against the government in later years.
 - d. Just as one can say that the U.S. Declaration of Independence was a manifesto for anarchy, so one can also say that the Magna Carta was the first in such a series of manifestos for anarchy and rebellion.
 - e. Although the provisions of the Charter did not go into effect, the right to decide on matters of taxation did later contribute to the power of the Great Council and gave it an effective weapon against the king. Thus it did establish some of the principles that later led to a constitutional monarchy.
9. John immediately devised a way of nullifying the Charter.
- a. John asked Pope Innocent III to declare the *Magna Carta* illegal and Innocent complied by absolving John from the terms of Runnymede.
 - b. Meanwhile John gathered an army to fight the barons.
10. Before John could carry out his plans he died (from eating too many fresh peaches and too much new cider) and his nine-year-old son was crowned Henry III.
11. It was John's misfortune to meet three adversaries who proved too strong for him. They were:
- a. Philip Augustus, who expelled the English from France north of the Loire.
 - b. Innocent III, the greatest of medieval popes.
 - c. The outraged English baronage.
- D. Henry III (1216-1272)
1. Henry III, king at nine, reigned through more than half of the thirteenth century — a total of 56 years.
 2. Henry, sometimes called the “weathercock king,” was vacillating, petulant, suspicious, and extravagant.
 3. Henry extorted money from the common people, the Jews, and the nobility; then spent it for his own display and on his or his wife's relatives.
 4. William the Marshall, earl of Pembroke, served as regent during the first three years of the reign of Henry III. This William the Marshall had served faithfully and admirably through the reigns of Henry's grandfather, uncle, and father.
 5. Hubert de Burgh and three powerful churchmen were regents in England after the death of William the Marshall and until Henry III who at the age of 20 (1227) began to rule in his own name. During these early years Hugh de Burgh, justician, and Peter des Roches, tutor to Henry, struggled for control of the affairs of England. The former represented the vested English interests and the latter represented the interests of an alien wave of French parasites from Poitou in Aquitaine.

6. In 1236 Henry III, like his grandfather King Henry II and his father King John, married a French princess. She brought with her another host of avaricious French relatives and friends anxious to live an easy life at the expense of the English people. Henry foolishly yielded to the devices of his beautiful and clever wife by foolishly bestowing lands, titles, and wealth on the alien French.
7. During the days of Henry III the papal hold on England was particularly strong. Previous kings, particularly Henry II, had resisted encroachments by the church and the papacy, but Henry III was subservient to a papacy that did not hesitate to appoint many absentee Italians to positions of importance in the English Church.
8. Henry also followed a foolish and wasteful foreign policy.
 - a. He made two ineffective attempts to regain the Angevin lands lost by his father in France (1229).
 - b. At the request of the Pope he became involved in a foolish adventure to gain the crown of Sicily for his second son Edmund (1254).
9. The encroachments of the Italian papacy and the struggle of the English with the alien French must be considered the background for the most important series of events in the reign of Henry III — the revolt of the barons (1258) and the rise to prominence of Simon de Montfort (c. 1260).
 - a. In early 1258 Henry III summoned to London what was then being called a “parliament” although it consisted only of the officials, nobles, and churchmen of the Great Council. Henry needed more money than usual and proposed an extraordinary levy. The clergy discreetly withdrew but the barons organized in opposition and defied the king.
 - b. “Parliament” adjourned and met again later in the summer at Oxford. This time the barons came fully armed and forced upon Henry the *Provisions of Oxford* (1258).
 - 1.) The barons, with strong clerical and middle class support declared the need for the restoration of the Charter. (At least twice the Great Charter somewhat modified had been reissued by Henry’s government prior to this date, 1216, 1217.)
 - 2.) The Provisions created a council of fifteen with veto over the king’s decisions.
 - 3.) The Provisions declared that the Great Council be superseded by a committee of twelve, meeting three times a year with the permanent council of fifteen.
 - 4.) The Provisions stated that the chancellor, justiciar, and treasurer be chosen annually by the council.
 - c. The system did not last.

- 1.) The barons though united against the king were torn by selfish dissensions. Some followed the king and others joined a rebel group.
 - 2.) Pope Alexander IV (1261) absolved Henry from obedience to the *Provisions of Oxford* and Henry obediently repudiated them although he and his son had originally taken an oath of loyalty to the Provisions.
 - 3.) The quarrel was submitted to Louis IX of France for arbitration and in the *Mise of Amiens* (1264) Louis decided in favour of the king and absolute monarchy.
- d. Simon de Montfort emerged as the leader of the rebel group. This group manifesting strong religious fervor and traces of democratic ideas defeated the forces of Prince Edward and Henry III. Montfort took captives including King Henry and Prince Edward and became master of England for fifteen months.
 - e. Simon de Montfort's rule resulted in representatives of towns who were his followers being summoned to sit in "Parliament." The representation included the following:
 - 1.) Two knights from each shire.
 - 2.) Two burgesses from each borough.

(Note: this is not to be considered representative government selected by the people but a "rubber" stamp activity much as previous "Parliaments" had been. It was an experiment in pragmatic reckoning. Hall says, "It is highly improbable that Simon had any democratic motives for this action, but he did not want to neglect any possible element of strength.")
 - f. Prince Edward escaped, the nobles deserted Simon and in August, 1265, Edward with a superior force overcame Simon at Evesham on the Avon River toward the Welsh border. The battle was soon over and Montfort's body was hacked to pieces. Montfort became a martyr and was almost worshipped as a saint by the people.
10. Fortunately for England the control of government fell into the hands of Prince Edward even before the death of Henry III.
11. Despite Henry's weaknesses certain accomplishments accompanied the reign of Henry III.
- a. In return for papal control England profited greatly in education. Oxford and Cambridge Universities came to greater prominence during the days of Henry III. In 1248 Henry III gave to Oxford (a university may have existed here as early as 1170, the days of Henry II) a charter which afforded the students more privileges than the townsmen and gave the university chancellor legal jurisdiction in addition to that of the mayor.
 - b. During the days of Henry III England profited in the field of architecture. Henry is known for his interest in building and improving the Westminster Abbey and the Salisbury Cathedral.

E. Edward I (1272-1307)

1. The six foot three inch handsome, vigorous, intelligent, and ambitious Edward was gone on the 7th Crusade when his father died.
 - a. He was one of the most effective kings of his time.
 - b. He believed strongly in the royal absolute power but the tradition of baronial resistance had been built up in the two preceding reigns and Edward occasionally had to yield for pragmatic reasons.
2. Edward made a number of laws that served to centralize justice in the kingdom.
 - a. He defined by statute certain major features of the law itself that clarified and supplemented the common law that had been developing during the Middle Ages.
 - b. In the thirteenth century the earlier medieval notion that law is custom, and that it cannot be made, was disappearing.
 - c. In Edward I England received a legislator who enacted a great series of systematizing statutes. For these achievements he is sometimes called the “English Justinian.”
3. Innovations in national finances were instituted because the cost of government was steadily rising. In 1275 Edward was granted, as a part of his regular revenue, specified export duties on wool and leather.
4. Under Edward the business of royal justice increased steadily and specialized central courts began to appear as the offspring of the *curia regis*. As a result many of the baronial courts such as the hundred court began to disappear.
5. Edward required all freemen to be responsible for military service and to equip themselves appropriately. The less well-off served as infantry but those with a certain minimum amount of property were compelled to become knights. Once they became knights the king could collect feudal dues from them.
6. During the reign of Edward I (1290) the Jews were dispossessed and eventually driven from the kingdom. They were banished until 1650.
7. Parliament met regularly during the reign of Edward I and the middle class was allowed to send a few representatives.
 - a. At this time Parliament was assembled primarily to hear the decisions of the king rather than to make laws.
 - b. Nevertheless, the voting of money as a special subsidy in addition to the feudal dues was a special reason for calling a Parliament. This had happened in the days of Henry III (cf. D, 9) and during the days of Edward I this became one of the main causes for the growth of the Parliament. Gradually the power of the purse was more and more being given to the new Parliament of Lords and Commons.

- c. The year 1295 is commonly taken as the standard date for the beginning of Parliaments. In that year Edward summoned the so-called “Model Parliament” which contained commons as well as lords. (This must not be understood to mean, however, that the Parliament of this day had all the functions and features of the modern Parliament which is clearly divided into a House of Lords and House of Commons.)
 - d. The nobles, bishops, and commoners from county and borough still continue as members of Parliament, but since 1295 the representatives of the lower clergy voted its money to the king through its own body, known as the Convocation.
8. In 1296 Winchelsev, Archbishop of Canterbury, in accordance with the papal bull by Boniface VIII (bull *Clericis Laicos*) led the clergy and barons in refusing a grant to the crown.
- a. Edward with the support from the general public brought the clergy to an evasion of the bull through “presents” to the crown.
 - b. Lands of unwilling clergy were confiscated.
 - c. The Pope modified his stand because of similar resistance by Philip IV (the Fair) of France.
 - d. Edward in return for the grant reluctantly agreed to the so-called “Confirmation of the Charters” (1297).
 - 1.) He repeated the terms of the Magna Carta.
 - 2.) He promised not to levy any further taxes without first obtaining consent.
9. Edward finally squelched the last resistance in Wales, and Wales was made part of England. His son Edward was given the title Prince of Wales.
10. Edward was called to settle the succession of the throne of Scotland.
- a. He chose John of Balliol, who had a good claim to the throne and could also be expected to be a puppet for Edward.
 - b. When John resisted the demands of Edward, he was forced from the throne.
 - c. William Wallace rose to defend Scottish independence, defeated the English at Stirling Bridge, but was captured by the English in 1305 and was duly hanged, drawn, and quartered.
 - d. The fight for independence was continued by Robert Bruce.
11. There were changes in the methods of warfare during Edward’s reign.
- a. Edward depended mostly on trusted mercenaries to fight for him rather than feudal armies.
 - b. Having learned from the Welch the value of the longbow, Edward was the first to employ an infantry armed with longbows, a weapon that was to

revolutionize warfare and give England supremacy in warfare for many years.

F. Edward II (1307-1327)

1. Although Edward II measured up to his illustrious father in his good looks and tall vigorous athlete's body, he was in reality one of the most incompetent of the English kings. He was arrogant, immoral, and foolish.
2. He married Isabella (she was 12 and he 24 when they married), daughter of Philip IV "the Fair" of France.
 - a. She would later be the instrument of Edward's undoing.
 - b. His marriage to Isabella would be the basis of English claim to the French throne and would therefore be one more step toward the Hundred Years War.
3. Edward infuriated the barons by giving lands, wealth, and authority to his favorite, Piers Gaveston, a Gascon.
 - a. In 1310 the barons forced him to banish Gaveston and accept a council of twenty-one barons and ecclesiastical leaders to control the affairs of the kingdom (the Lords Ordainers).
 - b. This was a virtual re-enactment of the *Provisions of Oxford* (1258).
 - c. The actual business of the government was run by the Earl of Lancaster.
 - d. Gaveston later returned but was beheaded by the barons.
4. During the reign of Edward II Scotland established its independence from England.
 - a. Scottish interests were led by the famous Robert Bruce and the English were defeated at Bannockburn (1314).
 - b. Robert Bruce became the King of Scotland and for three centuries the northern kingdom was to be an independent and often troublesome neighbor of the English.
5. Isabella, sister of the present King Charles IV "the Fair" of France, went to France (1325) and conspired with the banished traitor Roger Mortimer to force Edward from the throne.
 - a. These two invaded England with an army and defeated Edward.
 - b. In 1327 the Parliament of Westminster dominated by Isabella and the enemies of Edward forced abdication of Edward that was tantamount to deposition.
6. The throne was given to Edward III, son of Edward II and Isabella. Edward II was imprisoned in Berkeley Castle at the insistence of the implacable Isabella, who had not forgotten the humiliations placed upon her by Edward and his favorites in the early days of her marriage. When Edward was still living on, after months of abuse, he was foully murdered there.

G. Edward III (1327-1377)

1. Edward LII was only fifteen years old when he became king and began a reign that would last a half century.
2. When Edward first became king his mother Isabella, daughter of King Philip IV of France, and wife of Edward II, ruled the country as queen regent along with Roger Mortimer.
 - a. After three years of selfish and overbearing rule Roger Mortimer was seized and hanged.
 - b. Mother Isabella was imprisoned in a distant castle.
3. Edward's reign began with popular approval and martial success but ended in failure and popular discontent.
4. Edward was at first successful in his wars with Scotland.
 - a. Edward supported Edward Balhiol, who soon lost the respect of the Scots because he rendered homage to the English king.
 - b. David Bruce, who in 1342 returned from exile in France, forced the armies of Edward out of Scotland, and thenceforth Scotland remained unmolested.
5. The Hundred Years War began in 1337.
 - a. Edward tried to enforce his claim to the French throne after the death of his uncle Charles IV. Edward did have a better claim to the throne as the son of Isabella, daughter of Philip IV "the Fair" and sister of Charles IV, than did Philip VI, the first of the Valois line of Kings in France, because Philip VI was merely a nephew and not a grandson of Philip IV.
 - b. The real reasons for the Hundred Years War were the following:
 - 1.) There was past and continuing struggles between the French and English kings over English possessions in France, e.g., the Duchy of Aquitaine.
 - 2.) The French had supported Scotland in the struggles of English against the Scots.
 - 3.) The English were supporting Flanders against the French in the development of the wool industry.
 - c. The English won two important victories during the reign of Edward III at Crecy and Poitiers.
 - 1.) Although outnumbered by at least three to one in these battles, the English won because of their use of the longbow. The longbow was a tremendously effective weapon against the armoured knights of the French because of its range, accuracy, and speed of fire-power. Hall says, "The English had been developing this for a long time as a distinctive weapon. Every village green had its archery practice, and by 1300 the sturdy yeomen were achieving remarkable speed and

accuracy with this new weapon. The longbow in skillful hands could be deadly at two hundred yards, could send off approximately six aimed shots a minute, and could shoot through a full inch of wood or a horseman's armor."

- 2.) Crecy also saw the first English use of cannon for battle. The cannons contributed noise sufficient to scare the horses but were capable of little else.
- d. England was never able to follow up its early victories in this war with any kind of success.
 - 1.) She had too few men to occupy the country.
 - 2.) The French soon learned to avoid open conflict.
 - 3.) The English Parliament, although eager for victories, was largely unwilling to pay money for the support of large armies.
6. The plague of the Black Death swept England repeatedly during the reign of Edward III.
 - a. It is estimated that as much as one third of the population died from the plague.
 - b. This led to a shortage of the labor force and a general rise in prices.
7. The Parliament was divided into two houses, the Lords and the Commons, during this period. (The terms House of Commons and House of Lords were not actually used until the fifteenth and sixteenth centuries, respectively.)
 - a. Although the commons (knights and burgesses) were usually only informed of decisions made by the king and the lords, they did have the right to petition the king for particular laws.
 - b. The Hundred Years War helps to account particularly for the rise of the House of Commons. The House of Commons about the year 1340 began to meet separately much as the lower clergy had withdrawn to their own Convocation.
 - c. It was the "House of Commons" in conjunction with the Lords that was the chief agent in coercing the king through his financial needs.
8. Two of Edward's sons became especially famous.
 - a. Edward, the Black Prince, now entombed in Canterbury Cathedral, became a national hero because of his victories in the Hundred Years War.
 - 1.) He was victorious at Poitiers, 1356.
 - 2.) He arranged the Treaty of Bretigny, 1360, which awarded Aquitaine briefly to England.
 - b. John of Gaunt, the 4th son of Edward III, was the second famous son.

- 1.) John of Gaunt striking a bargain with Alice Perrers served as regent during the senility of his father and then during the minority of Richard II.
 - 2.) John of Gaunt founded the famous house of Lancaster, and his son later ruled as Henry IV.
9. The last years of Edward III's life were years of senility and debasement. They were a sad anticlimax to a reign that had reached its peak at Crecy and Poitiers. Edward's infatuation for Alice Perrers, the most influential of all English royal mistresses loosened his grip on the reins of government. She would enter law courts to bully the judges and even the Pope enlisted her cooperation.
 10. John Wycliffe, an Oxford don and chaplain of Edward, began his attacks on the Roman Catholic Church during this time. He was supported by both Edward III and John of Gaunt who were jealous of the money exacted from the people by the Romish Church. Thus Wychiffe was able to survive repeated bans by the Pope. (For more about Wychiffe see Observations on this period, page 24.)
 11. Two outstanding commentators on the society in this period wrote during the reign of Edward III. They were William Langland, author of Piers Plowman, a social criticism of England, and Geoffrey Chaucer, author of the canterbury Tales, an entertaining but sometimes scurrilous criticism and analysis of the times.

H. Richard II (1377-1399)

1. Richard II, ten-year-old son of Edward the Black Prince and grandson of Edward III was the last of the Plantagenets. Hall says, "That grown men of the caliber of the younger brothers of the Black Prince were passed over so easily for a child of eleven, popular though the boy's father was, shows the growth of the principle of primogeniture since the days of John."
 - a. During the early part of Richard's minority (1377-1389) John of Gaunt, uncle of the king, ruled as regent.
 - b. After John's death the Parliament appointed five men, called the Lords Appellant, to be regents.
 - c. The Parliament took this opportunity to increase its own power. They made a rule that only Parliament could repeal its own laws.
 - d. When Richard was 23 (1389), he seized the government from the Lords Appellant and tried to rule without Parliament.
2. Historians characterize Richard II as cunning, temperamental, tyrannical, often balancing on the edge of madness.
3. In 1381 occurred one of the important events during the teen-age "reign" of Richard — the Peasant's Revolt or Wat Tyler's Rebellion.

- a. One of the causes of this revolt was the wide difference between wages and prices in these times.
 - 1.) The Black Death had caused a labor shortage and a rise in prices.
 - 2.) The Parliament had made a series of laws to force wages back to their old levels while prices continued to rise. This led to hardship and discontent among the lower classes.
 - 3.) Then Parliament imposed a new head (poll) tax to pay for the war with France.
 - 4.) Further discontent was fostered by John Ball, a priest who taught social equality and equal distribution of wealth.
 - 5.) The mob led by Wat came to London, burned buildings, and killed Londoners, and forced the king to take refuge in the Tower.
 - b. The king came from the refuge of the Tower and promised the revolting peasants that he would accede to their demands but later had the uprising ruthlessly suppressed.
 - c. It should be obvious that the old manorial system was becoming a thing of the past; serfdom was gradually disappearing though never formally abolished by Parliament.
4. The Hundred Years War (1337-1453) with France was a failure during Richard's reign. Finally a truce was signed with France that stopped the war for the rest of Richard's reign. Richard "married" Isabella, infant daughter of France's King Charles VI (1396).
 5. In 1399 John of Gaunt (Lancaster) died and Richard seized the vast lands of his uncle.
 - a. This act caused vast resentment among the barons because of their cherished belief in the right of private property.
 - b. When Henry of Bolingbroke, son of John of Gaunt, returned from abroad and invaded England, he gained the support of the barons.
 - c. He captured Richard, called a Parliament, and announced the abdication of Richard.
 - d. He had Parliament declare him king Henry IV (1399-1413).
 - e. Richard was imprisoned and later died (was probably murdered) at Pontefract.
 6. Thus began the rule of the Lancastrian branch of the Plantagenets.
- I. Observations on the period of the Plantagenet kings.
 1. The Church.
 - a. This period saw the height of the temporal power of the popes when Innocent III had all of the great kings of Europe bow before him. In the time of King John the Pope owned all of England, in theory at least, as his

personal fief. This drive for temporal power led the popes cynically to juggle alliances with France and England in their continuing war with the Emperors, to grant divorces to kings from political motives, and to shut their eyes to all sorts of immorality on the part of the kings. Notice, however, that except for Wycliffe and his followers, the opposition to the temporal power of the papacy was due to the personal ambitions of the Plantagenet kings and to the rise of nationalism rather than opposition to its evil.

- b. At the end of this period occurred the Babylonian Captivity of the Church (1307-1377). Since the popes at this time were dominated by the French king, this only increased the opposition of the English to the papacy.
- c. There were three reasons for the quarrels between the English kings and the popes:
 - 1.) The kings wanted the right to appoint certain church officials, especially the Archbishop of Canterbury. By this means they could control the Church and so exercise stronger control over their kingdom.
 - 2.) Since the Plantagenet kings were constantly short of money, the immense wealth of the Church and the vast amount of money that went to Rome from tithes and taxes was a constant source of irritation to them.
 - 3.) The “benefit of the clergy,” i.e., their freedom from taxation and their right to be tried only in ecclesiastical courts limited the income and authority of the kings. Any monk or cleric could claim immunity from the justice of the king, and the ecclesiastical courts were notoriously lenient in punishing offenders. A curiosity of the times and sometimes an irritant to the kings was the right of sanctuary. Any person pursued by the authorities for any crime could enter a church and be safe there as long as he remained inside church property. The result was that all kinds of criminals and rascals were maintained in the churches and could not be punished.
- d. There were many complaints of corruption in the clergy. The monasteries were becoming richer and more decadent. The upper ranks of the secular clergy were becoming extremely wealthy and more involved with politics than with the affairs of the Church. This is scarcely surprising when we note that persons were appointed to high positions in the church on the basis of their influence and service to the kings.
- e. John Wycliffe (1320-1384) was the early voice of reformation in a church that was growing increasingly corrupt. He was a scholar and a teacher at the University of Oxford. His teachings foreshadow those of the later Reformers:
 - 1.) He condemned the sale of indulgences, arbitrary absolutions by the priests, pilgrimages, worship of images, veneration of the saints.

- 2.) He denied the doctrine of transubstantiation.
 - 3.) He maintained the authority of the Bible when opposed to tradition or the proclamation of the Popes.
 - 4.) He taught that there should be no distinctions of rank in the clergy.
- f. Some of Wycliffe's teachings have a nationalistic tendency. The pope claimed in curious feudal terms that as Christians hold all things of God under a contract to be virtuous, sin violates this contract and destroys title to good and offices. Wycliffe claimed this to be a philosophical and theological theory that did not give the right to the Pope to collect tribute in England. There are some who hold that Wycliffe taught the authority of the state over church, while there are others who say that his idea of "dominion" was a forerunner of the doctrine of sphere sovereignty. Wycliffe did teach a propertyless church and Edward III and John of Gaunt felt that Wycliffe supported their nationalistic ambitions.
 - g. Wycliffe with Purvey and Nicholas of Hereford made an English translation of the Bible which was widely distributed and had some influence on the English language.
 - h. As has been noted, Wycliffe survived repeated bans by the Pope because of the protection of Edward III. He died a natural death in 1384, but in 1428 his body was exhumed and burned on orders of the Pope. His influence spread into Europe where his teachings were accepted and taught by John Huss.
 - i. The followers of Wycliffe were called Lollards. They continued under intermittent persecution until the Reformation and had some influence on the Puritan movement in England.
 - 1.) The Lollards joined in the Peasants Revolt in 1381. This action served to discredit the Lollard movement somewhat.
 - 2.) In 1401 the church persuaded Henry IV to pass an act ordering the burning of heretics. Many Lollards died as a result of this act.
 - 3.) In the time of Henry V the Lollards were persecuted for teaching the equal distribution of goods.
 - j. John Wycliffe, one of the earliest reformers, saw the evils of the church in both doctrine and practice. He is probably ignored because of the excesses that his followers perpetrated in his name. Nevertheless, there is a clear line of influence from Wycliffe to Huss to Luther, and he should be honored for his witness against an apostatizing church.
2. Law and Government
 - a. The period of the Plantagenets was the period of the growth of parliamentary institutions. The important steps are these:
 - 1.) The royal council had existed from Anglo-Saxon times when it was known as the Witenaggomot.

- 2.) While Richard I (1189-1199) was gone on a crusade, the barons forced out the chancellor Longchamps and installed John as regent.
 - 3.) In 1258 the barons, led by Simon de Montfort, forced Henry III to sign the *Provisions of Oxford* which set up a permanent Council to restrain the king. Simon de Montfort called a Parliament (although many will not recognize this as a Parliament because it was not called by a king) which was the first to include knights and townsmen.
 - 4.) In 1295 Edward I assembled the “Model Parliament” which included both commoners and nobles.
 - 5.) In 1327 the Parliament deposed Edward II and put Edward III on the throne.
 - 6.) In the reign of Edward III the Parliament was divided into two houses, the lord and the commons (1340).
 - 7.) In 1399 Henry of Bolingbroke had Parliament declare him King Henry IV in place of Richard II.
- b. This growth of the Parliament is not a struggle for democracy but simply a selfish struggle between kings and barons to protect their own interests. The principle of revolution established in the Magna Carta, but contrary to the law of God, has continued to haunt the Western nations down to modern times.
 - c. The increase in the power of the Parliament was largely due to the need of the kings for money. The rising prices during the time that kings lived on a fixed income, the need for money to finance crusades, the wars that resulted from vain attempts to regain lost Angevin possessions in France, and later the beginning of the Hundred Years War all contributed to a constant and desperate need of the kings for money. Parliaments took advantage of this situation to refuse money except in exchange for concessions by the king.
 - d. The including of the middle class in Parliaments was recognition of the fact that the middle class was growing in importance and wealth. With the increase in trade the commoners became more wealthy and so were a source of money for the kings.
 - e. Feudalism as a system of military obligations was already beginning to disappear during this period. The kings began to depend on mercenaries and upon the national armies that some of them could now afford to maintain.
 - f. The Parliaments of this time were not chosen by popular election. Members came to Parliament by invitation or order of the king. Parliaments were usually packed so that the king could be assured of desirable results.
 - g. The reorganization of justice begun by Henry II helped greatly to increase the power of the kings by replacing local, feudal justice with centralized

justice under the control of the king. It was also a decided improvement over compurgation or trial by ordeal or combat.

- h. The jury system set up by Henry LI was not very much like ours however. It was not uncommon for the king to send instructions as to which decision he wanted a jury to make.
- i. With the loss of tue Angevin lands in France and the beginning of a centralized system of government, there was a gradual rise in nationalism which was to become stronger in later centuries and continue into our own time.
- j. The last years of the Plantagenet kings produced political factions which were to torment England for a century with rivalry based on lust for power rather than principles.

V. Important Events and Observations Concerning the Lancastrian and Yorkist Kings (1399-1483)

A. Henry IV “Bolingbroke” (1399-1413)

1. Henry IV was the first Lancastrian king, so named because he was descended from John of Gaunt, duke of Lancaster and third son of Edward III.
2. King Richard II (1377-1399), predecessor of Henry IV, had no children but Henry IV was not the next of kin. Another cousin, eight-year-old Edmund Mortimer, earl of March, as the grandson of Edward III’s third son, had a better technical claim.
3. Henry came from abroad, gained the support of the barons, and had the parliament declare him King Henry IV.
4. Henry ruled as a constitutional monarch, consulting Parliament regularly. Perhaps this was due to the fact that his claim to the throne was rather flimsy.
5. The Lollards were persecuted during the reign of Henry IV and a number of them were burned at the stake.
6. He defeated the Scots and later the Welsh, who were led by Owen Glendower.

B. Henry V (1413-1422)

1. Henry V in his early life was called “Prince Hal” and was one of the ablest of the Lancastrians.
2. Henry married Catherine of Valois introducing the Valois insanity into the Lancastrian family.
3. Henry V revived the Hundred Years War, winning a great victory at Agincourt in 1415. After this victory he marched on Paris. An agreement was then made with the French by which Henry was to receive the crown of France upon the death of Charles VI. Henry died three months before Charles, nullifying the treaty.

C. Henry VI (1422-1461, 1470-1471)

1. Henry VI became king when he was less than one year old.
 2. He carried on the Hundred Years War and won several battles. The rise of Joan of Arc turned the tide against the English from 1429 when she led the French to raise the siege of Orleans. The War was finally ended in 1453 when England had lost all of its French possessions except Calais.
 3. When Henry VI was 21 he married Margaret of Anjou, who was 14, (1445) as part of a truce between England and France. She was one of the more formidable and fascinating women in history.
 4. There was considerable social unrest during the reign of Henry VI brought on by the loss of the French possessions, rising taxes, and the periodic insanity of the king.
 5. Richard, Duke of York, descendant of Lionel, the second son of Edward III, was made protector during the insanity of the king.
 - a. In 1455 Richard began an attempt to take the throne for himself, thus beginning the Wars of the Roses.
 - b. Richard was killed in battle at Wakefield (1460).
 - c. Richard's son Edward, Earl of March, defeated the forces of Henry, and Edward took the throne.
 6. Between 1461 and 1470 Henry and his energetic wife struggled with little success to regain the throne.
 7. Briefly Henry regained the throne (1470-1471) but after a few months he was overthrown and was killed in the Tower of London (June, 1471).
- D. Edward VI (1461-1470, 1471-1483)
1. Edward VI was the first of the two Yorkist kings.
 2. Edward VI at the age of 19 proved himself to be both a political and military strategist.
 - a. He faced constant unrest during the first period of his reign caused by the attempts of Margaret to regain the throne for her husband.
 - b. He maintained peace through diplomacy and he promoted trade.
 3. His marriage to Elizabeth Woodville Grey caused the great Earl of Warwick, the "king-maker," to turn against him and join the Lancastrians.
 4. In 1470 Margaret and the Lancastrians strengthened by the alliance with the Earl of Warwick, defeated the forces of Edward, and Henry VI returned briefly to the throne.
 5. Six months later Edward returned victoriously from the Low Countries.
 - a. The Earl of Warwick who had revolted and joined the Lancastrians had been killed by the forces of Edward.

- b. Edward proceeded to defeat the forces of Henry and Margaret at Tewkesbury.
 - c. In the crushing defeat at Tewkesbury the son of Henry and Margaret was killed.
 - d. Edward reclaimed the throne and Henry was executed a few weeks later in the Tower of London.
 - e. Margaret fled to France and died a broken woman in 1482.
- 6. Edward joined his enemies in death in 1483, a victim of over-indulgence.
 - 7. His brother Richard became protector of Edward V, son of Edward IV.
- E. Richard III (1483-1485)
- 1. Richard was at first the protector for Edward V, who had the shortest and saddest reign from spring till summer only.
 - 2. Richard made himself king replacing his nephew Edward V.
 - 3. Historians still debate the question of whether or not Richard murdered his two nephews, the young sons of Edward IV.
 - 4. His brief reign was ended by Henry Tudor, a Welshman with some claim to Lancastrian heirship, who defeated Richard at Bosworth and became Henry VII.
- F. Observations on the Lancastrian and Yorkist rulers.
- 1. The Hundred Years War finally ended with the loss of all England's claims on the continent except Calais. The loss was partly due to the fact that Parliament became weary of financing the endless adventures in France.
 - 2. The loss of the Hundred Years War forced the English monarchs to concentrate their attention upon England: this was beneficial to England.
 - 3. The Wars of the Roses were characterized by many traitorous activities, frequent changing of sides even in the midst of battle. It was a thirty year period when aristocrats slaughtered each other in droves and Parliament became the tool of rival factions.
 - 4. The reduction in the numbers of the nobility served to strengthen the power of the king in later years.
 - 5. The people of England became heartily sick of boy kings and of civil war. They were willing to support the Tudor dynasty and were eager for their rulers to have sons to insure a peaceful succession.
 - 6. The period of the Lancastrian and Yorkist rulers is a time in English history which is a product of the last years of the Plantagenet kings. The rivalry was based on lust for power rather than on any recognition of proper principles regulating an orderly acquisition of the power or right to rule.

VI. Important Developments in Medieval Great Britain

A. Common Law

1. Common law is a system of law based upon legal precedent and common usage.
2. The law of King Henry II (1154-1189) embodied in the Assize of Clarendon, 1166, developed into a uniform law for all England in place of heterogeneous local customs.
3. Common law is based, therefore, upon the attitude of society, or upon the ideas of the influential people of society. This is true because common law was the king's law.
4. Common law consists of legal precedents based on the case system as altered by statutes (laws passed by the Great Council and by the successor, Parliament). These laws serve as the basis for the legal systems of most English-speaking countries.
5. Common law was the law of the whole kingdom and before it feudal and local customs faded away. During the thirteenth century the earlier medieval belief that law is custom and therefore law cannot be made was gradually disappearing.
6. Although Henry II tried, he was not able to bring the clergy under common law. Until the fifteenth century England had a common and canon law system.

B. Rise of Parliament:

1. The word "parliament" is found in the English language from the thirteenth century.
 - a. "Parliament" was first used for debate or discussion.
 - b. "Parliament" was then used for a formal conference.
 - c. "Parliament" was the term later that was used for the great councils of the Plantagenet kings (c. 1154-1399).
2. "Parlement" in French is the name given to a meeting for discussion or debate but from the latter half of the thirteenth century it was employed to designate the sessions of the royal court, and today it has the same meaning as "parliament" in English.
3. Although the rise of the idea of a Parliament goes back to the assemblies of the Anglo-Saxons, i.e.
 - a. the folk-moot,
 - b. the tribal assembly,
 - c. the shire moot,
 - d. the Witenagemot;
by the time of King William the Conqueror (1066), the principle that the king should govern only with the advice of his counsellors had been firmly established.

4. The Provision of Oxford in 1258 and Westminster in 1259 sought to deal with the question: by whose advice and through what officials shall government be carried on.
 5. Simon de Montfort summoned to the famous Parliament of January 28, 1265, five earls and eighteen barons, a large body of clergy, two knights from each shire, and two citizens from each of twenty-one specified towns. This did not give de Montfort a clear claim to the title sometimes given him as the “founder of the House of Commons,” but it was an important stage in its development.
 6. In 1295 Edward I (1272-1307) was involved in a war with France and he called an assembly of the four most powerful groups of his realm in order to win the support of the people. This was called the “Model Parliament” because it served as a model for later Parliaments. It consisted of the bishops, the barons, two representatives of the knights of each shire (county), and two representatives from each important town.
 - a. The bishops and barons attended because of their high rank.
 - b. The representatives of the knights of each shire and the representatives of each important town were issued a royal summons.
 7. At first all four groups met together. Eventually, however, their differing interests led them to separate into the House of Lords (bishops and barons) and the House of Commons (1340).
 8. During the Hundred Years War (1337-1453) the English Parliament used the war as an excuse to require kings to get Parliamentary permission to lay new taxes and to appoint royal officials.
 9. By the end of the thirteenth century the foundations of Parliamentary development had been laid both in personnel and in financial control. During the fourteenth century Parliament gradually took form, acquired influence, and built up sufficient prestige to become eventually an integral if not actual part of the English government.
 10. During the reign of Henry VII (1485-1509) the Parliament, although it existed, was not called into session very often. Because Parliament had the power of the purse Henry VII spent as little money as possible so he did not have to call Parliament into session. By making Parliament a “rubber stamp” organization during his reign the barons were controlled and were permanently weakened.
- C. Constitutional Monarchy:

By the end of Edward I’s reign (1307) the English concept of government, in which a strong king with powerful royal officials limited by common law and by Parliament had developed. This does not mean that kings personally adhered to this procedure. Kings continued to believe that they had absolute power and this belief in absolute power would be evident in the rule of kings until 1700. Nevertheless, when one attempts to trace the origin of the idea of a Constitutional

Monarchy one cannot help but observe that the beginnings of this concept lay in the development of Parliament and certain conciliations the king made to the barons.

D. Forerunners of the Reformation in England

1. The era of the Babylonian Captivity of the Papacy in Avignon, France and the Great Schism in the Papacy (1309-1417) resulted in the rise of considerable anti-papal feeling among the British people.
 - a. Two things were resented in particular.
 - 1.) The English resented the drainage of gold out of the kingdom in the form of Peter's Pence, a yearly tax paid by the British to the pope.
 - 2.) The English also resented the haughty independence of the absentee French and Italian office-holders appointed by the French pope to English clerical positions.
 - b. Anti-papal feeling revealed itself in the following ways:
 - 1.) In 1351 the King and Parliament attempted to reduce papal authority by enacting the *Statute of Provisors* which forbade papal appointments to high clerical office in England.
 - 2.) The *Act of Praemunire*, 1353, outlawed appeals to courts of law outside the kingdom. This was aimed at the attempts of the Avignon papacy to enforce canon law within England.
 - 3.) In 1366 the Parliament ended the vassalage of the British crown to the papacy which was begun by King John, and also abolished the "denarius of St. Peter" or Peter's Pence.
 - 4.) The Good Parliament in 1376 sought to reduce further the collection of papal taxes in England.
2. John Wycliffe (c. 1328-1384)
 - a. Wycliffe (or Wyclif) was born of humble parentage in Yorkshire. He was educated at Balliol College, Oxford, where he in time became the master and most widely respected teacher. Wycliffe possessed for his additional support a benefice — the rectory at Lutterworth.
 - b. Wycliffe began to criticize the wealth and corruption of the Church in 1376 in his lectures "On Civil Lordship."
 - 1.) He stated that both spiritual and temporal positions were held on feudal tenure from God.
 - 2.) If a cleric abused or neglected his office it was the right of the temporal authority to relieve him of it.
 - 3.) For this the pope's representative in England wanted Wycliffe arrested and tried for heresy, but he was protected by John of Gaunt and other nobles who wanted to replace independent clerics within their own domains with their own appointments.

- c. Wycliffe became more radical with continued study of the Scriptures and of Augustine. He taught the following:
 - 1.) The Scripture is the only law of God for the Christian.
 - 2.) The Church consists not in cardinals and bishops, but in the company of the elect.
 - 3.) The New Testament recognizes no difference between the priest and the bishop. Honor should be granted to clergymen of high character. Tithes, wealth and all other signs of clerical rank were unscriptural and had to be abolished.
 - 4.) The pope was to be declared a heretic and anti-christ if he were guilty of corruption and the seeking of wealth.
 - 5.) The elect are the true priesthood; the ecclesiastical claims concerning the priesthood are unbiblical.
 - 6.) Purgatory exists, but indulgences, pilgrimages, masses for the dead, the cult of saints, and the mendicant orders were to be abolished. Worship must be from the heart, not a mere form.
 - 7.) Transubstantiation was unscriptural. Wycliffe affirmed the real presence of Christ at the mass and taught something similar to what later became known as consubstantiation. Wycliffe accepted the Church's teachings on the other six sacraments.
- d. The denial of transubstantiation cost Wycliffe the support of John of Gaunt to the extent that the higher clergy were able to force him out of Oxford. In 1382 Wycliffe was retired to his pastorate in Lutterworth.
- e. In Lutterworth with Nicholas of Hereford and others he undertook the translation of the Vulgate into Middle English. Although the translators knew neither Hebrew nor Greek, Wycliffe's translation profoundly influenced the translators of the later King James Version and therefore Wycliffe has been called the father of the English Bible.
- f. Because Wycliffe believed that the church consisted of the body of the elect, he sent out "wandering preachers" or "poor priests" to offset the work of the Dominican and Franciscan friars.
 - 1.) They were popularly known as Lollards or mumblers in the English of the day. (The term "Lollards" came probably from *lullen*, to sing softly.)
 - 2.) These Lollards took no permanent vows, but were to live in poverty, travel in pairs, and preach wherever they could find an audience.
 - 3.) The Lollards had among themselves many educated and noble until the burnings of Henry IV (1399-1413) and Henry V (1413-1422).

- 4.) With the uprising, and execution of the Lollard knight Sir John Oldcastle in 1417, the political importance of the Lollards came to an end.
- 5.) The Lollards continued to teach in secret until the English Reformation.
- g. The teachings of Wycliffe were carried to Bohemia by Czech students studying at Oxford. His books directly influenced John Huss, the rector of the University of Prague, who also spoke out against the same corrupt practices condemned by Wycliffe. (Huss gained a large following and began a reform movement which eventually formed the *Unitas Fratrum* in Bohemia.) When Huss was condemned and burned as a heretic by the Council of Constance (1415), the Council also condemned Wycliffe and damned his teachings. The Council ordered that the body of Wycliffe, buried since 1384, be exhumed, his bones burned, and the ashes be thrown into a river.

VII. Conclusions

- A. Although England was far from being a truly united country after the six centuries of the Anglo-Saxon Period (c. 400-1000), we can conclude that the prestige of the kingship had increased by the year 1066. Despite inadequate machinery, centralized forms of government developed gradually during the first six centuries of English history and these forms of government continued to develop during the remaining four centuries of the Middle Ages.
 1. Increasing centralization was greatly stimulated by the Danish invasions of the eighth and ninth centuries because kingdoms banded together for protection and survival.
 2. During the tenth century the lesser kings had disappeared, their former subordinate kingdoms were administered by earls, and England had only one king, the ruler of Wessex.
 3. The history of England under one king began most pronouncedly after the Conquest by William I "the Conqueror" (c. 1066).
 4. Although England went through a process of centralization of authority in one King, the King's authority was gradually modified. The development of a government in which the king subjected himself for pragmatic reasons to the wishes of the "parliament" is one of the paradoxes characteristic of English history.
- B. The Church had a profound influence upon life in England during the Middle Ages. This is to be understood because the preaching of the gospel and the establishment of the Christian religion bears fruit in the lives of those who come under the influence of Christian religion. This influence was not only spiritual but it was also formal in that Christianity formalized the life of men on the British Isles.

1. Although a form of Christianity had been established among the original Celtic people (Britons) who lived in the British Isles of Imperial Roman times (c. 100-400), Christianity had to be brought to the Germanic tribes that invaded the British Isles in the fifth century. These Germanic peoples came into the Church and many became Christians in name only because of the wholesale conversion of tribes or kingdoms in the name of the King.
 2. One can safely conclude, therefore, that the Anglo-Saxon, although being influenced by Christianity, brought many pagan elements into the Church as it was re-established in the British Isles.
 3. The unification of the Church at Whitby in 664 helped to weld the kingdoms of England together. This was true because church councils brought men together from various kingdoms and when men have a common religious belief and similar religious customs it is easier to unite autonomous kingdoms under one government.
 4. The presence of the church as a unification factor in English life, can also be observed in the organization of the shire or county before the Conquest in 1066. The shires controlled by two sheriffs and a bishop heard civil, criminal, and religious cases because no separate church courts were set up in England until after the Norman Conquest.
 5. By the twelfth century the Church had become so deeply ensnared in the feudal system through gifts of extensive fiefs that a prominent bishop or abbot controlled more land, owed more military service, and enjoyed more income and influence than many feudal lords.
- C. It is impossible to completely and correctly understand the history of England from 1066 until c. 1500 unless one recognizes the important link existing between England and the Continent. Many times kings were kings only in name in England while they spent most of their time on the Continent in France.
- D. Although the Anglo-Saxon Witenagemot and Parliament seemed to limit the authority of the King, it was in reality only an advisory body, that cooperated with the king in issuing statements of laws. The King summoned its members and appointed the membership as he chose.
- E. There is no direct link between Wycliffe and the sixteenth century reformers. He can, however, be called a forerunner of the Reformation in that he presaged the reformers' emphasis on Scripture, predestination, the fact that transubstantiation is unscriptural, and the nature of the church. He also contributed to the general dissatisfaction with the corruption and formalism of the Catholic church in England which eventually broke out into the Reformation of the sixteenth century.
- F. The history of John Wycliffe and his followers illustrates a couple of important things from Scripture.
1. In every moment of the history of the world, there are those "7000" who refuse to bow their knee to the Baal of this world or of false doctrine. The Son of God never fails to gather, defend, and preserve His church. Those who are faithful to Christ and His Word are not always in evidence in history, but

often they appear at times when it seems as if the true worship of God has disappeared from the earth (see I Kings 19:1-18).

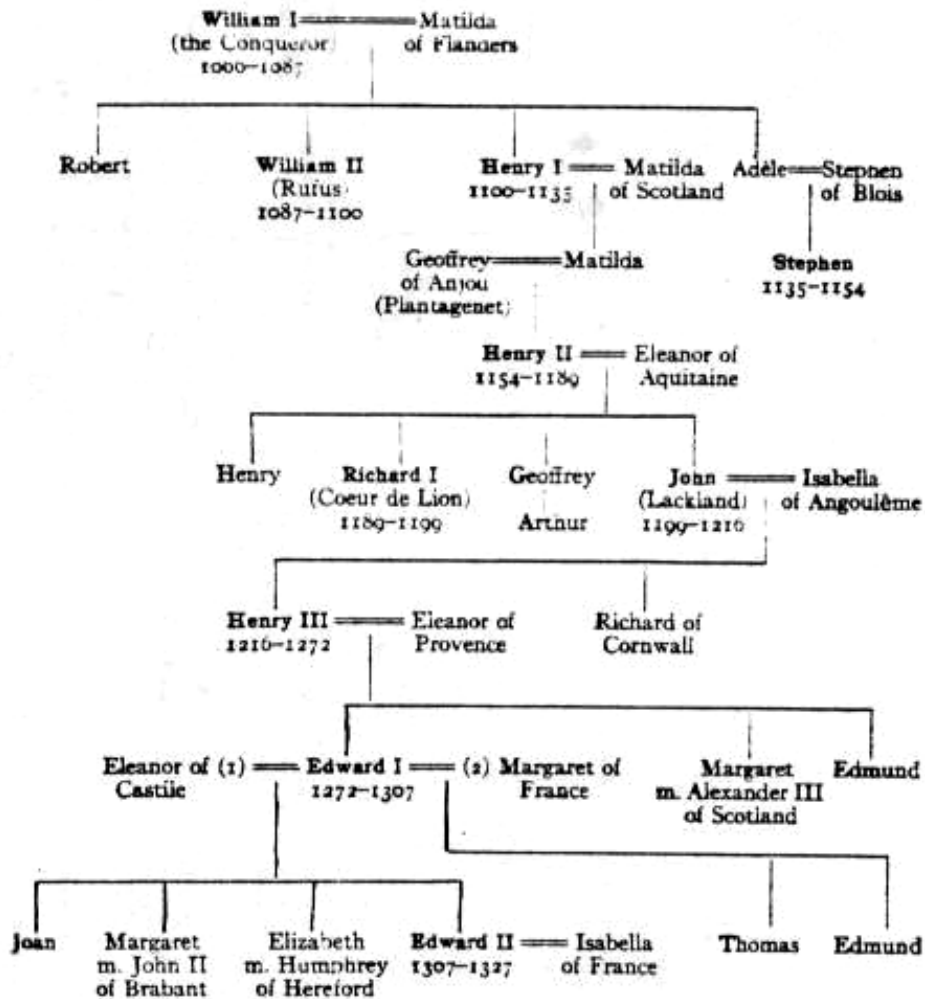
2. In John 16:2-3 Jesus warned his disciples and the church of the New Dispensation, that it will happen that those who persecute God's people will believe that they do God a service. The Roman church of the time of Wycliffe and Huss desired to rid herself of corruption and what she called heresy. But the church was no longer capable of distinguishing truth from error. The Catholic Church had given up the true worship of God and had instead adopted semi-pelagianism and formalized, outward worship. The truths taught by Wycliffe and Huss threatened to overturn the entire edifice of false doctrine, the sacerdotalism, and the clerical hierarchy that the Romish church had built over centuries, and so these truths were blindly rejected and those who taught them were anathematized and killed.
- G. The impact of common law (cf. vi, A) was, is, and will continue to be very great, therefore, it merits some consideration.

At first glance we might be inclined to extol the virtues of common law. By human standards common law was definitely an improvement over feudal law, for it was more equitable and could be more uniformly applied. Nevertheless, God's law was not taken into account with the establishment of common law for with common law there is no absolute standard; it is continually being established and reflects the spirit of the age. This system of law, based on the thoughts and desires of unregenerate man rather than the law of God, leads to lawlessness. Jesus spoke of that in Matthew 24 while considering with his disciples the signs of his second coming; Paul writes very explicitly of that in Romans 1:21.32 and we observe it in our present society.

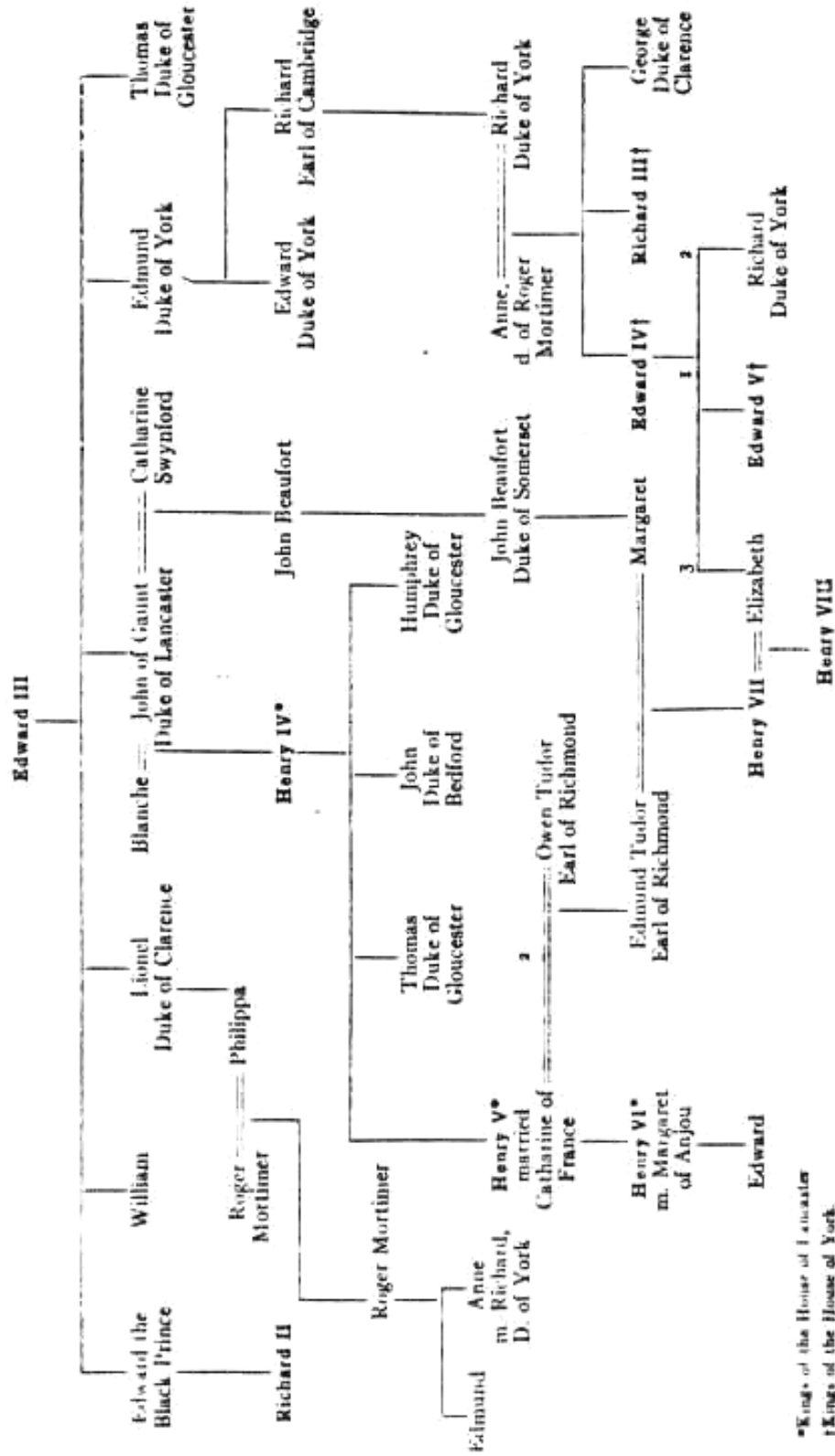
This illustrates what the inspired scriptures teach concerning natural man and his relationship to God: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness and their thoughts the mean while accusing or else excusing one another" Romans 2:14-15. Also confer Canons III & IV, Art. 4. Natural man is not concerned with obedience to God's laws for God's sake, though they be written in his heart, rather man seeks that which is convenient for him. Neither, would we expect something different, for in Genesis 6:5 we read, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

We have attempted to show from Scripture how the principles of common law lead to lawlessness, but we must not miss the divine hand of God. All is in His control and it is not difficult to see — in part at least — how common law serves His divine purpose. While giving men license to sin and develop therein until the cup of iniquity is full, common law also provided the freedoms to worship, to develop the truth, and to proclaim the truth to those outside the household of faith.

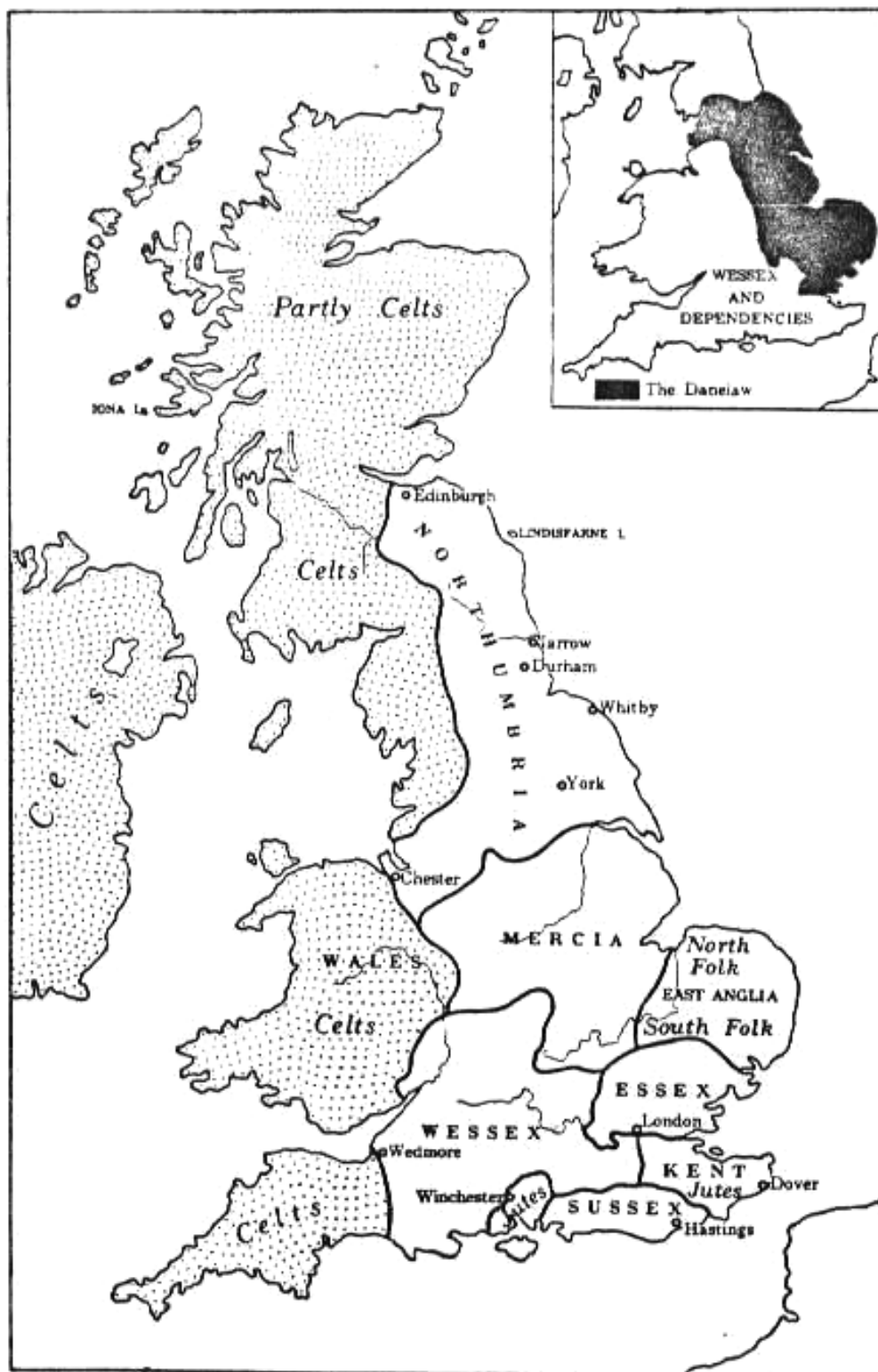
The Norman and Plantagenet Kings



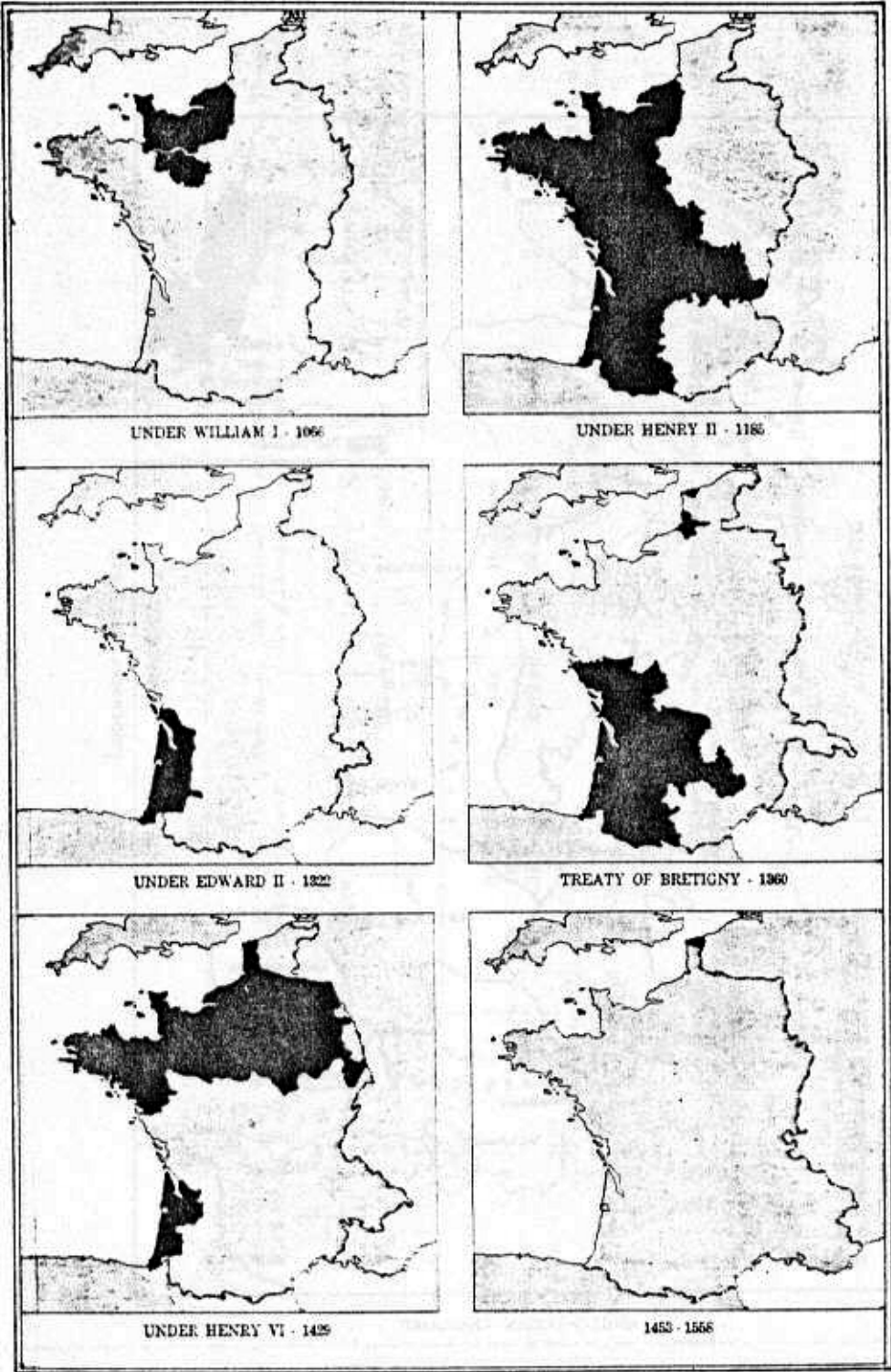
Lancaster and York



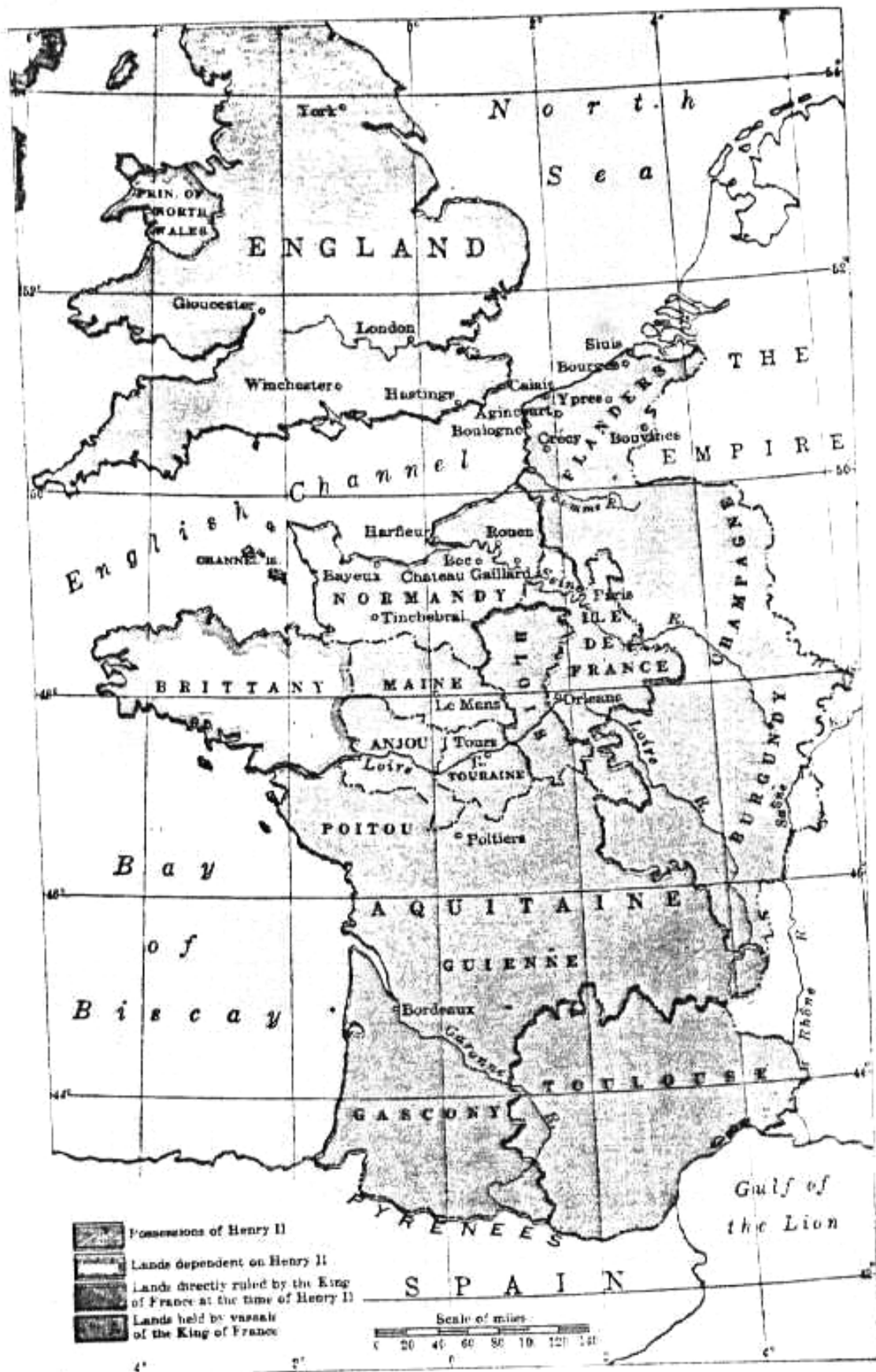
*Kings of the House of Lancaster
†Kings of the House of York



ANGLO-SAXON ENGLAND



ENGLISH HOLDINGS IN FRANCE, 1066-1558



North Sea

ENGLAND

THE
EMPIRE

Channel

English Channel

NORMANDY

FRANCE

BRITTANY MAINE

ANJOU

TOURAIN

POITOU

AQUITAINE

GUIENNE

GASCONY

TOULOUSE

SPAIN

Gulf of the Lion

Bay of Biscay

PRINCE OF NORTH WALES

Gloucester

London

Winchester

Hastings

Caen

Saint-Benoît

Ypres

Arras

Boulogne

Creully

Bouvines

Harfleur

Rouen

Bayeux

Château-Gaillard

Paris

Tinchebrai

Orléans

Le Mans

Loire

Tours

Loire

Loire

Poitiers

Loire

Bordeaux

Loire

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UNIT VI: THE CRUSADES

I. Introductory Comments

- A. The Crusade (from cruzada which means “marked with the cross”) was one of three major powers of the Roman Catholic Church in the Middle Ages. The other two were excommunication and the interdict.
- B. Crusades, or wars in the name of the cross of Christ, were used against anyone who endangered the Church.
- C. Although there were many crusades called by various popes, in this unit we will concern ourselves only with the major ones of the 11th, 12th, and 13th centuries undertaken by the European Christians in their attempt to recover the Holy Land from the Moslems.

II. Important Dates

- A.D. 711 — By this time all of Persia, Egypt, North Africa, and Spain were controlled by the Arab Moslems.
- 1055 ff. — Conquests by Seljuk Turks who became militant Moslems.
- 1095, March — Emperor Alexius Comnenus at Council of Piacenza appealed to Pope Urban II for assistance against the Seljuk Turks.
- 1095, March to October — Urban II toured northern Italy and southern France, sounding out leaders and ensuring support.
- 1095, November — Urban II at Clermont in Auvergne, France, at the historic council summoned his fellow Frenchmen and other Europeans to a Crusade.
- 1095 -c. 1099 — First Crusade
- 1147 -1149 — Second Crusade
- 1189 -1192 — Third Crusade
- 1200 -1204 — Fourth Crusade
- 1212 — The Children’s Crusades
- 1229 — Fifth Crusade
- 1248 — Sixth Crusade
- 1270 — Seventh Crusade
- 1275 -c. 1300 — A few other crusades but a period when crusades came to an end.

III. Historical Background

- A. Following Mohammed’s death in A.D. 632, the Moslems quickly overran Palestine (see notes on Islam) and by A.D. 711 all of Persia, Egypt, North Africa and Spain were in their control (see map following these notes). Although Jerusalem was under the control of these Arab Moslems, Christians were permitted upon payment of a tax to visit the “Holy Places.”
- B. With the rise of the Seljuk Turks (a tribe of nomads from the deserts of Turkestan in Central Asia) in the 11th century, the situation changed in the Middle East. Christians who visited the holy shrines while Jerusalem was controlled by

- these Turkish Moslems were severely persecuted. This treatment was not well received by European Christians.
- C. The ascendancy of the Seljuk Turks was also a threat to the continuing existence of the Byzantine Empire. As a result emperor Alexius I appealed to the pope in Rome, Urban II, for help.
 - D. Pope Urban II was receptive to Alexius' plea for help for a number of reasons:
 - 1. This might lead to the reuniting of the Roman and Orthodox Churches.
 - 2. Urban's authority might then extend over all of Christendom with Rome as its religious capital.
 - 3. It could be, too, that Urban saw here a unifying ingredient that might overcome the constant feudal strife present in Europe at this time.
 - E. At Clermont in March of 1095, Pope Urban II called Europe to arms to liberate the Holy Land from the infidels (see one version of Urban's speech on page 8). To this speech the crowd responded with what was to be the crusaders' battle cry, "God wills it!"
 - F. There are a number of reasons for the overwhelming affirmative response of the people to this call to arms:
 - 1. The crusades served as a means of escape from the poverty and hard work to which the common people were subjected in Europe.
 - 2. Many deeply religious people felt that it was their duty to free the Holy Land from the "infidels."
 - 3. Some nobles saw the crusades as a possible means to obtain new territory for themselves. This is verified by the action of some, following their first victories in Palestine.
 - 4. For many knights the love of war and adventure was the only stimulus necessary to bring them to arms.
 - 5. Italian merchants were interested in the new trade that the crusades might generate.
 - 6. Some criminals joined to escape punishment for their crimes, and debtors went to avoid their creditors.
 - 7. An additional factor was the pope's assurance that some of their sins would be cancelled out by good deeds performed while crusading, and that those killed would be absolved from sin and assured of salvation.
- IV. The Major Crusades
- A. The First Crusade (1095)
 - 1. In the general excitement of the crusading movement, two groups of crusaders left prematurely for the Holy Land. One of these groups, under the leadership of Walter the Penniless, was almost completely destroyed by the Hungarians before it ever reached Constantinople. Most of the other group, led by Peter

the Hermit, met disaster in Bulgaria. The remnants of these two groups, which originally totaled about 50,000 were quickly sent across the Bosphorus into Asia Minor by Emperor Alexius. Here they were completely destroyed by the Turks on the plain of Nicea.

2. The main army of the First Crusade was under the leadership of Godfrey of Bouillon. After submitting to the demand of Alexius that they become his vassals, they were given passage into Asia Minor.
 3. Even though many crusaders died because of hunger, thirst, sickness and intrigue by Alexius, in 1097 Nicea was taken.
 4. After a lengthy siege, Antioch was taken in 1098. A number of interesting facts are worthy of note in this connection:
 - a. During the siege both armies experienced severe famine. So great was the hunger of the crusaders that according to some sources many even resorted to cannibalism.
 - b. With the help of a traitor within the city, the crusaders were finally able to conquer it.
 - c. Immediately upon taking Antioch, the Christian army found themselves besieged by Moslem reinforcements that had come to relieve the city's precious defenders.
 - d. Facing impending disaster, Godfrey's troops went out to destroy the Moslem army after being spurred on by the discovery within the city of the holy lance. (The holy lance was the spear that was supposed to have pierced the side of Jesus. There was a bit of skepticism about this miraculous find, however, since there was another one back in Constantinople.)
 5. Jerusalem fell to the crusaders in 1099. Worthy of note here is the merciless slaughter of the inhabitants of the city by the bearers of the cross.
 6. Following these victories some of the barons claimed the conquered lands as their own personal fiefs, thus the Crusader States were set up (see map on page 7). Back in Europe these states were known collectively as Outremer, "the land beyond the seas."
 7. Baldwin I succeeded Godfrey in Jerusalem and was soon threatened by the Moslems.
- B. The Second Crusade (1147 – 1149)
1. This crusade, ignited by the preaching of Bernard of Clairvaux when he heard of the fall of Edessa (1144), was miserably defeated in their assault of Damascus.
 2. The membership of this crusade was primarily comprised of thieves and murderers. At their departure Bernard had this to say of them: "Europe rejoices to lose them and Palestine to gain them; they are useful in both ways, in their absence from here and their presence there."

C. The Third Crusade (1189 – 1192)

1. Much of the success of the First Crusade was accomplished because of a lack of unity among the Turks. However, in Saladin (1138. 1193) they found a leader who effectively united them against the Christians. Thus, in 1187 Jerusalem fell to Saladin's attacking forces.
2. With 100,000 men Frederick Barbarossa of Germany, Philip Augustus of France and Richard the Lion-hearted of England set out to recapture the Holy City. The leadership of this crusade, however, was left to Richard after Frederick drowned in Asia Minor and Philip returned home following a dispute with Richard.
3. Although Richard was not able to retake Jerusalem, he did win some significant battles and the respect of the Turks. He was able to arrange a three-year truce period with Saladin which enabled Christian pilgrims to visit the Holy City. (The terms of this treaty were three years, three months, three days, three hours, three minutes...)

D. The Fourth Crusade (1200 – 1204)

1. This crusade was called by the inspiration of Innocent III soon after he became pope. His goal was to re-establish the glory of the Latin Kingdom of Jerusalem, but instead this crusade resulted in the formation of the Latin empire of Constantinople (1204 – 1261).
2. The crusade never made it to the Holy Land. In payment to the Venetian merchants for passage to Palestine, the crusaders agreed to attack a town (Zara) in Hungary that was interfering with Venetian trade. Following this exploit they marched on to sack Constantinople. About 50 years later the Byzantines were able to recapture the city.

E. The Children's Crusades (1212)

1. These crusades were led by two young boys: Stephen (12 years old), a French peasant and Nicolas (10 years old) of Germany.
2. These crusades were formed because many believed that the wicked Moslem hords would be unable to stand before the innocent Christian children.
3. The two groups of children made their way down to Italy. From here they would cross the Mediterranean Sea on dry land just as Israel crossed the Red Sea.
4. Neither group of children ever reached the Holy Land. Stephen's group of about 30,000 children was lured by slave traders aboard ship and sold to the Saracens of North Africa. The 20,000 children with Nicolas got as far as Italy before dispersing.

F. The Fifth Crusade (1229)

1. This was a bloodless crusade. Emperor Frederick LI of Germany was able through diplomacy with the Sultan of Egypt to secure Jerusalem, Bethlehem and Nazareth by treaty. All this was accomplished without ecclesiastical

sanction; in fact, Frederick was under the ban of excommunication at the time. Frederick (“Stupor Mundi” — the Wonder of the World) was confronted by a hard-thinking lawyer and philosopher, Pope Gregory IX, who proudly defended papal divine rights and excommunicated Frederick five times.

2. The success of the Fifth Crusade was short-lived, however, for in 1244 Jerusalem was again closed to the Christians following the sack of Jerusalem by the Khwarismians, who were at this time displaced by the Mongols in the East.

G. The Sixth and Seventh Crusades (1248, 1270)

1. These crusades owe their origin to the devotion of Louis IX, king of France, best known as St. Louis.
2. They were a complete failure, and St. Louis was never able to lay eyes on Jerusalem. His death at the site of Carthage while on his way to Palestine ended the Seventh Crusade.

H. A number of less important crusades followed, but with the coming of the 14th century crusading was a dead issue. A few popes, who tried into the 15th century to revive the idea, had little success. With the beginning of the 14th century crusading efforts were diverted against the Moors of Spain.

V. Results of the Crusades

- A. The original goals of the crusades were not met: The Holy Land was not recovered for Christianity (at best it was opened to visiting pilgrims for about 100 years), the advance of Islam was not stopped, and the schism between Eastern and Western Christianity was not healed. Largely due to the Fourth Crusade, the breach between the two was widened.
- B. Although the power and prestige of the Pope and the Church of Rome were advanced by the First Crusade, they were increasingly undermined by the crusades that followed. This was due largely to the infamous activities of many crusaders.
- C. There arose a growing intolerance toward the deviations from the established church which resulted in later crusades against the Waldenses and Albigenses, and the formation of the Inquisition to repress and exterminate heresy. The Jews also experienced this intolerance toward deviant religions.
- D. A product of the crusades was three religious orders: the Knights of St. John (Hospitallers), the Knight Templars, and the Teutonic Knights. As the standing army of the crusades, they guarded the Latin institutions in Palestine until the fall of Acre in 1291. These orders remained a powerful force in Europe for many years but riches brought ruin and the Templars were decimated early in the 14th century.
- E. Feudalism declined and the centralization of authority in European kings was enhanced. This was the result of the deaths or loss of wealth of many powerful feudal lords. In addition, many of the serfs used the crusader’s privilege of leaving the land, and others purchased their feudal rights by nobles who needed

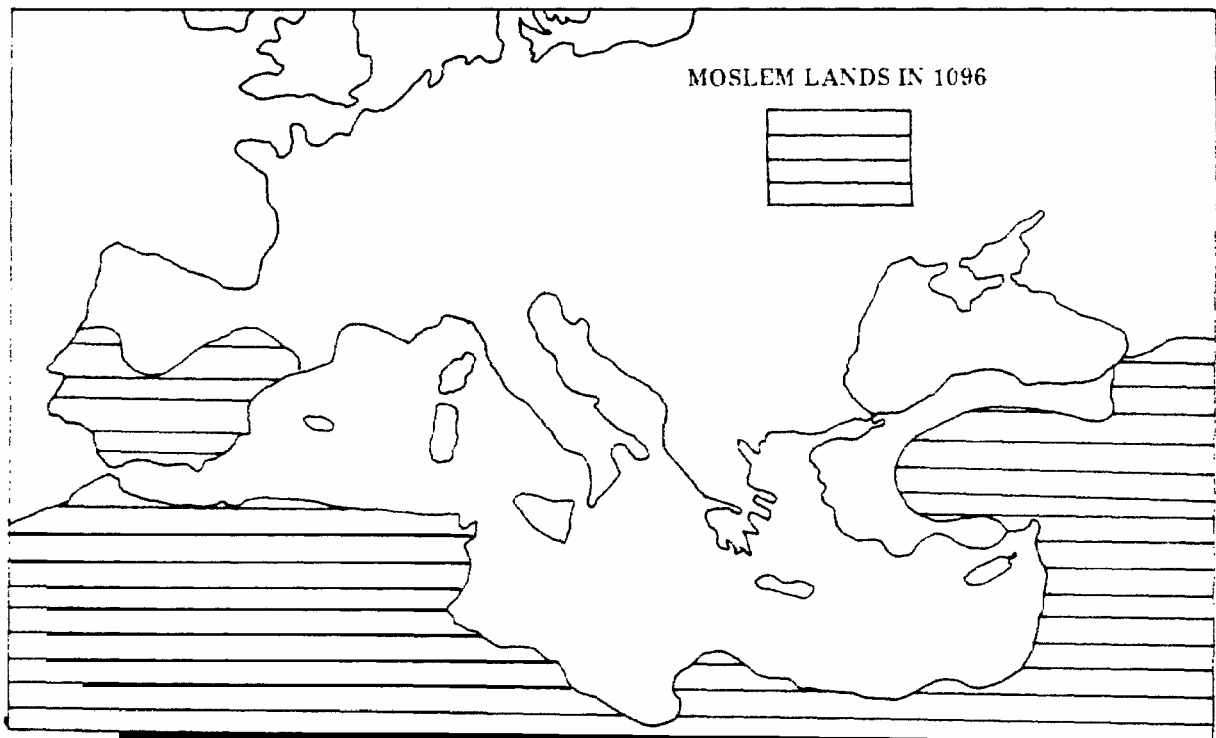
the money for their trips to the East. Also, kings used the crusades as an excuse to impose new taxes on the people, some of which was used to put down their rebellious vassals. A spirit of nationality began to prevail.

- F. Although trade began to flourish prior to the crusades, it was given tremendous impetus by them. The crusaders had been exposed to many luxuries of the East, and these returned crusaders constituted a ready market for these luxuries. Towns, which served as distribution centers for these transactions, rapidly developed.
- G. The Byzantine Empire was so weakened by the Fourth Crusade that Constantinople fell to the Moslems in 1453; thus, the eastern gateway to Europe was opened to their advance.
- H. A knowledge of Arabic numerals, algebra, Greek philosophy, Arab medicine, and many other things gleaned from the East were brought to Europe by returning Crusaders.
- I. Europe's knowledge of the world was expanded, and there arose a new interest in learning and travel.

VI. Conclusions

- A. In principle the crusades were wrong.
 - 1. To the Church of the New Dispensation the Holy Land is of no real value; it is the "new Jerusalem" (Rev. 21:2) with which she must be concerned.
 - 2. The crusades were an illegitimate activity in which the Church was involved. Ephesians 6 verses 11-17 clearly describes the weapons of the child of God as spiritual weapons. The crusades should serve as a perpetual reminder to the Church that its weapon is the "sword of the Spirit, which is the Word of God."
 - 3. The teachings of Pope Urban II that the sins of crusaders could be cancelled out by valiant deeds, and that a bearer of the cross killed in battle would be absolved from sin and assured of salvation were not in harmony with the teachings of Scripture concerning the total depravity of man (Lord's Day III) and his inability to merit salvation of himself (Romans 3:19 - 28, 5:6 - 21). These false teachings led to a rapid development of the system of papal indulgences which later became the chief emphasis in Rome's doctrine of penance.
 - 4. An underlying reason for the crusades was the false emphasis of the Church on the value of pilgrimages to a good Christian life. "Sacrifice and offering thou didst not desire: mine ears hast thou opened: burnt offering and sin offering has thou not required" (Psalm 40:6). (Cf. Ps. 51:16 - 19.)
- B. The similarity of the Church's emphasis on pilgrimages to Jerusalem and that of the Moslem pilgrimages to Mecca is striking. Both the church and also Islam taught one could gain immediate entrance into heaven through death in a holy war. Both taught that good works were meritorious. Both saw in the holy war a unifying factor.

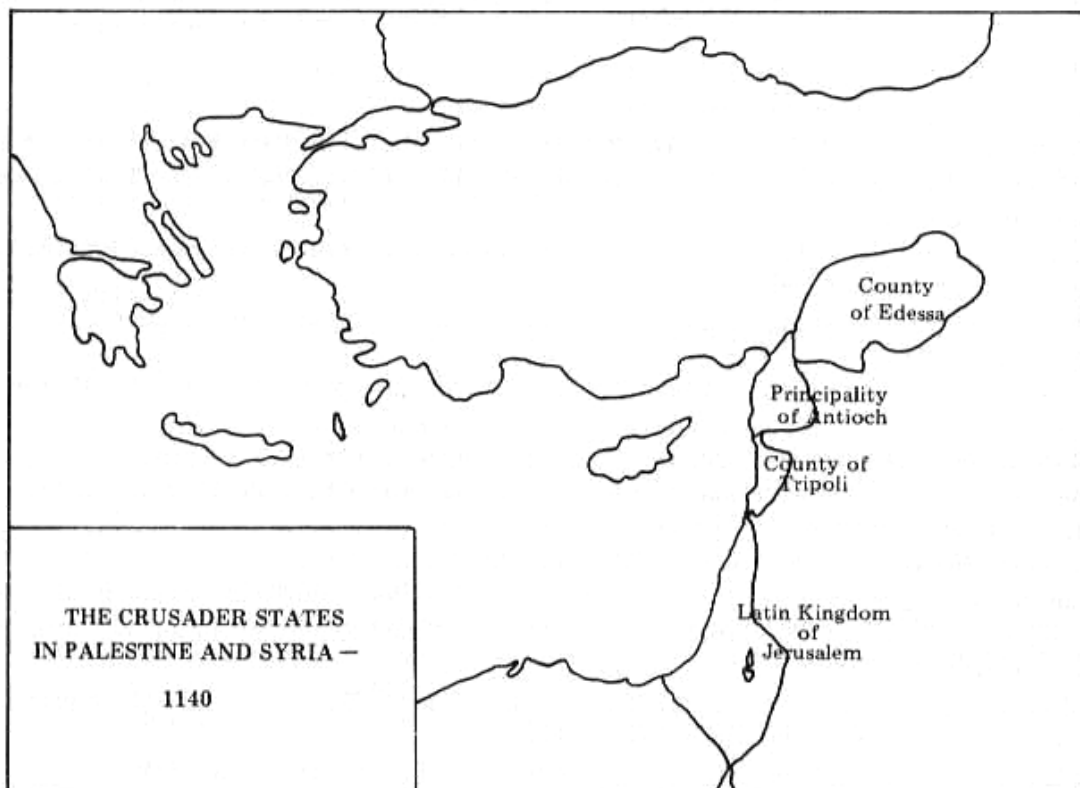
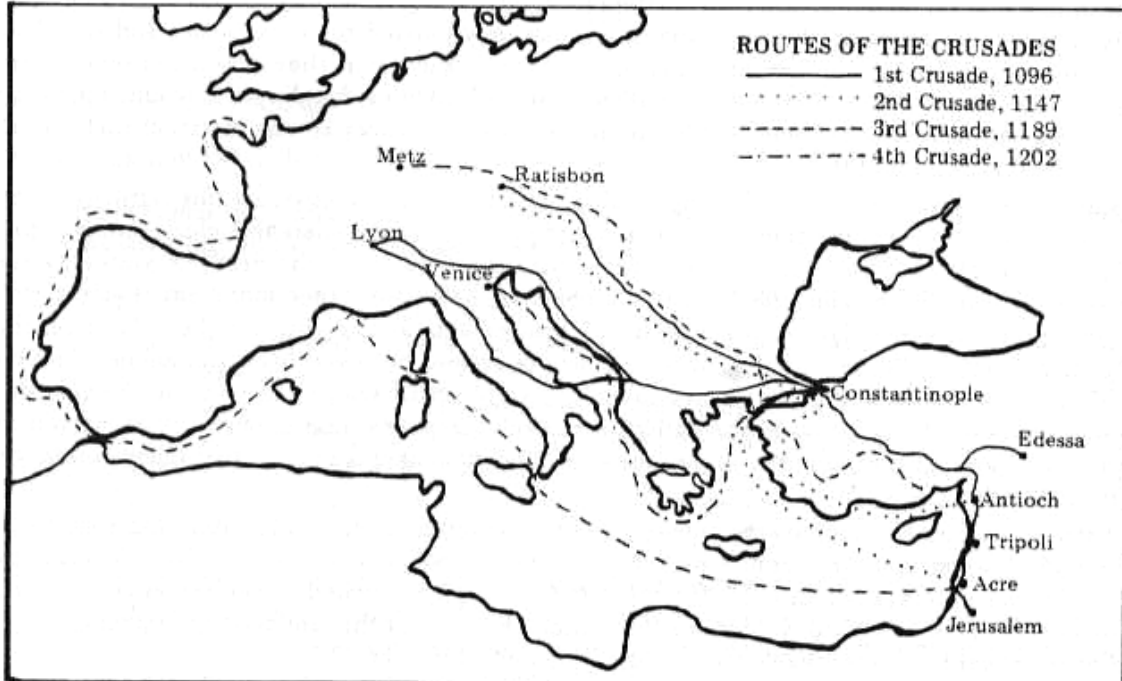
- C. We believe that all of history is eternally decreed by the Sovereign Maker of heaven and earth. We observe that this decree is carried out in a seemingly natural way. God is a God of order, therefore, we see cause and effect relationships. In this light one is struck by the tremendous effect that the crusades had upon subsequent history. Turn again to the results of the crusades (V, particularly items E through I) and consider their part in ushering in the Modern Age.
- D. The heinous crimes committed by the crusaders gave “occasion to the enemies of the Lord to blaspheme” (II Sam. 12:14).
- E. Throughout this period of history there is evidence that superstition was prevalent within the Church. This is clear from the supposed discovery of the “holy lance” at Antioch and the holy relics which returning crusaders claimed to have found in the Holy Land. Some examples of these relics include: splinters of the cross, water from the rock that Moses struck with his rod, and fragments from the virgin Mary’s garments. The form of idolatry which developed from the Church’s use of these relics is condemned in the first and second commandments.
- F. The decadence of the Church of Rome is further exemplified by the Children’s Crusade. Faith in the success of this crusade was based on the false Pelagian assumption (belief in the basic goodness of man) that the innocence of these young crusaders would be the key to the defeat of the wicked Moslems (Baptism Form, Psalm 51:5).
- G. The crusades clearly illustrate that the church of Rome had lost — or at least was in the process of losing — its savor. When that happens. Scripture says, “it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men” (Matt. 5:13). Not only was this judgment of the Lord felt by a vast number



of individual members; the instituted Church experienced it as well. Consider, for example, the impact of the Church's decadence upon the success of the Reformation. The crusades served to expose the moral and doctrinal decadence of the Church of the Middle Ages. Reformation was necessary!

VII. Appendix

O race of Franks! race beloved and chosen by God! ... From the confines of



Jerusalem and from Constantinople a grievous report has gone forth that an accursed race, wholly alienated from God, has violently invaded the lands of these Christians, and has depopulated them by pillage and fire. They have led away a part of the captives into their own country, and a part they have killed by cruel tortures. They destroy the altars, after having defiled them with their uncleanness. The kingdom of the Greeks is now dismembered by them, and has been deprived of territory so vast in extent that it could not be traversed in two months time.

On whom then, rests the labor of avenging these wrongs, and of recovering this territory, if not upon you — you upon whom, above all others, God has conferred remarkable glory in arms, great bravery, and strength to humble the heads of those who resist you? Let the deeds of your ancestors encourage you — the glory and grandeur of Charlemagne and your other monarchs. Let the Holy Sepulcher of Our Lord and Savior, now held by unclean nations, arouse you, and the holy places that are now stained with pollution... Let none of your possessions keep you back, nor anxiety for your family affairs. For this land which you now inhabit, shut in on all sides by the sea and the mountain peaks, is too narrow for your large population; it scarcely furnishes food enough for its cultivators. Hence it is that you murder and devour one another, that you wage wars, and that many among you perish in civil strife.

Let hatred, therefore, depart from among you; let your quarrels end. Enter upon the road to the Holy Sepulcher; wrest that land from a wicked race, and subject it to yourselves. Jerusalem is a land fruitful above all others a paradise of delights. That royal city, situated at the center of the earth, implores you to come to her aid. Undertake this journey eagerly for the remission of your sins, and be assured of the reward of imperishable glory in the Kingdom of Heaven.

(Pope Urban II, November, 1095)

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UNIT VII: FEUDALISM AND THE MANOR (c. 700-1500)

I. Feudalism Defined and Described

A. Definition of Feudalism

1. Professional historians have long argued over a precise definition of feudalism and certainly the last word on the subject is yet to be written.
2. The word “feudalism” is taken from the Latin term *feudum* which means “fief.”
 - a. As a term describing a way of life, the word “feudalism” was unknown to the people of the Middle Ages.
 - b. The term was invented in the seventeenth century by French lawyers who wanted a word to describe the complex variety of laws and private jurisdictions that existed among the French provinces, cities, and classes under the Bourbon kings. The lawyers saw that these things had their origin in an earlier age, and called the system “feudalite.”
 - c. The English lawyers borrowed the term and transliterated it “feudalism.”
3. For our purposes, though, we can say that feudalism was both a method of government and a military system. It provided political administration by parcelling authority among a variety of officials, and a military administration by requiring that every man who possessed lands and title provide troops in time of need.
4. Joseph Strayer in *Feudalism* gives this definition,
“Feudalism is a method of government, and a way of securing the forces necessary to preserve that method of government.”

B. Description of Feudalism

1. Feudalism developed first among the Franks and spread by conquest and emulation throughout Western Europe. It developed most completely between the years 800-1200, and lasted in Western Europe in one form or another until roughly 1500.
2. Three things characterized feudalism. These were:
 - a. Political power was fragmented.
 - 1.) This meant that national government was weak or non-existent.
 - 2.) Effective political power was exercised by local lords, usually the counts (in France) or the barons (in England).
 - 3.) Even these lords did not have complete authority within their own territories. They further divided their powers of administration to lesser nobles, and may have had areas within their domains within which they had no authority at all.

- b. Political power and judicial authority were considered to be private property. These rights went along with the grant of land, called the fief, and with the fief, could be bought and sold, given as inheritance, or included in a dowry.
- c. Military services were obtained by private arrangement between the lord and vassal.
 - 1.) One man fought for another because he, or his forebears, had promised to do so in return for certain benefits.
 - 2.) Men fought not because they were citizens of a country but in order to fulfill a contract.

II. The Development of Feudalism (c. 700-1100)

A. Armed retainers and *comitatus*

- 1. In the last centuries of the Roman Empire generals and important citizens usually kept armed body guards or personal retainers.
 - a. These private armies sometimes numbered in the thousands of men.
 - b. They were recruited among the lower classes, maintained in the house of their master, and well trained in martial arts.
 - c. Although illegal, they were necessary because of the disorder of the times, and because of the uncertain loyalty of the barbarian armies.
- 2. The *comitatus* existed among the Germanic tribes that invaded the Empire.
 - a. The *comitatus* was a band of warriors that fought under a war-leader, a fighting man noted for his bravery and victories.
 - b. The members of his *comitatus* were his companions who lived in his house, received gifts from the leader as well as the spoils of war, and were unswervingly loyal.
 - c. If the war-leader died in battle, his warriors were bound to die with him and were disgraced if they survived him.
- 3. Both among the people of the Roman Empire and among the Germanic tribes, the best and most reliable soldiers were private soldiers, bound in the service of an individual.

B. The knight and the fief

- 1. In the Frankish kingdom of the early Middle Ages the kings and nobles provided themselves with soldiers by an oath of commendation.
 - a. A person commended himself to a lord when he bowed before the lord, placed his hands between the lord's knees, and vowed service to him.
 - b. The lord then bade him rise and kissed him. The person was then the lord's man or vassal.
 - c. The oath of service was called the oath of *fealty*.

2. During the eighth century the Moslems invaded France from Spain and were not turned back until they had reached Tours (Poitiers) in A.D. 732.
 - a. From the Moslems the Franks learned the effectiveness of the mounted warrior.
 - b. The Frankish kings and nobles began to insist that their vassals learn to fight on horseback. This took much more skill and training than fighting on foot.
 - c. Before long it was said that unless a man had been trained from his boyhood, he could never be an effective mounted warrior, and men so trained were at a premium.
 - d. The armed retainer had quickly become the knight.
 3. Charles Martel, the hero of the *Battle of Tours*, began the practice of granting land to important fighting men in return for the promise of military service. The land granted was to support the knight and allow him to meet the expense of horses, armor, swords and lances, all of the equipment needed by a mounted soldier. Land might be granted to a single knight or to nobles who were to supply several knights on royal demand. This grant of land was called the *precaria*. It was the beginning of the fief (i.e., system of government to preserve government).
 - a. The king who granted the *precaria* could revoke it; his successor could grant it to someone else, and the vassal could not pass it on to his heir.
 - b. Not every knight received a *precaria*, or later, fief.
 - 1.) Several kings and lords kept knights in their private households or gave a "money fief," a grant of money.
 - 2.) Throughout the Middle Ages there were always knights who received nothing at all. These made their living by roaming the countryside and selling their services for wages.
 4. As time went on, princes found it to their advantage to grant their vassals' land to the vassals' heirs.
 - a. This was a good way to insure a continued supply of vassals.
 - b. Also, vassals began to demand that favor in return for their continued loyalty.
 - c. By the beginning of the thirteenth century, it had become the legal right of a vassal to pass his lands on to his heirs. (This rite was called *entail*.)
- C. Kings and Counts
1. Under the Merovingian kings of France (A.D. 450-750), large tracts of land were granted to the great nobles. This was a drain on the king's domains, and the nobles used the power that their lands brought them to make themselves independent of royal control.

2. Charlemagne (A.D. 771-814) and his successors tried to maintain more central control over their realm by dividing it into districts called counties and placing at the head of each a royal official called the *count*.
 - a. The counts were almost always members of the Carolingian family. They were appointed officials who were to carry out the king's will, administer justice over most cases, collect the proper taxes, and make sure that the county supplied the correct number of knights and foot soldiers when the king went to war.
 - b. The counts were vested only with the political powers that went with the office. They received no land in their counties, and their sons, if they received the office at all, were appointed to different areas.
 - c. On the frontiers, buffer areas were created for the protection of the realm. These were called great commands or marches. The officials appointed over these areas had great responsibilities, more independence, and greater prestige. They were eventually given the title of *duke*. (In later Middle Ages these dukes acted like kings in their own duchies or domains.)
3. There were certain checks on the independence of the counts.
 - a. The *missi dominici* were sent out by the Carolingian kings (A.D. 750-987) to relate the royal good pleasure and to make sure that the count was conducting himself properly in office.
 - b. During the reigns of Charlemagne and his immediate successors (771-848) the counts depended on their connections with the royal court to retain their positions. Counts were forced to actively seek the king's good favor.
4. Nevertheless, it was usually possible for the counts to act independently of the king in a broad range of activities.
 - a. The great distances and difficulty of travel made it impossible for the king to keep close tabs on his officials.
 - b. The counts were often able to gain the support of the important men of their counties. This support gave the counts power that was independent of the king. (See C, 2, c above.)
5. During the ninth and tenth centuries the office of count became a feudal office. This means that the count received both the county and the powers that went with it as a grant or fief. He could be sure that his heir would receive his fief after him. Several factors caused this.
 - a. The Carolingian kings grew weak and unable to maintain control of the counts.
 - b. Western Europe was ravaged by the invasions of Norsemen, Saracens, and Magyars.
 - 1.) These came in small raiding groups and used hit-and-run tactics, making it impossible for the kings to organize effective defense.

- 2.) It fell to the counts and local nobles to organize resistance and maintain political order.
 - 3.) The local nobleman increased in importance while the prestige and authority of the distant king decreased.
 - c. Civil war often wracked the lands of Charlemagne's successors.
 - 1.) This made it possible for the counts to demand concessions from the kings in return for their support.
 - 2.) The eldest Sons of counts effectively demanded that they be granted their fathers' positions and lands and that they be allowed to pass them on to their sons.
 - d. The kings began to require of their counts an oath of allegiance in response to their growing importance and independence. In return the counts received their offices and lands as private possessions. The counts were no longer appointed officials but were vassals.
 6. It was during this time that the first great feudal principalities appeared in France.
 - a. Normandy, Brittany, Flanders, Burgundy, Aquitaine, and Angou were all either great commands or conglomerations of counties formed out of the aspirations of able dukes and counts.
 - b. Almost any noble with a well-fortified castle and a strong army could carve out for himself lands that he and his heirs could rule as sovereign and independent lords.
- D. The fragmentation of political power.
1. Counts and dukes, like the kings, needed subordinates to govern their domains. They often appointed viscounts, barons, and castellans.
 - a. The viscount was the immediate subordinate of the count and had broad administrative authority in a large portion of the count's territory.
 - b. The baron had control of several manors and extensive judicial functions.
 - c. The castellan was the keeper of a fortified castle and was responsible for the knights and foot soldiers that went with it.
 2. The same conditions that led to the rise of the count and duke also caused the formation of the feudal bond among lesser officials.
 - a. The lower nobles demanded more political independence and judicial rights, especially the very lucrative right to administer justice.
 - b. By the tenth century the offices mentioned above were feudal offices. The only difference was that these nobles received their fiefs from a duke or count rather than from a king.
 3. By the 900s political authority was parceled out to several noble officials from the king, duke, or count at the top to the castellan at the bottom.

- a. Each held his authority and his lands as his private property with which he could do more or less as he pleased without interference from his lord.
 - b. To him the vassal owed only loyalty and specific kinds of support.
 - c. During the times of greatest disorder, the only effective political unit was the county, and in some areas, the castellan.
 - d. Although his office had a certain prestige, the king had no effective authority outside his own domains.
4. In this situation the social position of the knight began to rise. Through the eleventh century most knights were not considered to be noble. They were simply soldiers who fought on horseback. Almost all knights were freemen, although in Germany there were many who were serfs. They lived much better than the serfs and poor peasants, and many knights had wealth. The following factors helped knights improve their position.
- a. Knights who governed large manors might be as wealthy as the castellans of smaller castellanies. These knights could demand the same judicial and administrative powers as the castellan, and thereby place themselves on a par with the lower nobility.
 - b. No feudal lord could hold a court alone; he had to have with him the peers of those who would be judged.
 - 1.) If a lord's noble vassals declined to come, as they did whenever they could claim extreme busyness in their own matters, the lord resorted to inviting knights.
 - 2.) If knights were not exactly noble, they were at least a part of the class of "men who fought" and would suffice if no very high official was to have his case heard.
 - 3.) The knight thus gained a practical knowledge of the law and was included in a function reserved for nobility.
 - c. By the 1100s most knights were considered to be noble, although this change was never complete.
 - 1.) In France the knights had both the rank and political privileges of nobility.
 - 2.) In England they had the social position but not the political prerogatives. The knights sat with the Commons in Parliament.
 - 3.) In Germany many knights remained serfs.

E. The feudal bond

- 1. The relationship between lord and vassal was based on a contract involving mutual obligations.
 - a. The oath of fealty included the promise of loyalty and the performance of certain services.

- b. In return the vassal received specified benefits.
 - c. The services promised and the benefits received depended on the rank of the vassal.
- 2. Typically, the lord promised land, the prerogatives that went with the rank, and the promise of protection if the vassal was attacked.
 - a. The prerogatives usually included the following:
 - 1.) The right to administer justice in certain cases (depending on the vassal's rank).
 - 2.) The right to be a part of the lord's court in the administration of justice there.
 - b. As a symbol of his fief the vassal might receive a lance or a clod of earth.
- 3. If the vassal were of lower rank the following was expected of him.
 - a. He was generally required to fight for the lord a certain number of days per year and to provide foot soldiers and knights to fight with him.
 - b. The vassal also had to provide hospitality. This means that for a certain number of days every year he had to give room and board to the lord and his entourage.
 - c. The vassal also had to maintain roads, bridges, and castles in his territory.
- 4. The feudal contract was much less specific among the greater nobles.
 - a. A duke or count would have to promise only that he would not attack his lord or support his lord's enemies. The positive services required were not made explicit.
 - b. Much of the feudal warfare of the ninth through twelfth centuries resulted from a lack of certainty over who owed what to whom.
- 5. Feudal tenure was a cause for political maneuverings.
 - a. Kings quickly found out that they invited civil war if they attempted to grant the lands of their great lords to other families. For that reason the great princes soon gained the right to pass their lands and title on their heirs. (In spite of this, questions of inheritance remained a cause of constant bloodshed.)
 - b. The lesser nobles struggled for many centuries for the same right and were never completely successful.
 - c. The higher lords retained certain rights even after the lower nobility gained the right to grant land and titles as inheritance.
 - d. The following instances will serve as examples of the problems by feudal tenure.
 - 1.) A large sum of money was collected when the fief of a lower vassal passed on to his heirs.

- 2.) The lords retained the right to name the wards of the heir if the heir was a minor or unmarried daughter. A lord could appoint himself or a close friend to administer the lands of the heir and reap the income of the fief until the heir came of age or married.
 - 3.) Lords had the right to name the mates of daughters left unmarried after the vassal's death. A lord could enhance the fortunes of his Sons by naming one of them to be the husband. He could also sell the hand of the female heir to the highest bidder or demand money from the heir for the right to refuse the man whom he had chosen for her.
6. Whenever possible, vassals resisted the demands of their lords for military service, hospitality, etc. and demanded instead greater privileges with fewer obligations.
 - a. By the twelfth century most vassals had reduced to 40 the number of days they were required to fight for their lords.
 - b. In the fourteenth century the English nobility strongly resisted the demands of the king to fight on the continent.
 7. At no time during the Middle Ages did the feudal contract suffice to fill military needs.
 - a. Any great noble who hoped to be successful had to supplement his feudal levies with additional troops.
 - b. Many a large feudal army included knights who roamed to seek a living and free peasants who fought for hire.
 - c. The army of William the Conqueror contained many such men, recruited from all over northern France, who fought for a share of the spoils.

III. Further Development of Feudalism (c. 1100-1300)

- A. From the ninth to the twelfth centuries political authority was fragmented and divided among rulers of small political units. After 1100 this trend was reversed by innovations that allowed more central control.
- B. Scutage and Aid
 1. Scutage was an amount of money paid in place of the performance of services. A vassal would give his lord cash rather than going to fight or giving hospitality.
 - a. Scutage became widespread during the twelfth and thirteenth centuries when the amount of specie in circulation increased. It was generally preferred by all involved.
 - 1.) Nobles found it much less troublesome, cheaper, and safer to pay money and let his lord fight as he pleased, rather than go himself.
 - 2.) Scutage greatly enhanced the power of kings and great princes. Because they could command large sums of money from their vassals, they could hire knights and foot soldiers in great number who would

fight as long as they were paid. Such armies were much more reliable than those raised by feudal levies.

- 3.) Because of their training in warfare, knights and lesser nobles were often made leaders in the armies of the princes. While many nobles preferred to make their living as landlords, these men found that they could increase their social position, and wealth, by fighting for hire.
- b. Scutage also had the result of allowing vassals to swear fealty to more than one lord — called multiple homage.
 - 1.) It was a simple matter to pay scutage to several different lords, and any ambitious vassal took oaths of loyalty to as many as he could. He could thereby increase his family's wealth, power, and rank.
 - 2.) By the fourteenth century, feudal oaths included clauses concerning whether the vassal owed a lord first, second, third, or fourth loyalty.
2. Aids were special gifts of money from the vassal to the lord in times of special need.
 - a. Originally, aids were collected to ransom the lord if he were captured in battle and at the marriage of the lord's oldest daughter (who brought to her husband quite a dowry).
 - b. Ambitious kings asked for aids several times during their reigns. Officially the vassals did not have to pay, but they usually felt obliged to give something, even if it was not as much as the lord requested.
 - c. Aids were collected throughout the realm by the king's own men and were an early form of taxation.
 - d. In England, where aids were necessary to run the kingdom, requests for aid were often used by the Parliament to gain concessions from the king.

C. The theory of delegated powers

1. According to the doctrine of delegated powers, the feudal bond created a pyramid of authority in which governing power proceeded from the king to men of lower rank.
 - a. The king, as the representative of God's authority, possessed all temporal power.
 - b. Some of this authority he granted to his vassals who in turn divided among their vassals.
 - c. By implication, no lord had absolute sovereignty even within his own domains, and it was the right of the king to make sure that each man used his authority aright.
2. The idea of delegated power had been implicit in feudalism, but was not made explicit until the twelfth century.
 - a. It was developed by the clerks and lawyers educated in the universities that were just beginning to send their graduates throughout Europe.

- b. These clerks and lawyers were formidable weapons for the kings and the great princes who used legal proceedings to strengthen their authority.
 3. Along with the idea of delegated powers the movement spread to make more explicit the obligations of vassals to their lords. This applied also to the great lords who traditionally had few specific obligations to the kings.
- D. The royal court and the protection of the rear-vassal
 1. The royal courts appeared in England and France in the twelfth century and were given more extensive powers from then onwards.
 2. The royal courts either took over jurisdiction of cases that had previously been held by the courts of the barons (as in England) or they acted as courts of appeal to which vassals could go if unsatisfied with the justice of the lords' courts (as in France).
 3. Both the doctrine of delegated powers and the more precise statements of the rights and obligations of vassals were used to justify this extension of royal authority. In other words, it was the right of the king to make sure that powers not granted were not usurped and to ensure that rear-vassals (i.e., vassals of vassals) were not unjustly deprived of their lands, titles, or prerogatives. The royal courts commonly dealt with questions of land ownership and with cases arising from the efforts of lords to alienate the property of vassals.
 4. The lower nobility, free peasants, and the growing class of merchants benefited most from the development of royal justice and supported the efforts of the kings to extend their authority and the expense of the lords.
- E. The growth of bureaucracy
 1. The things mentioned above allowed kings to increase their landholdings, power, and income. They did not want to appoint feudal lords over their expanded territories, for that would only add to the problem of stubborn and rebellious vassals. Also, the problems of administration and of gathering and spending revenues became complex beyond the abilities of the one or two clerks that every king employed to record his decrees and the nobles, who were probably illiterate, but served as his court advisors.
 2. As a consequence the twelfth century saw the multiplication of highly trained royal officials. These usually worked for a fee, received no lands or feudal title, and had no thought of passing their position on to their sons.
 - a. Clerks, or clerics, were churchmen who served the kings by devising better ways of collecting and accounting revenue, and by working out procedures and observing the precedents that made the royal courts more effective. In England such men were keeping detailed financial records and writing treatises on English law by the middle of the twelfth century.
 - b. Laymen also served as justices, revenue collectors, and administrators.
 - 1.) These laymen came from the ranks of poor nobles who had trouble supporting themselves as landlords.

- 2.) These laymen also came from a growing class of merchants or bourgeoisie. These bourgeoisie were educated in the private schools of the cities, skilled in financial and legal affairs, and eager for the social advancement that came from service to a great lord or king.
3. The most common of the lay, royal officials were:
 - a. The bailli (in France).
 - 1.) The bailli were administrative heads over large districts of the king's land, and were responsible for justice, finance, police, and defense.
 - 2.) They were well paid, but never allowed to remain in one place for more than four or five years.
 - 3.) Most bailli were knights or lesser barons; a few were bourgeoisie.
 - b. The sheriff (in England).
 - 1.) He was a local administrator responsible directly to the king.
 - 2.) The office had existed for centuries, but was increasingly reserved for men of lower rank; i.e., well-to-do knights or squires.
 - c. The circuit judges of England.
 - 1.) These travelled in groups of four or five.
 - 2.) They held court in each county and investigated the judicial and financial records of local officials and nobles.

IV. Chivalry

- A. The code of chivalry was a code of moral conduct for the knight.
 1. It bound the knight to protect the weak — women, children, orphans, and the poor — and those under the care of the church — clergy, monks, and pilgrims.
 2. The knight was to be courageous, loyal, courteous, fair in battle, faithful to promise, and just.
 3. Under the chivalric code, the knight was a soldier of God.
- B. Chivalry developed during the twelfth century.
 1. It was given impetus by the Crusades and was stimulated by the church's teaching that the knight was the soldier of God.
 2. It was encouraged by the Church as a way to curb the violence of the nobility into more constructive channels.
 3. The knights themselves approved of chivalry as a proper way of life. Already advancing in social position and military importance, they approved of anything that would include them as members of a special class with the nobles.
- C. Chivalry involved an elaborate ceremony for the making of a knight.

1. After passing through the apprenticeship stages of page and squire, the man who was to become a knight placed his sword on the altar for blessing.
 2. He spent the entire night in prayer before the altar.
 3. In the morning he was dubbed by his lord, removed his sword from the altar, and then took the mass with the entire assembly.
- D. Chivalry became increasingly superficial. By the end of the Middle Ages it manifested itself mainly in the tournament and in heraldry.
1. The tournament.
 - a. The practice of holding tournaments began during the eleventh century. Its main purpose was to provide the nobility with opportunities to fight during the short intervals of peace.
 - b. A tournament would consist of jousts, hand to hand combat (sometimes to the death), and the melee.
 - c. In the melee two groups of knights rushed at each other in an open field and fought until only one or a few men remained standing. Bloody wounds were part of the “sport,” and deaths were not rare. The melee disappeared by the fifteenth century.
 2. Heraldry.
 - a. Heraldry was the system of coats of arms. (Several current companies are exploiting this idea today and make available what they call authentic coats of arms to extensions of the old European families.)
 - b. Every noble family had a coat of arms which revealed its rank and was recorded in books of heraldry.
 - c. Part of the training of the knight was to learn the heraldic symbols and the arms of the nobility of his land.
- V. The Manor
- A. As the fief was a political and military unit, so the manor was an agricultural and economic unit.
 1. The manorial system had existed long before feudalism developed and it survived in a modified form long after feudalism disappeared.
 2. The manor was the sphere within which the great majority of people lived their lives during the Middle Ages.
 - B. All medieval manors were not uniform.
 1. Each manor had its own set of laws and customs, perhaps its own peculiar dialect.
 2. The manor we think of today, and portray to students, is one that might have existed where the land could be cleared for farming and where open fields existed for grazing.

- C. The medieval manor consisted of the castle, or at least a tower with a wall around it, the village where the serfs, artisans, and the lord's steward had their houses, the fields, the common, and the forest.
1. The castle or tower was the main stronghold and center of the manor.
 - a. It offered some protection in an age of constant warfare.
 - b. It would consist of a moat (in flat areas), at least one wall, an armory, stables, barracks, a kitchen, the lord's house, and a strong tower (place of last refuge).
 - c. The population of a typical castle included in addition to the lords, the ladies, and his knights, a carpenter, a smith, archers, grooms, hounds, horses, cattle, and several falcons.
 2. The fields were divided into those of the lord and those from which the serfs received their produce. All the fields were worked by the serfs.
 - a. Each serf owned a certain number of strips in each of the fields, but the fields were worked communally, and the produce divided after the harvest.
 - b. The three field system was used. Each year one field was planted in fall with winter crops, another in spring with summer crops, and one field left fallow. As a means of soil conservation, the method was only partially successful.
 3. The common was an open field where all the residents of the manor could graze their livestock.
 4. In the forest the serf could gather firewood or allow his pigs to root. Hunting was the prerogative of the lord and his huntsmen. Serfs caught poaching were punished by hanging, or some form of maiming.
- D. Life on the manor was interesting and varied, and for some very hard.
1. If the lord of the manor was not fighting he was probably training his sons to fight, or he was hunting or administering his lands. The manor had to be an almost self sufficient unit for until the 1100s specie was scarce and merchants stopped only seldom. Even the noble rose at dawn and retired at nightfall. All believed that the day belongs to God but the night to the devil.
 2. The serfs lived in thatched huts with dirt floors. Medieval chroniclers have given us a reasonably complete, and interesting, picture of the yearly cycle of peasant life.
 - a. Spring
 - 1.) The serfs plant their own and the lord's fields. If a serf has his own garden it is planted with leeks, beets, cabbages. The cattle are pastured. Wives are churning butter and collecting eggs. Presents of butter and eggs are made to the lord at Easter.
 - 2.) The planting is usually done by Holy Week. Life becomes a little easier for a few weeks. There is the Easter celebration and then May

Day, a holiday going back to pagan times. The lord's house, the barn, dikes, hedgerows, and drainage ditches are repaired. The serfs go into the woods with poison, dogs, and staves to kill wolf pups.

- b. Summer — This is the hardest season. The first cutting of hay begins by June 24, midsummer. By August 1 the harvesting of the major crops, rye and wheat, begins. First the lord's fields are harvested, then the serfs'. Wives and boys work along.
- c. Autumn
 - 1.) Wheat is threshed and flax is beaten with scutches to loosen the fibers for threadmaking.
 - 2.) Serfs pick vegetables and fruits. Foods are processed and stored for the winter. The serfs exercise their right to shake the trees for chestnuts.
 - 3.) There will not be enough food for all of the cattle over the winter so some must be slaughtered. One bull or cow, properly salted and rationed in stew, will provide meat for one family through the winter.
 - 4.) Grapes are pressed to stock the lord's wine cellar.
- d. Winter
 - 1.) The twelve days of Christmas are days of dancing, feasting, and church-going. On Christmas day the lord invites his serfs to the manor hall for a feast. All are treated to a roast pig and pudding made from its blood. After the feast the men remain for drinking.
 - 2.) Through the winter the serfs' wives perform tasks for the lord. They cook, spin cloth and make clothing, and serve the lord's table.
 - 3.) The men can do little until February, called the mud month, when manuring of the fields begins.

E. The manorial system must be understood in terms of the following limitations:

- 1. The manorial system worked most effectively where peasants' lives could be most easily regulated. It was less effective in the mountainous areas where shepherding was the major occupation, and in heavily forested regions where communication was difficult.
- 2. There were entire regions where the manor did not exist and the peasants were free.
 - a. Switzerland was founded by peasants who escaped the domination of the lords by fleeing into the high valleys of the Alps.
 - b. Feudalism came late or not at all to Frisia, Scandinavia, and that part of Germany that lies along the Baltic Sea. In those areas most peasants remained free.
 - c. In England the yeoman, or free peasant, was an important, if not large part of the population (freeholder beneath the rank of gentry).

3. The *Allod* continued to exist throughout the Middle Ages.
 - a. The allod was free-held land. Its owner owned it as private property and owed no feudal obligations on it.
 - b. An allod might consist of one or of several manors. Allods were usually owned by noblemen.
- F. The Serf was one of the main members of the manorial system affording social stability.
 1. The serf was a peasant who was bound to the land on which he was born. Although not a slave, he was a piece of property. When land changed ownership, the serf was always included in the transaction.
 - a. A serf could neither leave the manor without permission from his lord, nor could the lord legally evict him. A serf could not leave to marry a serf of another manor unless the lord was paid for the loss of his (or her) services.
 - b. The serf's children inherited his status. The serf had no rights in court and only those prerogatives allowed him by the custom of his manor.
 2. The serf owed several things to his lord.
 - a. He owed one or two days of labor each week.
 - 1.) on the lord's fields, and
 - 2.) corvee work, i.e. work maintaining the castle, roads, bridges, etc.
 - b. He owed taxes.
 - 1.) The serf had to pay a hearth, or head, tax.
 - 2.) He paid an income tax, which was a portion of his harvest.
 - 3.) He paid a death tax. This was paid on the death of a head-of-household and consisted of the family's best head of livestock. Taxes were usually paid in kind.
 - 4.) On occasion a boon tax was levied. This was officially a gift given by the serf in gratitude for the lord's protection.
 - c. Serfs also had to pay a levy for use of the lord's mill.
 - d. Some serfs were trained as soldiers and accompanied the lord to battle. The serfs as pike carriers were a familiar sight in medieval hand to hand conflict.
 3. In return for these services the serf received some land on which to support himself and the promise of protection. The serf was the favorite target of marauding neighbors who knew that the best way to impoverish an enemy was to slaughter his peasants.
 4. Serfs first appeared during the barbarian invasions of the fourth and fifth centuries and became more widespread during the invasions of the ninth and tenth centuries.

- a. Free land owners who could not protect themselves would turn their land over to a more powerful neighbor in return for the promise of protection. The small land owner also bound himself and his children to farm for the lord.
 - b. In the early centuries of the Middle Ages there were levels of serfdom. The colonus was a full serf and the lidus a half-serf. These distinctions gradually disappeared.
5. It was extremely difficult for a serf to obtain his freedom. A serf could obtain free status if his lord granted him a charter of freedom, if the serf managed to buy his freedom, or if the serf could escape and remain free for a year and a day.
 6. Certain passages of the Code of Justinian legalized serfdom, and prepared for feudalism. A freeman who had cultivated a tract of land for thirty years was required, with his descendants, to remain forever attached to that piece of land; the measure was explained as discouraging the desertion of the soil. A serf who ran away, or became a cleric without his lord's consent, could be reclaimed like a runaway slave.
 7. Serfdom ended in Western Europe in the fourteenth and fifteenth centuries. There were several reasons for this:
 - a. Lords began to find it less expensive to hire laborers than to support and protect serfs.
 - b. As the economy of Western Europe switched from one of subsistence to one of trade, many lords turned their lands to the production of goods that could be sold for profit. Because serfs, as unfree labor, worked inefficiently and required large amounts of land for their support, many lords freed their serfs or forcibly evicted them in favor of paid labor and more economic use of land.
 - c. The Black Plague left thousands of manors without serfs to work the soil. This put a premium on farm labor. In spite of laws against it, many serfs left their manors to work for wages and many lords eagerly sought their work.
 - d. The growth of cities was accompanied by the growth of the class of free commoners. These were proud of the freedoms granted in their city charters and boasted that "city air makes a man free." The serfs saw and were envious. Free status was desired as the way to social and economic advancement.
- G. By the 1500s the former serfs, or their children, were artisans, small merchants, farmers, farm workers, or day laborers. Those who remained on the manor had free status and paid rent for their houses and land. It was in this form that the manor survived in Western Europe until well into the nineteenth century.

VI. Conclusions and Observations

- A. Feudalism created social distinctions and ideas of social order that have survived almost to the present day. For example:
1. Possession of land was necessary for advancement to gentleman status.
 2. *Noblesse oblige* was the idea that the noble, having independent wealth, would serve society, especially in politics.
 3. Liberal arts education was the prerogative of the noble and wealthy. It prepared one not for a profession but for broad service to society.
 4. An officer in the army was also a gentleman. Until World War I officers in most European armies were taken entirely from the noble class. In all armies an officer was considered to be a gentleman by virtue of his military rank.
- B. Several feudal institutions and ideas were used as precedents by those who hoped to limit the power of the king and enhance the power of parliament.
1. A ruler's power is not without limits. It is bound and limited by agreements made with the governed. (Some intimations of government by social contract can be observed herein.) Confer II, F. The Feudal Bond, above.
 2. Trial by a jury of one's peers, property may not be alienated without due process of law, taxes may not be levied without the approval of those who must pay or their representatives are considered rights in our day. They began as the prerogatives of the feudal nobility.
 3. The English Parliament and its divisions into Lords and Commons have their origins in feudalism.
- C. Feudalism cannot, however, be presented as the father of democracy. The idea of the divine right of kings also had its roots in the Middle Ages. During the Middle Ages every man had an overlord, except the king. The only overlord of the king was God. The king, in theory, received all authority from God and then parcelled that authority to his vassals. The kings represent God's rule on earth in all secular matters. In an article on "Political Absolutism" the *Encyclopedia Britannica* states,
- In its origins the divine right theory may be traced to the medieval conception of God's award of temporal power to the political ruler while spiritual power was given to the head of the church. However, the new national monarchs asserted their authority in all matters, and tended to become heads of the church as well as the state. Their power was absolute in a way that was impossible for medieval monarchs confronted by a church that was essentially a rival center of authority.
- D. Both the feudal system and the manor served in an age when the economy was a subsistence economy, when there was very little coin in circulation, and when men had little knowledge of the science of government. In the twelfth and thirteenth centuries trade began to revive, the amount of specie in circulation increased, the merchant, or middle, class began to grow in numbers and importance, and more sophisticated methods of government were developed.
1. As a result trade began to replace agriculture as the most important means by which society supplied its wants. Nobles found it hard to make a living as landlords and also had to struggle against the demands of the middle class for political power.

2. Kings were able to extend their power at the expense of the nobility. The royal official eventually replaced the feudal lord, taxes replaced feudal obligations, and the mercenary army replaced the feudal levy.
- E. In the late Middle Ages feudal concepts and institutions were adapted to create strong organs of national government Europe emerged from the feudal age strong enough to carry its dominion, institutions, civilization — and the Gospel — all over the world. Feudalism was the school of statecraft for the nations of Western Europe. It was the ground out of which grew the modern nation-state.
 - F. Feudalism appearing as a romantic system was an eminently practical system. In reality it was a viciously cut-throat business. In Ecclesiastes 5:10 we read, “He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.”
 - G. For the class of small landowners, the rise of feudalism meant the loss of free ownership of their land and with it the loss of freedom and independence.
 - H. Feudalism was a system in which public power was held in private hands. Private individuals, the nobles, had governing authority within their lands and also possessed military might. This system was a natural result of the erosion of royal authority during the early Middle Ages. Feudalism was a symptom of the disorder that afflicted Europe until the eleventh century.
 - I. In theory feudalism offered order and security. Every man fit into a specific place and had a specific role. The medieval church, for instance, taught that society was made up of three sorts of men: men who work, the peasants and serfs; men who fight, the knights and nobility; and men who pray, the priests and monks. This order was understood to have been ordained of God and, therefore, good. Brinton, Christopher, and Wolff write as follows:

In the earlier medieval world, most of the complex world of governing was carried on by men who thought of themselves not as employees of the government or as bureaucrats but as links in a chain of authority ultimately set up by God. (p. 304)
 - J. However, both as a system of government and as a military system, feudalism had serious drawbacks.
 1. The feudal levy did not provide reliable or well-disciplined military forces. As soon as they could, kings and great nobles replaced the soldiers fighting under feudal obligation with soldiers who fought for pay. These soldiers fought as long as they were paid, and were usually more reliable.
 2. Under feudalism, the primary business of life for the nobility was warfare. The absence of central authority allowed unceasing private warfare among the nobles. In the absence of strong rule, each feudal nobleman did that which was right in his own eyes.
 3. Feudalism created a caste system in which the nobility had little regard for the well-being of the serfs and peasants. Until royal courts were re-established, these were at the mercy of the courts of the nobility.
 - K. For the serfs, feudalism was a harsh system. They had to work long and hard for a bare survival. They were taxed without mercy by both their lords and the church.

Serfs' lives were much more uncertain than those of the nobility and clergy they served. Denied any kind of an education and without any chance to improve their position, serfs were ignorant, superstitious, and uncouth in the extreme.

- L. It is very difficult to make a single judgment about feudalism. Why?
1. The feudal bond between serf and lord did offer a measure of protection for the peasant but the serfdom that came with that protection was at best, a lesser evil to helpless destruction at the hands of marauding bands. The social hierarchy of feudalism offered to every man the security of a place within a cosmic order ordained by God Himself; but the unending warfare made life for nobleman and serf alike, usually short and always uncertain.
 2. Feudalism, then, was full of contradictions. It pointed to the ideal, but served only to highlight the reality, and not a pleasant reality at that. Feudalism did not restrain, it gave vent to the "lust of the flesh, the lust of the eye, and the pride of life, [which] is not of the Father, but is of the world" I John 2:16.
 3. We should not judge too harshly. Democracy, capitalism, socialism — the ideologies of the modern world — have done no better. In every age the child of God must seek the peace of the country in which the Lord places him, whether that country is a feudal duchy or a totalitarian state, for in the peace of their country, God's people will have peace (Jeremiah 29:7; I Timothy 2:2). The child of God must "seek the kingdom which has foundations, whose builder and maker is God" Hebrews 11:10b.

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UNIT VIII: THE HOLY ROMAN EMPIRE

I. Introduction

Voltaire, the seventeenth century philosopher, remarked that the Holy Roman Empire was neither holy nor Roman, nor was it an empire. He was right of course, for by Voltaire's day, the Empire consisted of some 300 principalities, kingdoms, and cities. Each guarded its independence jealously and the title of Emperor carried no real authority whatsoever. The Empire always was predominately German, not Roman. Its holiness was more an ideal than the reality.

However, the Holy Roman Empire played an integral part in the history of the Middle Ages. It was the first of Western Europe's nation-states. This means that it was the first to achieve a central monarchy which exercised real control over both the church and great nobles. The Holy Roman Empire is important also because it represented two medieval traditions. These were Roman order and Christian unity.

The people of Europe had not forgotten the Roman Empire that their ancestors had destroyed. Clovis and Charlemagne gave themselves Roman titles. Educated people in the fifth through the tenth centuries identified Rome with order and civilization. Also, medieval churchmen consciously sought the unity of all Christians under the authority of the Roman Catholic Church. Especially the Roman pontif and the monastic missionaries that he sent out taught that all men should look for salvation to the Holy See. The founders and leaders of the Holy Roman Empire believed that they had brought these two ideals into a visible manifestation, that they had created a Christian and a Roman state, a Christian commonwealth.

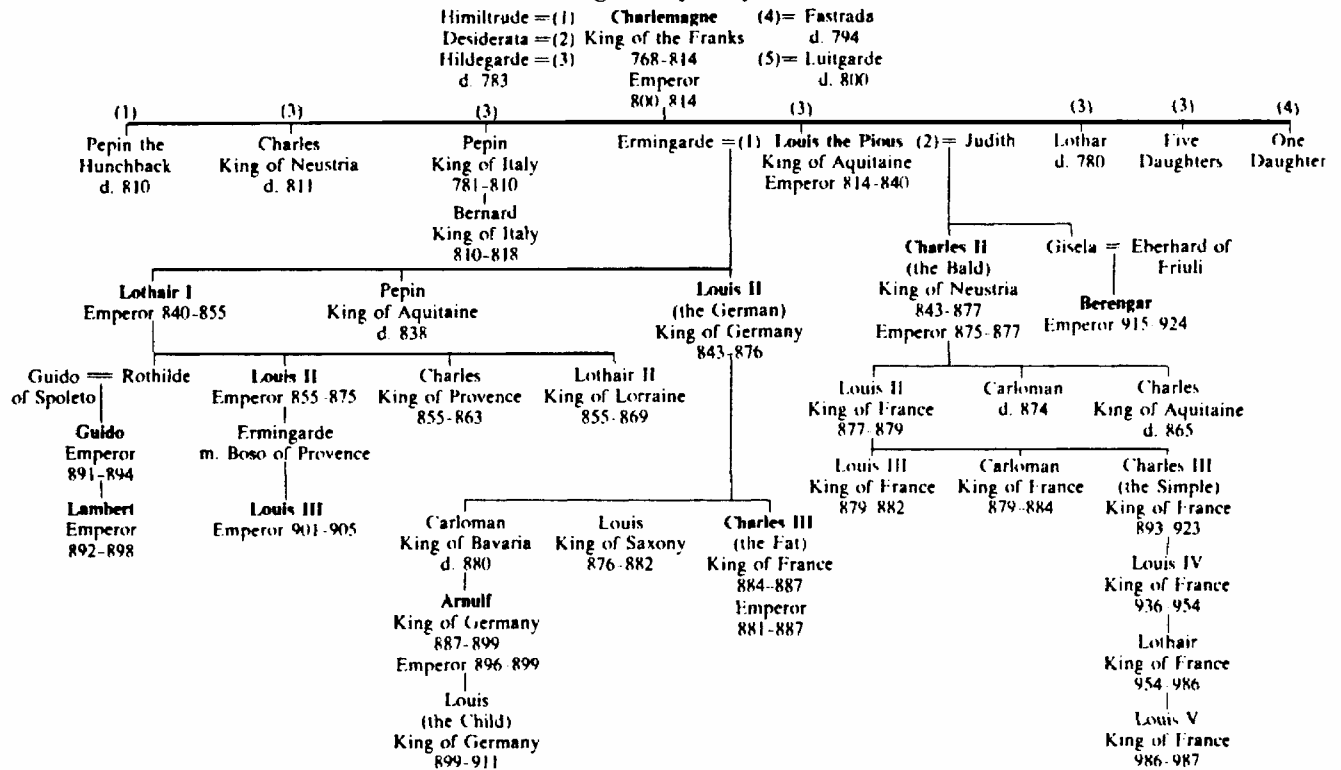
The Holy Roman Empire was founded in 962 when Otto I was crowned by Pope John XII. It was formally dissolved by Napoleon in 1806. Several nations grew out of the Empire during the medieval and early modern periods. Some of these nations are Switzerland, the Netherlands, Luxeniburg, Germany, Austria, and Italy.

II. The Carolingians and the East Frankish Kingdom

A. After the death of Charlemagne, his son Louis the Pious governed the Frankish empire. Following Frankish custom, Louis divided his empire among his three sons who immediately began fighting each other for complete control. Having fought each other to a standstill, the three brothers signed the Treaty of Verdun in 843 in which each was assigned a portion of the Frankish lands. Charles the Bald received the West Frankish kingdom, the ancestor of modern France. Lothair received what was called the Middle Kingdom, the Lothari Regnum, or Lotharingia, which included land that later became the Netherlands, Burgundy, Switzerland, and Italy north of Rome. The East Frankish Kingdom, ancestor of modern Germany and Austria, went to Louis the German.

B. The power of the Carolingians declined rapidly. Some factors were:

The Carolingian Dynasty (768-987)



Taken from: *An Encyclopedia of World History*, Wm. L. Langer, Houghton Mifflin Co., 1968, p. 171.

1. Louis the German continued the practice of assigning each son an area of authority. His sons: Louis, Carloman, and Charles the Fat, each received a portion of the East Frankish Kingdom.
 2. There was a new wave of barbarian invasions. The Norsemen or Vikings pressed in on the continent from Normandy to the Mediterranean, and Magyars attacked from the east.
 3. The independent German tribes resisted Carolingian authority and revolted at every opportunity.
- C. The Carolingian kings of Germany.
1. Charles the Fat was able to unite Charlemagne's empire briefly (884-887). He was forced to buy off Norsemen from pillaging Paris with 700 pounds of silver and permission to loot Burgundy. He was deposed by German tribal leaders while on an expedition to Italy.
 2. Arnulf, the illegitimate son of Louis, achieved a certain supremacy in the East Frankish Kingdom and defeated the Danes in 891. From then on the Danes limited their attacks to France.
 3. The Carolingian line ended with the death of Louis the Child in 911.
- D. The Stem Duchies.

Authority in Germany reverted back to the tribal or stem duchies. These were Franconia, Saxony, Bavaria, Swabia, Lorraine (Lotharingia), and Frisia (although no tribal duke appeared in Frisia). The tribal dukes reasserted their right to elect the German king. Conrad of Franconia ruled as king 911-918. He met with constant revolt and had no real authority.

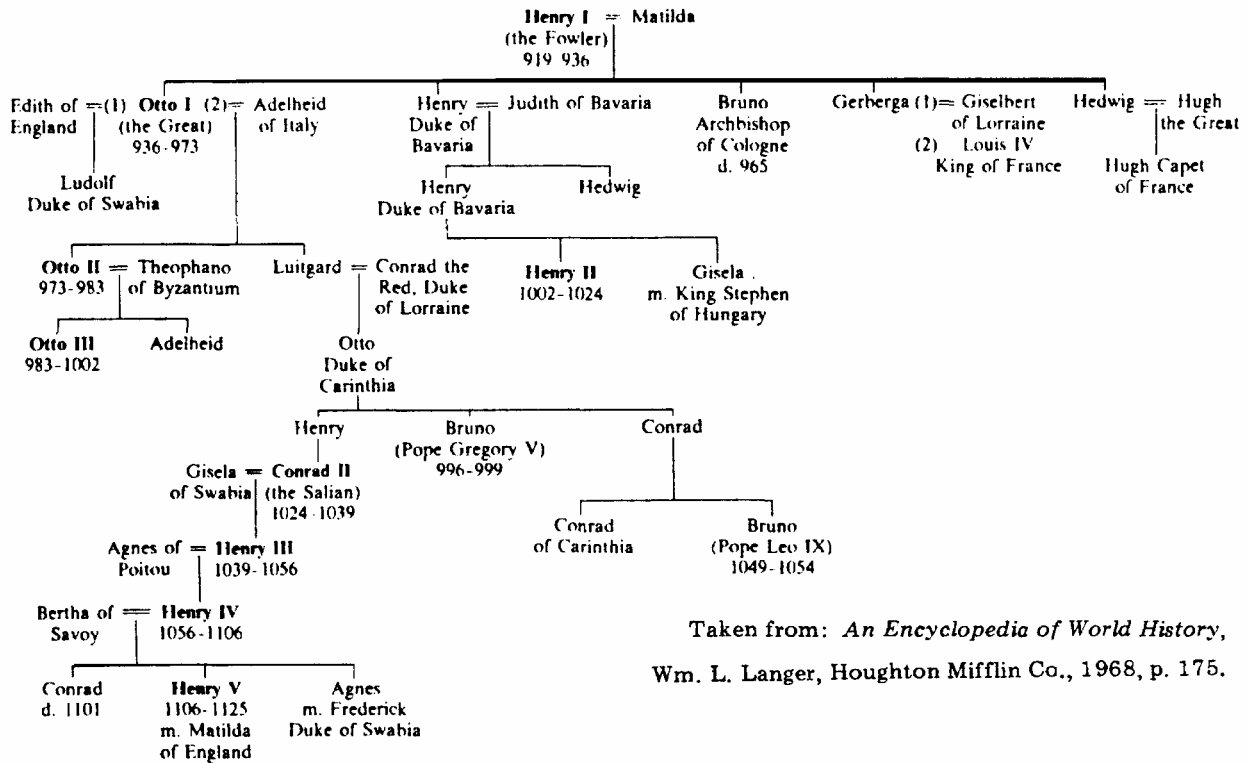
III. The Saxon and Salian kings.



Europe at the time of Otto I (936-73)

- A. Henry I (the Fowler) 919-936. Duke of Saxony. Henry retook Lorraine for Germany, and himself, after Conrad had lost it to Charles the Simple of the West Frankish Kingdom. Henry suppressed revolts of the other stem dukes. He kept the Magyars at bay and forced the king of Denmark to accept Christian missionaries. He also managed to arrange for the election of his son Otto as king to succeed him.
- B. Otto I (936-973) consciously worked to establish a strong monarchy. He presented himself as the successor of Charlemagne and insisted that he ruled as Christ's representative, the head of the German church and state.
 - 1. Otto's military power derived from the institution of lay or royal investiture. According to this custom, the king gave to the German bishops and abbots their offices. Otto endowed bishops and monasteries with huge tracts of land. In return he received soldiers to fight in his army and clerics to serve in his chancery and act as royal ministers. Otto, then, did not need the great nobles to help him rule. With the wealth and power of church lands at his disposal, he was stronger than all of the stem dukes combined.
 - 2. Otto had himself crowned at Aachen by the Archbishop of Mainz, the primate of the German church. This was to signify his ideal of a theocratic monarch in the tradition of Charlemagne.
 - 3. He quickly overcame the dukes of Lorraine, Saxony, Franconia, and Bavaria and placed their duchies in his own possession or that of relatives.
 - 4. At the Battle of Lechfeld (955) Otto so completely defeated the Magyars that they settled down in what is now Hungary and no longer posed a threat to Germany.
 - 5. Otto made three expeditions into Italy during which he made himself the king of Italy, deposed and restored popes and was crowned Emperor of the Romans by Pope John XII in 962.
 - 6. Otto did not intend to revive the Roman Empire in the West. He did succeed in his goal to establish a strong, German monarchy.
- C. The ideal of a revived Roman and Christian Empire was more strongly held by Otto's son and grandson, Otto II (973-983) and Otto III (983-1002). Both spent most of their time in Italy. Otto III established his residence in Rome. They dominated the papacy but lost power in Germany.
 - 1. Henry II (1002-1024) gave still more land to the bishops without increasing the military might or political authority of the monarchy.
 - 2. Conrad II of Franconia (1024-1039) tried with little success to decrease the power of the secular nobility. He added the Kingdom of Burgundy to his empire.
 - 3. It was due to the strength of the institutions established by Otto I that the German monarchy did not lose all of its authority during the reigns of his successors.

The Saxon and Salian Emperors (919-1125)



Taken from: *An Encyclopedia of World History*,
Wm. L. Langer, Houghton Mifflin Co., 1968, p. 175.

- D. Henry III (1039-1056) son of Conrad II and second of the Franconian or Salian line of kings. He inherited all of the dukedoms except Saxony and Lorraine from Conrad. Henry brought royal authority to its height.
1. Henry re-asserted royal authority over the church, and relied on the lesser nobles to balance the clergy and magnates.
 2. *Ministeriales*, laymen of humble or servile origins were used in place of clerics in many administrative posts. The ministeriales also commanded royal castles. Many of them remained serfs while they held their posts. None of the ministeriales could pass their positions on to their children. Because they had no other claim to status than the king's favor, they were very loyal servants.
 3. Henry III provided himself with regular income by reviving long-forgotten taxes and by forcing the nobles to pay feudal dues. He also opened very profitable silver mines. Henry established his permanent capital at Goslar where he could be near his silver mines and keep an eye on the rebellious Saxons.
 4. Like other German kings before him, Henry III bore the title "rex et sacerdos," king and priest. He was sincerely religious, and loved nothing better than to lead processions in honor of saints. He believed that he was the head of the church in his nation as well as the state. Henry considered it his duty to reform the papacy. He appointed three popes, including Leo IX, and supported Leo's efforts to abolish simony, to educate the clergy, and enforce

clerical celibacy. During the papacy of Leo IX, in 1054, the Greek and Latin churches split.

5. During Henry's reign the German monarchy became the first in Western Europe to establish its capital in a single city, to have a regular source of income from taxes and fees, a set of loyal officials who were placed throughout the nation, and firm control of the church and its extensive land holdings.
- E. Henry IV (1056-1106). The great investiture controversy took place during Henry's reign. This was a controversy between the Emperor and Pope Gregory VII over who would give to bishops their offices. The Emperor claimed this right because bishops and abbots were not simply church officials but also the lords of large amounts of land. During the middle ages, control of land also meant control of wealth and soldiers. The Emperor needed the wealth and military power that church lands provided in order to maintain control of the tribal duchies. Lay investiture was the primary source of the Emperor's military power and political authority.
1. Henry was six years old when his father died. His mother, Agnes, ruled as regent until 1062 and the nobles and bishops controlled Henry until 1069. During this time the nobles took over the authority in Germany and the growing towns in Italy began to struggle for independence. The pope officially sanctioned the invasion of southern Italy by the Norman prince, Robert Guiscard.
 2. After declaring an end to his minority, Henry brutally suppressed a revolt led by Saxony. He intended to restore royal authority by re-establishing his control of the German church. The reform pope, Hildebrand or Gregory VII, forbade Henry to invest bishops.
 3. When Henry appointed an archbishop for Milan, Gregory issued a papal decree against lay investiture. Henry, backed by the German bishops, declared Gregory deposed and was in turn excommunicated by the Pope. Henry's authority disappeared as the magnates used the opportunity to revolt. In order to save his kingdom, Henry made his famous trip to Canossa and stood in the snow for three days begging the Pope's forgiveness.
 4. Gregory reluctantly forgave Henry. He was urged on by the pious Countess Matilda of Tuscany, who owned the castle of Canossa, and Abbot Hugh of Cluny, a greatly respected churchman and godfather of Henry. This papal absolution made it possible for Henry to return to Germany and crush the rebels and the rival emperor they had set up.
 5. Henry went back to appointing bishops and was again excommunicated. This time the Emperor maintained control of his empire and invaded the papal states. He appointed an anti-pope, Clement III, and forced Gregory to flee to the Normans in southern Italy. The Normans sacked Rome in punishment for the friendly reception the Romans had given Henry and Gregory found it impossible to return to the Holy See. He died among the Normans in

humiliation. Clement III was recognized as pope only in the Empire. The rest of Europe recognized Gregory's successor, Urban II.

- F. Henry V (1106-1125). Both the controversy with the papacy and the rebellion of the stem dukes continued. The Emperor imprisoned the pope for a time in 1111.
 - 1. By 1122 both Pope and Emperor were tired out and signed the Concordat of Worms. The Concordat provided that:
 - a. bishops and abbots be chosen in the presence of the Emperor or his representative,
 - b. the emperor would then invest the churchman with the tokens of their secular power,
 - c. the Pope would grant them the symbols of their spiritual office.
 - 2. Long and bitter civil war had greatly weakened the German monarchy. Nobles obtained control over church lands in their domains in return for support to this or that side. The Concordat of Worms applied in practice only to the emperor's own domains, and the magnates exercised what was to be the emperor's prerogative within their own territories. Also, many of the ministeriales bargained for their freedom and the right to pass their positions on to their sons. They became influential, and stubbornly independent nobles in their own right. Finally, the tribal dukes re-asserted their right to elect the German king.
- G. Lothair III (1125-1137). Lothair was a Saxon noble. He was elected by the nobility who purposely ignored the Hohenstaufen relatives of Henry V.
 - 1. The tribal dukes thus re-established their right to elect the emperor, but they also caused the long and bitter struggle between the Hohenstaufens and the Welfs. The Welfs were the heirs of Lothair.
 - 2. Lothair suppressed the Hohenstaufens, but the feud continued for more than a century and divided both Germany and Italy.

IV. Observations of the Period 919-1137

- A. The rise of the monarchy in Germany.
 - 1. In France and England the kings gained ascendancy by careful use of feudal ties. The French king first established himself as the master of the barons of his own ancestral territories. He then used that power to assert himself as the feudal lord of great nobles within France. Once established, the kings insinuated a host of royal officials, courts of justice, and taxes in order to reduce the independence of the noble as much as possible and tie all lines of authority directly to himself. In England after William the Conqueror, all nobles, however small or great, and bishops made the feudal oath of fealty directly to the king. The king was, then, the direct feudal lord of every nobleman in the realm.
 - 2. In contrast, feudalism was practically non-existent in Germany. The king's authority rested on the idea of the sacred kingship. He was the "rex et

sacerdos,” king and priest, the head of church and state. The source of the king’s power was his right of lay investiture. Beginning with Otto I, the king appointed all important churchmen in Germany to their offices in the church and to the land that they controlled. In return these church officials served in the king’s administration and provided soldiers for his army. It is estimated that more than half of the men in the army of Otto I were provided by German bishops and abbots. Since the church owned about one third of the land in Germany, this relationship made the kings stronger than all of the tribal dukes combined.

- B. The emperor and the papacy. The investiture question was of vital importance to both the king and the pope.
 - 1. The emperor claimed to be the head of church and state in Germany and needed the right to invest clergy in order to maintain his power. Also, the sale of church offices provided the king with some handsome incidental income.
 - 2. The popes from Leo IX to Gregory VII were reform popes. This means that they wanted to make the church independent of all lay control and abolish the corruption and ignorance that existed among the clergy. The popes claimed to be the vicars of Christ, and insisted that they alone could govern the church and appoint bishops.
 - 3. The Concordat of Worms was only a temporary truce. The emperor and other lay nobles retained considerable influence over the choice of bishops and abbots. The successors of Gregory VII were determined to free themselves entirely from the emperors. In this they were often supported by the Normans in southern Italy and by some of the Italian cities.
- C. The ascendancy of the territorial nobility and decline of royal authority.
 - 1. Many of the Saxon kings spent too much time and attention on Italy. The king’s absence from Germany gave the stem dukes opportunities to rebel or whittle away at the king’s authority. The emperor then had to fight to recover lost authority.
 - 2. The investiture struggle led to civil wars that made a wreck both of Germany and its monarchy. By the time of Henry V, the king controlled the church only within his ancestral lands. Many of the ministeriales were no longer loyal public officials, but independent barons and castellans. The tribal dukes re-asserted their traditional right to elect the king. The magnates claimed that the kings had only as much power as they decided to give him, and that they could depose the emperor whenever they wanted.
 - 3. From the time of Lothair III, the nobles jealously protected their independence and worked to reduce the emperor’s authority at every opportunity. Germany remained a conglomeration of independent cities and principalities until the second German empire was proclaimed in 1871.
- D. German civilization.

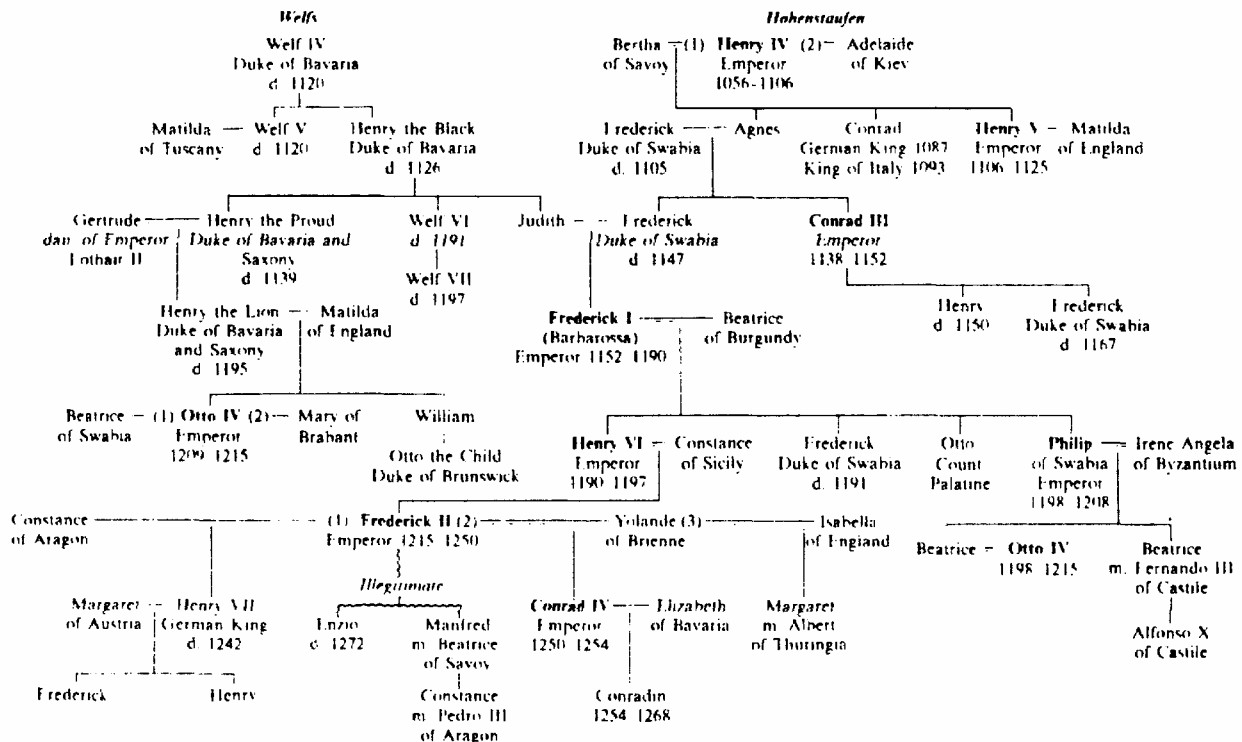
1. During this time, Germany was the most prosperous country in Europe. Cities were growing rapidly along the larger rivers, and active trade was conducted between them. Old Roman towns revived, such as Cologne, Trier, Augsburg, and Mainz. New cities grew up around episcopal seats, such as Speyer, Worms, and Magdeburg. Nuremberg grew up as a new center of trade.
2. Romanesque architecture was the style in which churches and cathedrals were built during this period.
3. Germany led Europe in learning during this time. Practically all learning took place in monastic schools where men were educated to become churchmen. The greatest of these early colleges were at the monasteries of Fulda, Tegernsee, Reichenau, Gandersheim, Hildesheim, and Lorsch. Germany's leadership in learning came to an end in the same civil wars that brought down its monarchy. Since then, it has been asserted, Germany has led in nothing except the Reformation and violence.
4. The feudal institutions of serfdom and vassalage were almost non-existent in Germany until the twelfth century.
 - a. Most German peasants were freemen and land holders.
 - b. Within the stem duchies, the duke was usually simply the strongest warrior. Other nobles within the duchy were not tied to him by vows of fealty.
 - c. Unlike France and England, no feudal tie ever developed between the German king and the great nobles.

V. The Hohenstaufens

- A. Conrad III (1138-1152). Conrad was chosen by the nobles because they feared the power of Henry the Lion of Saxony. Henry was a Welf and the most powerful noble in Germany.
 1. Henry the Lion was the son-in-law of Emperor Lothair III and had received the duchies of Swabia, Saxony, and Bavaria, and the lands of Matilda of Tuscany from Lothair. Lothair had wanted to secure the imperial title for Henry. Henry further enhanced his power by taking part in the "Drang nach Osten" or push to the east. He founded the Mark of Brandenburg east of the Elbe. This territory was outside of the empire and thus totally independent of imperial control.
 2. Conrad's election touched off dynastic warfare between the Welfs and the Hohenstaufens. Germany was again laid waste and everything reduced to chaos.
 3. Conrad went on the second Crusade and returned without accomplishing anything. By the time of his death, anarchy was so prevalent that even the magnates favored a strong ruler. Conrad's nephew, Frederick, duke of Swabia, was elected unanimously.
- B. Frederick II (Barbarossa) 1152-1190

1. Frederick was a handsome man with golden hair and a red beard. He possessed a strength of will and greatness of soul that made him one of the noblest of medieval kings. Frederick considered himself the successor of Constantine, Justinian, and Charlemagne. He hoped to restore Roman law and glory. He re-asserted the ideal of a sacred kingship and was the first to refer to his empire as the Holy Roman Empire.
2. Frederick established firm control of his own duchies, Swabia and Franconia. He added Poland, Bohemia, Hungary, and a portion of Denmark to the empire. He temporarily subdued Henry the Lion, the Welf arch-enemy.
3. Frederick wanted to make the German monarchy strong again, and he wanted to do it as quickly as possible. Since the time of Henry IV the emperor had lost control of most German bishops and monasteries. In the anarchy of constant civil war, the great princes steadily increased their territorial sovereignty. Frederick's only hope lay in exerting his authority over the wealthy cities of northern Italy and in taxing them heavily. Only this would give him power to subject the great princes.
4. Frederick's chief antagonist was the papacy.
 - a. When Frederick went to Rome to be crowned emperor, the ceremonies were held up for two days because he refused to hold the stirrup of Adrian IV's horse as Adrian entered the city. This was a traditional service. Frederick finally gave in and received the crown. His goal was to show his subjects that the emperor was the vice-regent of God as well as the pope.
 - b. Alexander III (pope, 1159-1181) realized that a strong and independent

The Welf and Hohenstaufen Families



Taken from *An Encyclopedia of World History*, by Wm. L. Langer, Houghton Mifflin Co., 1968, p. 224.

papacy could not share Europe with a strong emperor. He helped organize the Italian city-states into the Lombard League to resist Frederick.

5. Frederick and Italy.
 - a. Frederick sent his military governors (the podestats) into the Italian cities to assert his rule and collect taxes. In Italy, those who supported the emperor were called Ghibelines. The majority who opposed him were called Guelphs.
 - b. The Battle of Legnano, 1176. The Lombard League crushed Frederick's army and forced him to run for his life.
 - c. The Peace of Constance, 1183. Between the emperor, pope, and Lombard League. The treaty recognized Frederick's general suzerainty in northern Italy but denied him the right to appoint city rulers or demand the payment of taxes. In essence, Frederick failed to make northern Italy the base of power that he had wanted.
 6. Frederick and Germany.
 - a. Frederick ignored the Concordat of Worms and exercised royal investiture. He enjoyed the support of the German bishops and nobles in his fight in Italy and against Henry the Lion.
 - b. With this support, Frederick stripped his Welf enemy of his duchies west of the Elbe, Saxony and Bavaria. The nobles did not allow Frederick to add these duchies to his own domain but forced him to grant them to other houses. The emperor, then, was not able to use the relationship of vassalage to establish himself as the head of a feudal pyramid of authority.
 7. Frederick entered the Third Crusade with Richard the Lionhearted of England and Philip Augustus of France. He drowned crossing a river in Asia Minor, and so never reached the Holy Land.
 8. In summary, Frederick Barbarossa brought the German monarchy to a level of power and glory that it would never again enjoy. These advances were based largely on the force of Frederick's character, and so did not long survive him.
- C. Henry VI (1190-1197). Henry was the son of Barbarossa. He shared his father's intelligence and energy, but not his greatness. He was vicious and treacherous. Henry gained the support of the Lombard cities by giving them almost total independence. He was king of southern Italy and Sicily by his marriage to Constance, heiress of the Norman house of Sicily. He placed his own vassals in the papal states. Henry's plans to control Italy were brought to an end by his death at age 33. Henry VI was the king who held Richard the Lionhearted for ransom. He was bribed by Philip Augustus of France to keep Richard in prison.
- D. Philip of Swabia (1198-1208) and Otto of Brunswick (1198-1215).
1. Upon the death of Henry VI, the nobles chose Philip of Swabia, a son of Barbarossa. The Kingdom of Sicily (which included southern Italy) was given to Henry VI's infant son Frederick. The Welfs chose Otto of Brunswick as a

rival emperor. The papacy, which hated Hohenstaufens, at first supported Otto.

2. Both Germany and Sicily were in chaos. Otto broke his promises to the papacy and was excommunicated. Otto was defeated by Philip Augustus at the battle of Bouvines in 1214. The Emperor Philip of Swabia was murdered in 1208. The pope Innocent III supported the young Frederick because Frederick promised to give up the throne of Sicily as soon as he gained Germany.
- E. Frederick II (1212-1250). Raised in Sicily, Frederick was more Italian than German. His first desire was to unite all of Italy to his Sicilian throne. He gave the bishops, cities, and princes of Germany virtual independence in return for their support of his Italian campaign. Frederick's principal enemy was the papacy which could not tolerate an Italy controlled by the Hohenstaufens. The popes succeeded both in destroying Frederick's goal and eradicating the Hohenstaufen line.
1. After overcoming the followers of Otto of Brunswick, Frederick had himself crowned king of the Germans at Aachen in 1215. He entrusted the government of Germany to Archbishop Engelhart of Cologne and Herman of Salza, the Grand Master of the Teutonic Knights, and later to his son, Henry.
 - a. To the German church, Frederick granted free election of bishops and the right of appeal to Rome. He exempted the church from taxation and clerics from lay jurisdiction. Clerical princes became independent, territorial magnates.
 - b. The Privilege of Worms gave the lay princes control over local justice, minting rights, and roads and streams. The magnates were becoming completely independent rulers of their own domains.
 - c. Henry later revolted against his father. Frederick crushed the revolt and imprisoned Henry. Henry committed suicide while in captivity.
 2. At his coronation, Frederick promised to lead a crusade. He was delayed by revolt in Italy and by the outbreak of the Black Plague in his army. Frederick caught the plague himself, but embarked anyway. When he turned back on the advice of his physicians, the pope excommunicated him. Frederick was still excommunicated when he liberated Jerusalem by peaceful negotiation. Frederick was despised by the Christian population of Palestine because he talked rather than fought. As he embarked his ship to leave the Holy Land, he was pelted with rotten vegetables.
 3. Frederick ruled his kingdom from his palace at Foggia in Sicily.
 - a. He established Europe's first secular state with his Constitutions of Melfi. These governed the Kingdom of Sicily. They replaced all feudal titles in Sicily with a central bureaucracy and an absolute monarch. Frederick established the University of Naples to train lay government officials.
 - b. Although Frederick tolerated no heresy among the Christians of his empire, he encouraged the Islamic and Jewish scholars among his

subjects. He himself loved to dispute philosophy and theology with Muslim and Jewish divines. He is believed to have doubted basic Christian truths such as the divinity of Christ, His virgin birth, and the resurrection.

- c. Frederick spoke nine languages and wrote seven. He sported a turban and was attracted to the Muslim habit of keeping a harem. He was a megalomaniac, proud of his achievements in government, his intellectual abilities, and his independence of the church. His enemies called him a heretic and anti-christ. His friends called him *stupor mundi* — the wonder of the world.
 4. Frederick and the papacy. Frederick wanted to control all of Italy. The papacy was at the height of its spiritual and temporal power and would not tolerate such a threat to its independence and authority.
 - a. War began when Frederick invited all Italian princes, including those from the papal states, to a diet.
 - b. Gregory IX excommunicated Frederick (again), branded him a heretic, called a crusade against him among the princes of Europe, and fomented rebellion against him in Germany and Italy. Frederick ravaged papal territories and almost took Rome. He kidnapped and murdered cardinals loyal to the pope. He avenged rebellion with a fury that did indeed make his subjects think of the anti-christ. The situation was at a stalemate when Frederick died of dysentery in 1250.
 - c. Medieval superstition taught that monks were allotted special treatment before the throne of judgment, and so kings often took monastic vows on their death beds. Frederick also must have feared that he would need every possible consideration, and himself died in the white robes of a Cistercian monk. The great medieval free-thinker did not, apparently, doubt the truth that is stated in Hebrews 9:27, "...it is appointed unto men once to die, but after this the judgment..."
 - F. Conrad IV (1250-1254). Conrad was also king of Germany and Sicily. The pope also excommunicated Conrad and called a crusade against him. Conrad tried to subdue Italy where he died of malaria in 1254.
 - G. After the death of Conrad, the Empire had no single ruler. Nobles competed for the title and increased their own power. The pope set out to exterminate the "viper breed of the Hohenstaufen." The last of the line was beheaded at Naples in 1268.
- VI. Observations on the period.
- A. The German monarchy declined to the level of an empty title after the death of Frederick Barbarossa. It remained this until the Holy Roman Empire was formally dissolved in 1806. Among the more important reasons for this decline are:
 1. The German kings continued to spend most of their time and effort trying to subdue Italy. German princes used the plentiful opportunities to increase their independence. Frederick II was willing to grant the princes greater sovereignty in return for their support.

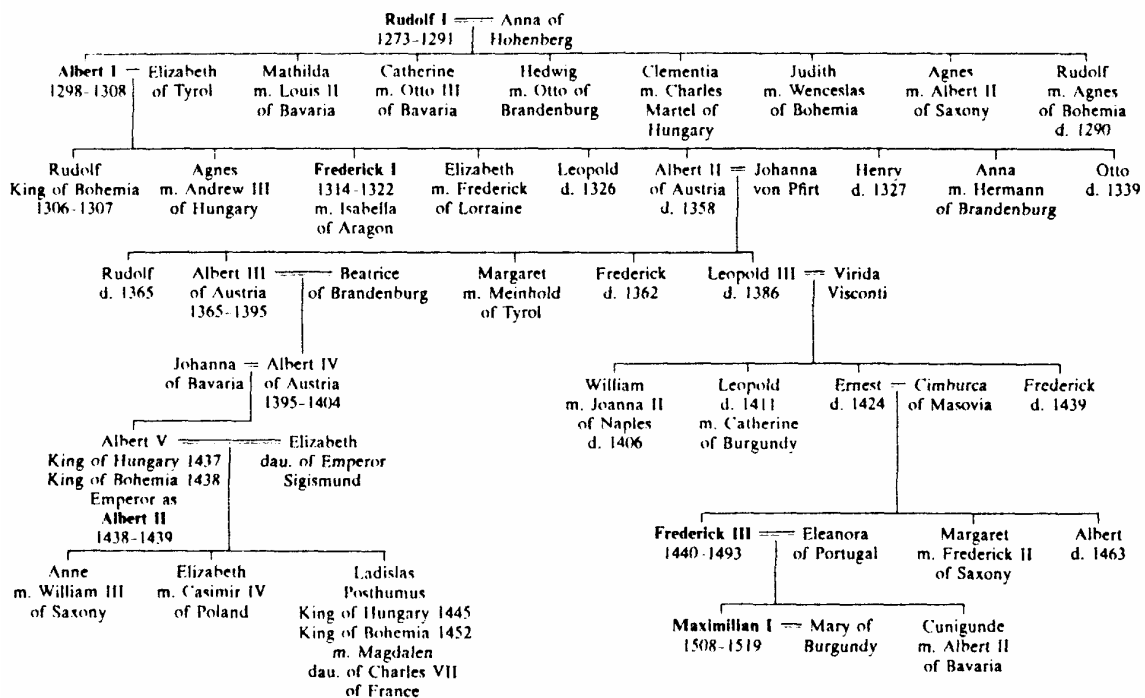
2. The direct opposition of the papacy. During the eleventh century the popes wanted the church to be independent of lay control, and so denied the emperors the right of royal investiture. During the time of the Hohenstaufens, the popes were achieving absolute control of the church and also temporal power over the kings of Europe. They opposed, then, the efforts of Frederick Barbarossa and Frederick II to control Italy. In both cases, the popes succeeded in taking away from the emperor the thing that he most needed to give him overwhelming power over the German towns and territorial princes.
- B. The emperors and popes constantly opposed one another. Among the results of their unending fighting were:
1. Both Italy and Germany remained in a state of anarchy for centuries.
 2. Also, kings of Europe noted how ruthless the popes could be in pursuit of their goals. The increase in secular authority, the use of physical force, and the cynical use of political intrigue led to the decline of the Holy See's prestige and authority.
- C. During the reign of Frederick I the towns became independent of both the emperor and the princes. There was increasing wealth from trade. This wealth was being accumulated by merchants, members of the middle class. This class was not noble, but was made up of commoners. The merchants did not own large tracts of land and were not professional warriors. They did not, essentially, fit into the medieval scheme of things. The increase in the size and power of the middle class pre-saged the beginning of the modern era.
- D. The *Drang nach Osten* or Push to the East. During the time of the Salian and Hohenstaufen kings, Germans pushed into the land between the Elbe and the Oder, and then beyond. Princes saw an opportunity to establish domains beyond the pale of the Empire. Peasants were offered larger land holdings in return for the hard work of clearing forests and fighting off Poles and other Slavic peoples. Henry the Lion established the Mark of Brandenburg, and kept it after Frederick Barbarossa stripped him of his other territories. Other Germans moved into Silesia. The Teutonic Knights settled Pomerania and East Prussia with German peasants, and for a time controlled Lithuania, Latvia, and Estonia.
- It is worth noting that settlements of ethnic Germans exist to this day in many Eastern European nations. The communist governments of Czechoslovakia, Hungary, Romania, and Bulgaria each year allow thousands of their German-speaking citizens to "return" to the Germany that is west of the Elbe, the land their ancestors left centuries ago.
- E. Frederick II loved learning and believed strongly in the abilities of human reason. For this reason he has been called a precursor of the Renaissance, he believed that the interests of the state must take precedence over all else, and so has been referred to as the embodiment of Machiavelli's Prince. Frederick had an unbounded confidence in his own abilities, was arrogant, and horribly cruel. He was considered a hero by the Nazis. It would be well for the teacher to call the

student's attention to the relationship, which Frederick embodied, between a faith in man, or humanism, political absolutism, and hatred for God and His cause.

VII. The Luxemburgs and Hapsburgs

- A. The interregnum (1254-1273). After the death of Conrad IV there was no generally recognized emperor for nineteen years. The interregnum was ended by the election of Rudolf of Hapsburg. The chief dynastic struggle during this period was between the Hapsburgs and the Luxemburgs. The emperors are relatively unimportant except as they indicate conditions in Germany at this time. A brief summary is enough.
- B. Rudolf of Hapsburg (1273-1291) conceded the subordination of the imperial authority to papal power and renounced all claim to Italy and Sicily in order to gain the title of Emperor. He put down the worst lawlessness but otherwise did not interfere with the powers and privileges of the nobility. His main ambition was to add to the family holdings. He used his imperial position to gain Austria, Styria, and Carniola for his family and his son Albert.
- C. Adolf of Nassau (1292-1298) made many promises to the nobility in order to gain the crown, but he broke them as soon as he was made emperor. Albert of Hapsburg revolted, and Adolf was defeated and killed.
- D. Albert of Hapsburg (1298-1308) tried to strengthen the imperial authority but was assassinated by a member of his own family.
- E. Henry VII of Luxemburg (1308-1313) decided to try to regain Italy for the Empire. To raise money he sold offices and privileges. He fought for three years

The House of Hapsburg (1273-1519)

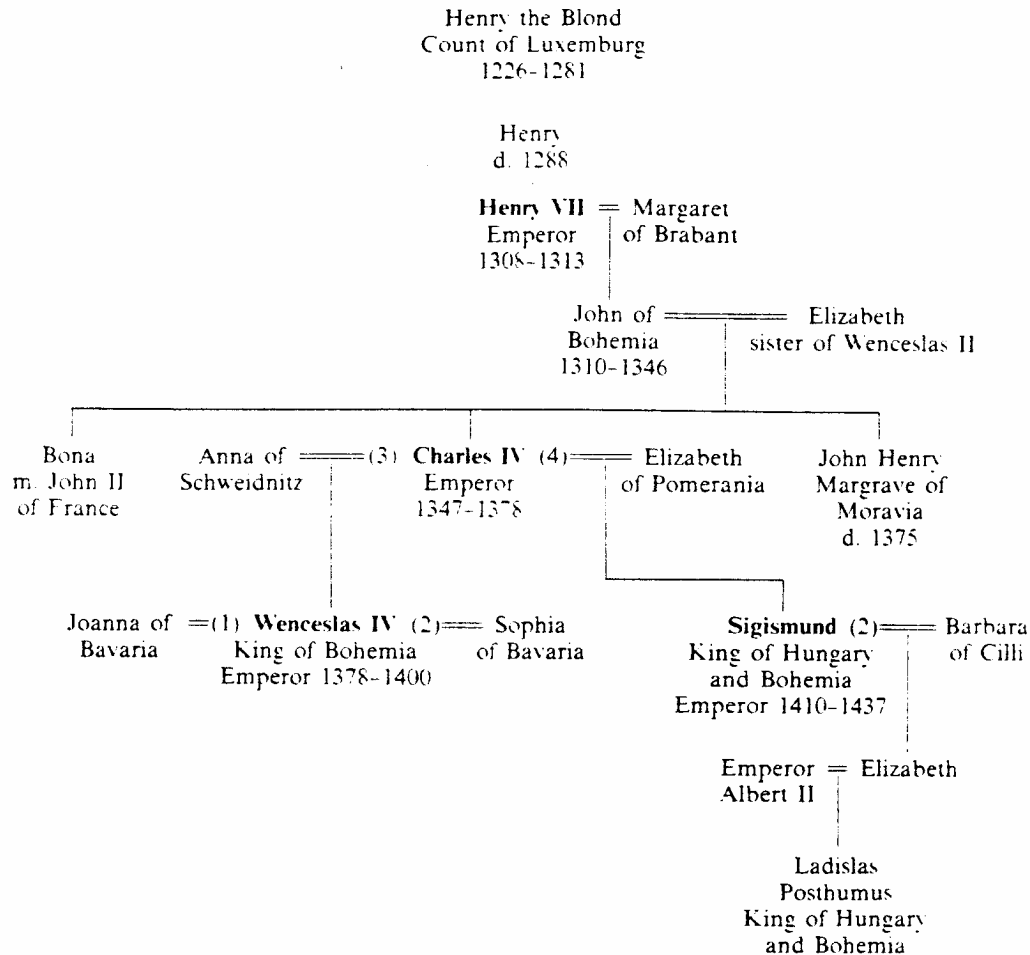


Taken from *An Encyclopedia of World History*, by Wm. L. Langer, Houghton Mifflin Co., 1968, p. 324.

in Italy but was unsuccessful. He gained Bohemia for his son John.

- F. Louis IV (the Bavarian) (1314-1347) won the crown after a war with Frederick of Hapsburg which followed a disputed election. Throughout his lifetime he fought continually with the popes, who had condemned him because he crowned himself without papal confirmation. He was supported by the nobility and clergy of Germany because the popes were now at Avignon and dominated by the French kings. He supported England in the Hundred Years' War which began during his reign. Eventually his supporters deserted him and the Diet elected Charles IV.

Luxemburg Rulers (1308-1437)



Taken from *An Encyclopedia of World History*, by Wm. L. Langer, Houghton Mifflin Co., 1968, p. 326.

- G. Charles IV (1347-1378) was from the house of Luxemburg. He inherited Bohemia from his father and ruled it well, reforming the system of justice and administration and founding the University of Prague where Huss was soon to begin his work.
1. The Golden Bull, 1358. This decree provided for the election of emperors by seven electors. Three electors were to be ecclesiastical princes and four were to be secular rulers.

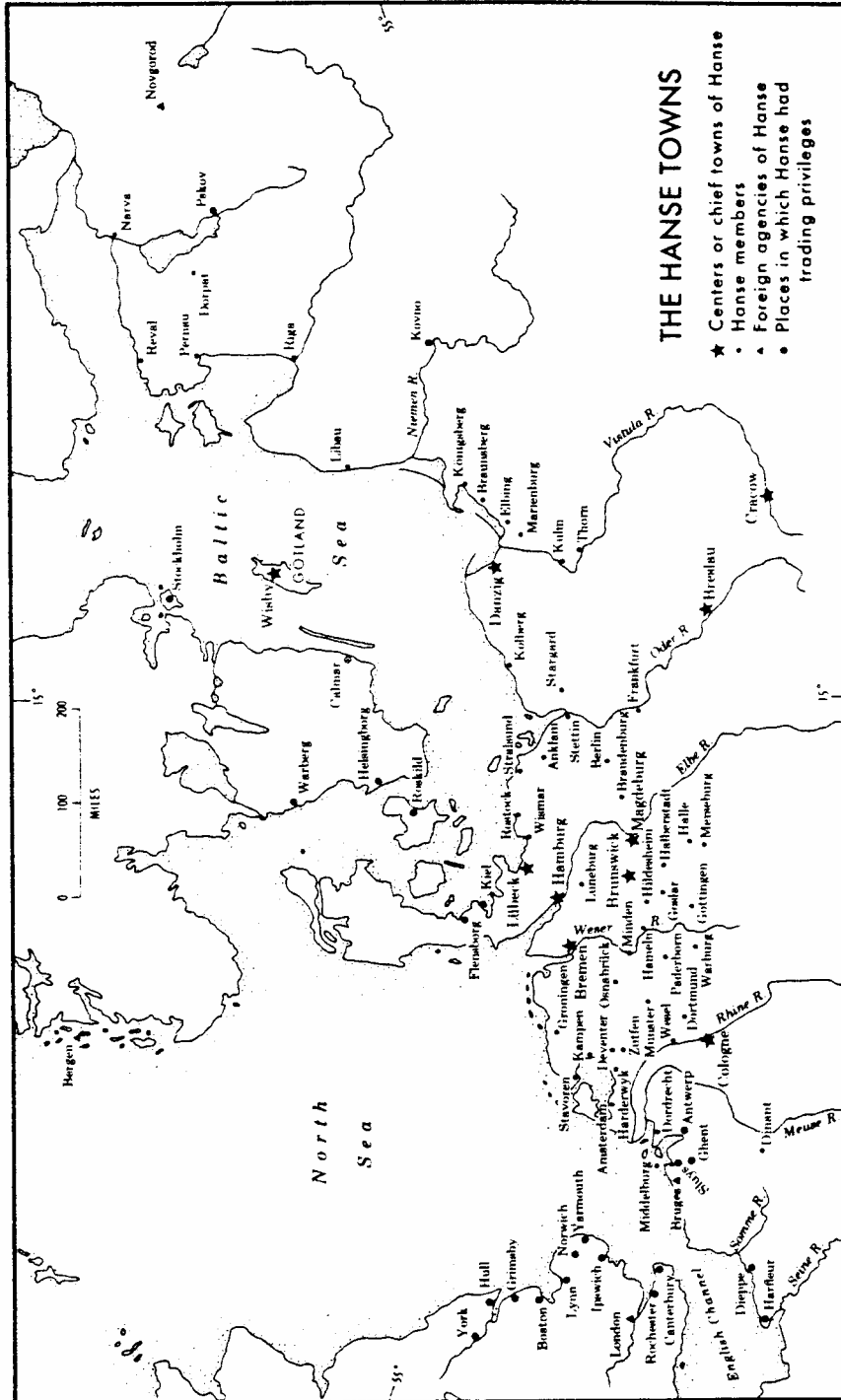
- a. The ecclesiastical rulers were the Archbishops of Cologne, Mainz, and Trier. The secular princes were the Count Palatinate of the Rhine, the Margrave of Brandenburg, the Duke of Saxony, and the King of Bohemia.
 - b. The Bull also stated that the electors were to be sovereign in their own territories, having the rights to coin money, make their own laws, and establish their own system of justice. The states of the electors were never to be divided.
 - c. The purpose of the Bull was to end any direct influence that the popes had in choosing emperors.
2. The Treaty of Bruenn, 1368, between the houses of Hapsburg and Luxemburg, stated that the lands and titles of one house would revert to the other should one of the lines die out.
 3. The purpose of the treaty was to end the dynastic warfare between the two great houses. The period was one of violence, chaos, and anarchy. Germans of the time described conditions with the word *Faustrecht*. The word means “justice of the fist.” The only islands of order were the cities.
- H. Wenceslas (1378-1400) was the son of Charles IV of the house of Luxemburg. He was notoriously lazy and constantly inebriated. The nobles finally deposed him and gave the throne to Rupert, Count Palatinate of the Rhine, of the house of Witte]sbach. Rupert ruled until 1410 and left little but his name for us to remember.
- I. Sigismund (1410-1437) was the brother of Wenceslas. He ignored the imperial duties in favor of his own kingdom of Hungary. Sigismund gave the Mark of Brandenburg to Frederick of Hohenzollern. The Hohenzollerns later used Brandenburg as a base for building the Kingdom of Prussia. Sigismund urged the calling of the Council of Constance and took part in its work of ending the Great Schism. John Huss was executed by the Council over the objections of Sigismund who had given Huss a promise of safe conduct. After the death of Sigismund, the imperial title went to the house of Hapsburg and remained with the Hapsburg family for over three centuries.

VIII. Germany from 1254-1437

- A. The emperors of this period were generally more interested in their own personal holdings than in the power of the emperor. The result was that the great nobles increased their holdings and their power so that they were completely independent in everything but name. They chose the weaker candidates for emperor who would not interfere with their personal privileges. Humanly speaking, the independence of the princes of the Empire was one great factor which made possible the success of the Lutheran Reformation in the sixteenth century.
- B. The Swiss Confederation. Originally formed about the year 1291 for mutual defense against the demands of the Hapsburgs. The three original cantons were Un, Schweiz, and Unterwalden. The Confederation claimed to be subject only to the emperor and made good on this claim by defeating Leopold of Hapsburg at the Battle of Morgarten in 1315. Other provinces joined the Confederation. By

1513 there were 13 cantons. The independence of these cantons made possible the work of Zwingli and Calvin during the Reformation.

- C. The Hanseatic League was a loose organization of commercial cities united for purposes of protection and trade. It was begun about 1250 and continued to grow until it included about 70 member cities in 1350. The League protected trade routes from pirates, and kings. It improved harbors and built harbor facilities, and it controlled shipping and prices. The cities of the Hansa were soon the most



Taken from *The Renaissance and Reformation Movements*, by Lewis W. Spitz, Rand McNally & Co., 1971, p. 129.

prosperous in Europe. In these cities, as in other cities in Europe, the wealthy and influential middle class grew. This merchant class was eventually to displace the feudal aristocracy. In the absence of a central government, the Hansa created and enforced its own order for the development of commerce and the accumulation of wealth.

D. John Huss raised his voice against the theological and moral evils that existed in the Roman Catholic Church. Born in Husinetz in 1369, he attended school in Prague, became a professor at the University of Prague and was appointed dean of the “faculty of arts” in 1401. Huss was ordained a priest the same year. He was influenced by the teachings of John Wycliffe of Great Britain and continued to support those teachings even after they were banned from the university in 1403.

1. Huss believed in predestination. He defined the Church as the totality of those who are saved. He held that the Scriptures should be the standard for faith and life for the Christian. He believed that the popes were not infallible. He was opposed to the sale of indulgences, denied the doctrine of purgatory, and taught against the worship of images and the auricular confession. He allowed the laity of his church to take both the bread and the wine at communion.
2. In 1409 Huss was excommunicated by the Archbishop. Because he continued to preach, all of Prague was put under the interdict. Knowing that he would not return alive, he refused to go to Rome when summoned by Pope John XXIII. In 1411 he was excommunicated again, this time by the pope.
3. Huss was persuaded by the Emperor Sigismund to defend himself before the Council of Constance. The Emperor promised him safe conduct to Constance and back. Before the Council Huss offered to retract any of his teachings that could be refuted from Scripture, but the Council condemned him. Huss was burned at the stake in 1415.
4. The followers of Huss were suppressed. They stubbornly resisted and continued until the time of the Reformation. At that time they supported Martin Luther and referred to him as the Saxon Huss.

IX. The Hapsburg Emperors to the time of the Reformation.

A. Albert II (1438-1439). Albert was the son-in-law of Sigismund. The houses of Hapsburg and Luxemburg had decided to join rather than fight. Albert was chosen as emperor because the electors realized that the Empire needed a prince who could defend it against the encroaching Poles and Ottoman Turks. Albert was the lord of Tyrol, Austria, Carinthian, and Carniola, as well as the heir of Bohemia and Hungary, and so fit the bill nicely.

1. He did manage to repel the Polish invasion of Silesia and Bohemia, but died of dysentery while on the campaign. After his death Austria, Bohemia, and Hungary broke apart from each other into separate monarchies.
2. Albert is remembered primarily as the first in a line of Hapsburg emperors which lasted until 1918. Although the Hapsburgs often tried, they were unable to control the loosely knit Empire made up of over 300 independent states.

They were much more successful at using the imperial office to aggrandize their house.

B. Frederick III (1440-1493). Frederick was the elder member of the Hapsburg house and guardian of Albert's infant son. His election reflected the desire of the electors for a weak emperor and the lack of strong princes left in the Empire to protect it from invaders.

1. Frederick was a cultured but poor and lethargic ruler. Perplexed by his relatives, his local diets, and his nobles, he was not a prince who would revive the power of the German crown. He had the one advantage of being very handsome. He looked like an emperor.
2. Frederick's main interest was astrology, the dominant pseudo-science of the day. He had a superstitious faith in the destiny of the house of Hapsburg. He had the vowels A, E, I, O, and U inscribed into his monogram for he had worked them into the Latin phrase *Austriae est imperare orbe universo* and into the German phrase *Alles Erdreich ist Oesterreich untertan*. (All earth is subject to Austria.)
3. During his long reign the Hapsburgs lost their final stronghold in Switzerland, the throne of Bohemia went to George Podebrady, and Hungary was lost first to a rival family and then to the Muslim Turks. In 1444 Frederick withdrew to his own lands for peace and quiet. He did not re-emerge until 1481, but by that time his son, Maximilian, exercised whatever power the imperial title still had. Frederick was the last emperor to be crowned in Rome.

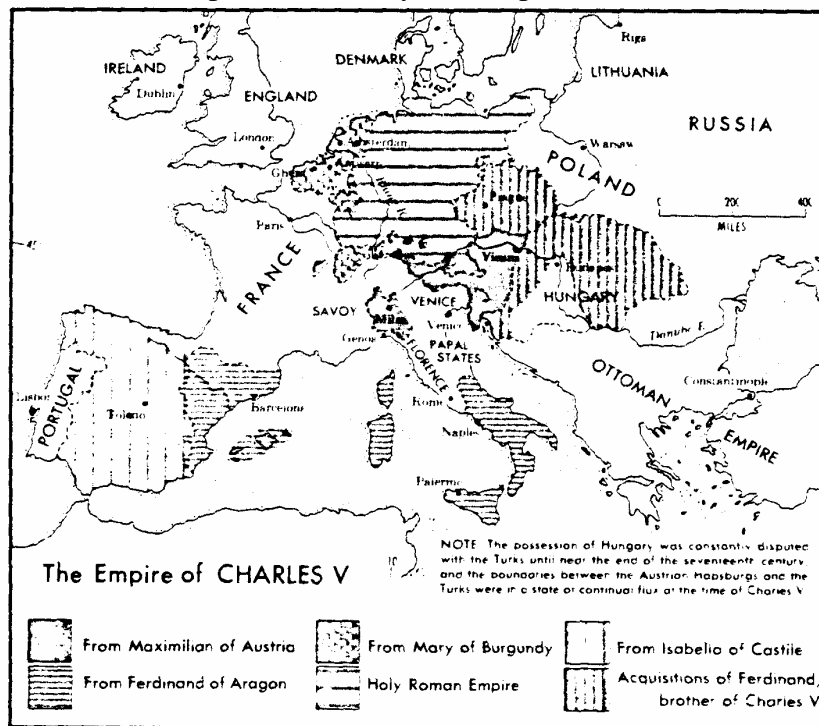
C. Maximilian I (1493-1519). Will Durant writes of Maximilian,

“All the Empire rejoiced in his good looks and good nature, his unassuming sensibility, his effervescent cheerfulness, his generosity and chivalry, his courage and skill in joust and hunt; it was as if an Italian of the High Renaissance had mounted the German throne... The most amiable facet of Maximilian was his love and encouragement of music, learning, literature, and art. He applied himself zealously to the study of history, mathematics, and languages; we are assured that he could speak German, Latin, Italian, French, Spanish, Walloon, Flemish, and English... Partly through his example and exertions, the dialects of South and North Germany merged into a *Gemeines Deutsch* (common German) which became the language of German government, of Luther's Bible, and of German literature. Between wars he tried to be an author, and left compositions on heraldry, artillery, architecture, hunting, and his own career... He proposed to the popes a calendar reform which they effected eighty years later. He reorganized the University of Vienna, established new professorships of law, mathematics, poetry, and rhetoric, and made Vienna for a time the most active seat of learning in Europe. He invited Italian humanists to Vienna... He gave commissions to... Albrecht Durer and other artists who flourished in his reign... If Maximilian had been as great as his plans he would have rivaled Alexander and Charlemagne.”

1. Maximilian tried to institute a court of justice for the entire Empire and a tax that would be collected regularly and within all the Empire's territories. Both

of these ideas went shipwreck on the rock of German particularism. He tried to recapture the possessions and influence that the Empire had once had in Italy, but his campaigns ended when he ran out of money.

2. Maximilian's big success was in the advancement of his house. He married the daughter of Charles the Bold of Burgundy and inherited through his wife French Comte and the Netherlands (all of what is now Holland, Belgium, and Luxemburg). He married his son Philip to the daughter of Ferdinand and Isabella of Spain, the mentally impaired Juana. These marital alliances brought his grandson, Ferdinand, to the thrones of Bohemia and what was left of Hungary. When Charles, another grandson, came heir to the Hapsburg lands, those territories included Austria, Hungary, Bohemia, French Comte, the Netherlands, Spain, and Kingdom of the Two Sicilies. The Hapsburgs were then the most powerful family in Europe.



Taken from *The Renaissance and Reformation Movements*, by Lewis W. Spitz, Rand McNally & Co., 1971, p. 358.

X. Germany from 1438-1519

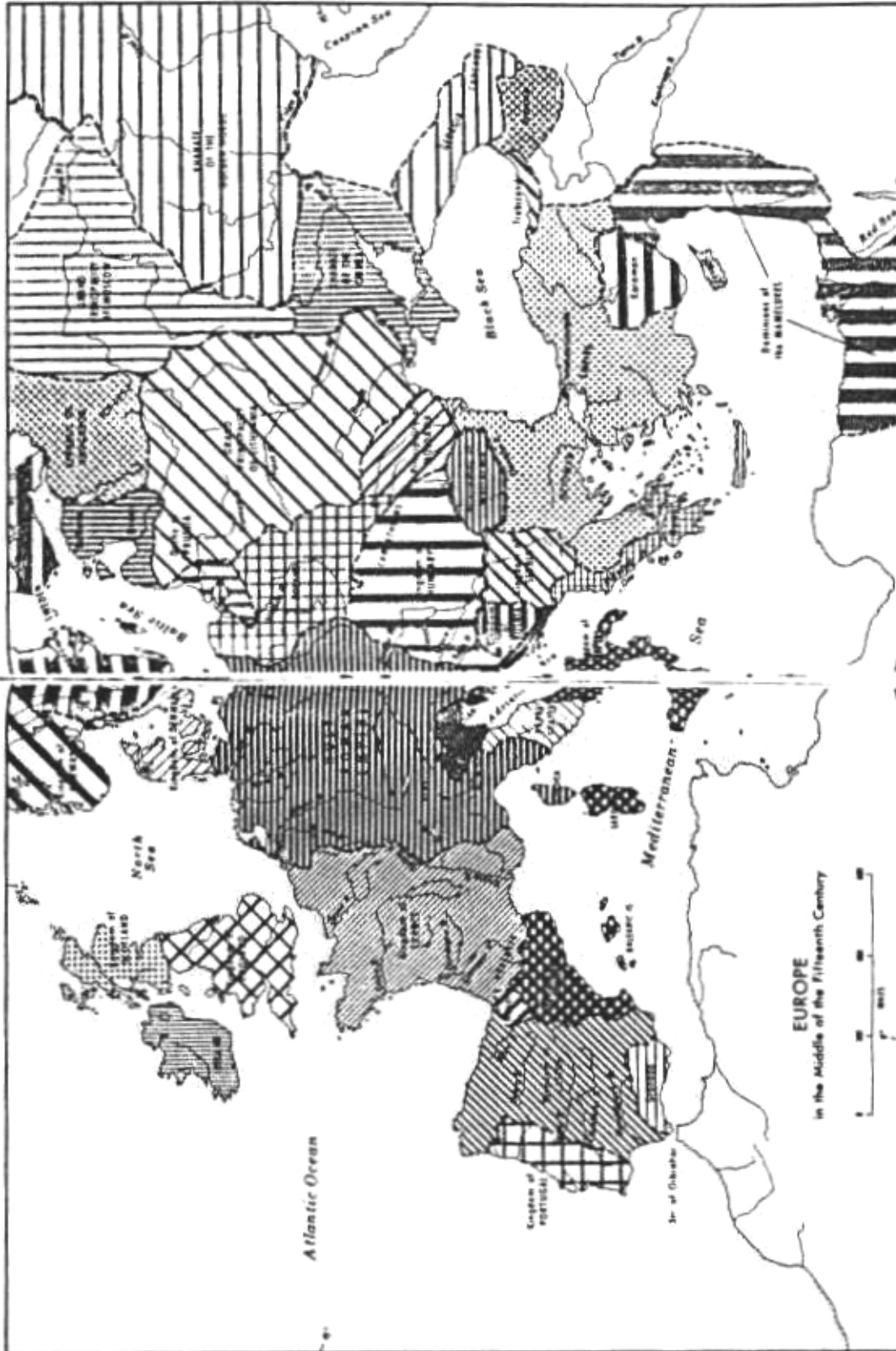
A. During the fifteenth century:

1. The pope and emperor Frederick III signed the Concordat of Vienna. This agreement gave the pope a victory over the conciliar movement in Germany. The emperor agreed no longer to support the movement, and the pope agreed to share the revenues from the German church with the princes. The princes received authority over the church in their lands. During the Reformation many of the German princes used this authority to bring the church in their territories into the camp of Luther, Zwingli, and Calvin.

2. Constantinople fell in 1453. This left the Ottoman Turks without a rival in the Balkan peninsula. By the 1520s, they would attack Vienna itself.
 3. Movable type was developed in 1454 by Johann Gutenberg of Mainz. This was the consummation of several developments in printing that had been going on for some time. During the Reformation the printing press allowed tracts of the Reformers, and the Bible itself, to reach the hands of the common people.
- B. The fifteenth century saw the continued rise of capitalism and large scale banking. The Fugger family of Augsburg are the most prominent example of the wealthy, powerful, and ruthless merchant-banker. The wealthy members of the middle class maintained a standard of living which made them the envy of many of the nobility. During the fifteenth century the middle class strove to obtain political power that was in accordance with its economic power.
- C. During the fifteenth century the German peasant lost much of his status in society. Traditionally among the freest peasants in Europe, many in eastern Germany were reduced to serfdom on the large commercial farms of Prussia and Silesia. In other parts of Germany the manorial system disappeared and was replaced with paid labor and rented land. This change produced a large class of poor and landless rural workers. Throughout Germany the reduction of the emperor's authority allowed the local prince full sway over the lives of the peasants. Taxes were multiplied and traditional rights infringed without the possibility of appeal to higher authority. During this period peasant revolts broke out and a secret organization of rebel peasants developed. It was called the *Bundschuh* and had as its symbol the roughly-made boot of the German peasant.
- D. The period was a time of ceaseless war and anarchy.
1. The princes great and small fought over questions of jurisdiction and control. The cities had traditionally enjoyed "the freedom of the Empire" which meant that they were under no lord but the emperor. Many cities were brought back under the control of princes.
 2. The knights, lower nobility who controlled perhaps a single castle with some land around it, became poorer as wealth came to depend less on land ownership and more on trade. They lost political power as the great princes came to depend on mercenary armies for their military might. Finally, the knights lost prestige as the new, middle class was able to outstrip them in wealth and style of life. In order to compensate for all of this, many knights preyed upon travelers, merchants, and small cities. They charged exorbitant tolls of traffic through their territories. The knights were referred to as "robber barons." "Faustrecht" (the justice of the fist) continued to be the only justice available to most.

XI. Conclusions to the Holy Roman Empire

A. God did not cause unity to develop under a strong monarch in the Empire as He did in Britain and France. The temporary unity achieved by Otto I and Henry III



Taken from *The Renaissance and Reformation Movements*, by Lewis W. Spitz, Rand McNally & Co., 1971, pp. 310, 311.

disintegrated under the pressure of the investiture struggle, the emperor's involvement in Italy, and the rebellious, petty princes. This disunity continued through the Reformation and made the Reformation possible. Because of the fragmentation of the Empire, Luther was able to spread the teachings of the Word of God until his support was widespread. Clearly, God made the Empire a kind of place in which the Church might be purified from the false teachings of the Roman Catholic Church.

V. HOLY ROMAN EMPERORS

(Names marked with asterisks are those of rulers who were never crowned at Rome and who were, therefore, strictly speaking, only Kings of Germany.)	1039-1056	Henry III (the Black)
	1056-1106	Henry IV
	1077-1080	*Rudolf (of Swabia)
	1081-1093	*Hermann (of Luxemburg)
	1093-1101	*Conrad (of Franconia)
800-814	1106-1125	Henry V
814-840	1125-1137	Lothair II
840-855	1138-1152	*Conrad III
855-875	1152-1190	Frederick I Barbarossa
875-877	1190-1197	Henry VI
877-881	1198-1215	Otto IV
881-887	1198-1208	*Philip (of Swabia)
887-891	1215-1250	Frederick II
891-894	1246-1247	*Henry Raspe
892-898	1247-1256	*William (of Holland)
896-899	1250-1254	*Conrad IV
901-905	1254-1273	The Great Interregnum, during which the crown was contested between
911-918		
915-924		
919-936	1257-1272	*Richard of Cornwall and
936-973	1257-1273	*Alfonso X (of Castile)
973-983	1273-1291	*Rudolf I (Hapsburg)
983-1002	1292-1298	*Adolf I (of Nassau)
1002-1024	1298-1308	*Albert I (Hapsburg)
1024-1039	1308-1313	Henry VII (Luxemburg)
1314-1347	1558-1564	*Ferdinand I
1314-1325	1564-1576	*Maximilian II
1347-1378	1576-1612	*Rudolf II
1349	1612-1619	*Matthias
1378-1400	1619-1637	*Ferdinand II
1400	1637-1657	*Ferdinand III
1400-1410	1658-1705	*Leopold I
1410-1437	1705-1711	*Joseph I
1410-1411	1711-1740	*Charles VI
1438-1439	1742-1745	*Charles VII (of Bavaria)
1440-1493	1745-1765	*Francis I (of Lorraine)
	1765-1790	*Joseph II
1493-1519	1790-1792	*Leopold II
1519-1558	1792-1806	*Francis II

Taken from *An Encyclopedia of World History*, by Wm. L. Langer, Houghton Mifflin Co., 1968, pp. 1369, 1370.

B. The Roman Catholic Church in the Empire reached a nadir of evil teachings and corruption. Heresy was widespread. Such corruptions as indulgences, simony, nepotism, worldly living among the monks and clergy, and ignorance of the Scripture were tolerated and even promoted by those who held the office of bishop in the church of Christ. These evils were caused, at least in part, by the material wealth and secular power of the church, the appointment of church officials by lay rulers, use of the keys of the Kingdom for personal advancement (the repeated use of the bull of excommunication by the popes to oppose their enemies), use of military force by the popes and bishops, and involvement in political affairs by churchmen of high rank. The church should not become a

- secular ruler, nor should it become the possessor of great wealth and land. It must not confuse its status in this world with the advancement of the cause of Christ. John 18:36 is clear. "My kingdom is not of this earth..."
- C. The fragmentation of the Holy Roman Empire provided the setting in which man's natural love of license was revealed. By nature men are not willing to be subject to authority, nor are they willing to sacrifice opportunities for private gain to the public welfare. The situation that existed through much of the Empire's history was similar to that which existed in Israel during the time of the judges. Judges 21:25, "In those days there was no king in Israel; every man did what was right in his own eyes."
 - D. Both emperor and pope were guilty of inordinate pride and soaring ambition. Both dared to call themselves the vice-regent of Christ. Neither heeded the warning that is given to all rulers in Daniel 4:28-37.
 - E. The history of the Holy Roman Empire reminds us that the Church of Christ is not often found among the great and mighty of this world. God did preserve His people among the humble in spite of the apostasy into which the Romish church had fallen. This is seen in, among others, John Huss and those in Bohemia who recognized the Truth in his preaching.

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