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Long Essay- Question 1

Wars of religion reached a brutal climax during the sixteenth and seventeenth centuries. These wars morphed from the clash of different religions, such as the Christian and Muslim Crusades of the eleventh century, to battles against divergent sectors of the same religion. "Christendom" does not exist, for there is no one church. The Protestant Reformation beginning in 1517 was the catalyst to power struggle between various Christian divisions. Interreligious battles proved to be more violent and deadly than those against other creeds. The German Peasants revolt of 1525, St. Bartholomew's Day Massacre and the Thirty Years War are just a handful of the bloody encounters rooted in religious dissent. The abominable results of these skirmishes, however, paved the way for a more orderly and constructed future. The desire for a balanced state lead to structured states such as King Louis XIV's France. Prominent and concerned thinkers such as Thomas Hobbes and John Locke expressed their ideas for a sound government. The religious violence during these times was deadly and devastating to the strength of the European states, but it also intensified the urgency for regulation.

Martin Luther altered history as soon as he nailed his 95 Theses to a church door on October 31st, 1517. Although a Catholic monk, Luther did not fully agree with the procedures of the Catholic Church. He believed that salvation could be obtained only through faith alone. Luther himself was an intense believer, constantly moving towards the truth and pure faith. In his 1520 writing, *Freedom of a Christian*, he notes the only thing necessary for Christian life "is the most holy Word of God, the gospel of Christ." The invention of the printing press by Johannes Gutenberg in 1439 allowed Luther's ideas to spread faster than the Bubonic Plague. The idea of

Protestantism was appealing to those poor peasants who spent ridiculous amounts of money in tithes, taxes, and indulgences to the Catholic Church. With Protestantism and its different sectors, salvation was based on strict religious discipline and religious study rather than money. Protestantism obtained many supporters in poor serfs in the Holy Roman Empire. In the spring of 1525, peasants in Southern and central Germany followed ex-priest Thomas Muntzer and rose in rebellion against Catholic Church landowners. Princes and officials, who were supported by Luther, took up arms to crush the rebellion. At the end of the year, more than 100,000 rebels had been killed or imprisoned. Luther believed that mixing religion and politics was a huge danger to the Reformation and would cause anarchy. He called for the nobles to kill the rebels to “restore the divinely ordained social order.”

While the Germanic states had their revolts, France was dealing with its own religious battles. The St. Bartholomew’s Day Massacre broke out in 1572 after assassins attempted to murder a Huguenot noble. In three days, Catholic mobs murdered three thousand Huguenots in the city of Paris alone. Over the following six weeks, ten thousand Huguenots died in French provinces. Religious conflict had now become a necessity to survival. Catholics and Protestants had to destroy the other in order to stay alive; a clash of epic proportions was imminent and unavoidable. Battles in Germany and France would ultimately lead to larger scale international conflicts.

The Thirty Years War began in 1618 in the Holy Roman Empire between Catholics and Protestants. However, by its conclusion in 1648, it involved most European states. Power had shifted from the Habsburg powers of Spain and Austria towards the Dutch Republic, England, and France. The warfare caused great suffering, but promoted negotiation and centralized states. The Peace of Westphalia of 1648 was the first international peace treaty and ended the Thirty

Years War. All parties were brought together to address issues in a diplomatic fashion. This would open the doors to a world more secular in nature; a world seeking non religious answers for political authority.

In the late seventeenth century, Europe looked to restore weakened governments and search for order. Thomas Hobbes, an English philosopher, believed that naturally humans are violent and prone to war. In 1651, he published *Leviathan*, where he argues that absolute authority is the only way to restore social prosperity. Whether the authority is in the hands of a king or parliament was unimportant to Hobbes, a “covenant to have passed in the institution”- a agreement between the ruler and the ruled- is critical. Hobbes would have approved of King Louis XIV’s France. Personifying the absolutist ruler, Louis declared, “I am the state” when he inherited the throne in 1643. He centralized state authority and did everything in his power to restore strict order and prosperity to France. John Locke, an Englishman, however, was an anti-absolutist and contrasted Hobbes position. In his 1690 publication of *The Second Treatise of Government*, Locke asserts that ultimate authority stands with the majority of men who grant the state authority in exchange for security. With this form of government, men “take sanctuary under the established laws of government...and seek preservation of their property.” Although their views differed, Hobbes and Locke still stressed the need for an orderly government.

Clashes between Protestants and Catholic left Europe in an unfortunate state. By the end of the 17th century, however, Europeans collectively searched for structure and moved toward a secular society with a sturdy government.

Short Essay- Question 1

In sixteenth century France, the tension and animosity between Protestants and Catholics came to a raging apex. From 1562 to 1598, the series of French religious wars threatened to destroy France. The 1572 St. Bartholomew's Day Massacre left thousands of Calvinists dead and showed the gravity of the situation. These wars were no longer about establishing superiority, it was about the survival. Violence had expanded exponentially that rulers were concerned about the welfare of the state. Upon ascending to the throne in 1589, King Henry IV of France recognized austerly of France's precarious religious dilemma. In 1598, he issued the Edict of Nantes that granted Huguenots a considerable amount of religious toleration. This was the first step towards reconciliation and religious peace. Although the last of the major religious wars would not conclude for another 50 years, the Edict of Nantes served as a precedent towards acceptance, understanding, and harmony.

King Henry IV was a Protestant when he first took the crown, but he soon realized that he needed tend to the well being of the French state ahead of his personal faith. In 1593, he publically supported Catholicism. With about twenty million Catholic people in France, his conversion allowed Henry IV to gain the trust of the majority of the population. The publication of the Edict of Nantes marked the conclusion of the French religious wars by legally protecting the some 1.25 million Protestants. The document notes the "dreadful troubles, confusions, and disorders" of the war and grants Protestants the freedom to "exercise their religion and the liberty of their consciences." At this time, most people did not believe in religious tolerance but Henry IV followed the guidance of the French politiques- advisors who asserted compromise in regards to religion would strengthen the monarchy. The Edict of Nantes, a war ending document, would serve as a precedent for the first international peace treaty in 1648: The Peace of Westphalia.

Short Essay- Question 2

With the colonization of the Americas, the world was no longer a European economy, but a global economy. Consumption of new novelties such as coffee and chocolate increased drastically with new economic links. The Atlantic trading system gave European countries more prominence, consumerism exploded, and mercantilism became the standard. The Atlantic trading system was established in the 1700s and brought slaves from West Africa to plantations in the Americas that produced goods sold in Europe. About 3,233,700 slaves were sent to the Caribbean as opposed to the 348,000 in British North America and the 578,600 in Spanish America. The warmer climate of the Caribbean allowed staple crops such as sugar and coffee to grow better on plantations.

Barbados was one of the first territories established by the British after they took hold of the island between 1625 and 1627 from Spain. In the 1730s, sugar plantations grew throughout the island. Sugar was the most important crop due to its high demand- it could be enjoyed with coffee and tea and was necessary to make chocolate and other new delicious sweet treats. However, sugar was not an easy crop to produce and the growing demand required a lot of manpower in its cultivation. Olaudah Equiano, a slave who eventually gained his freedom, wrote about his experiences with the Atlantic system in his personal narrative published in 1789. He recalls "the white men with horrible looks and red faces." The three month trip across the Atlantic was brutal. "On deck, we [slaves] were flogged so unmercifully...and were confined so close together each had scarcely enough room to turn." Some people protested the treatment of the slaves, but the growth of the slave trade was directly correlated with the demand for items that the slave trade produced. A poem published in 1674 praises coffee- "the wholesome Liquor, that heals the stomach, makes genius quicker." The demand for goods and increase in

consumerism outweighed the monstrosities of the Atlantic system which is precisely why millions of slaves were needed to work. With the Caribbean's warm climate, crops were able to grow better as opposed to other locations. Therefore, a large number of the slave population was sent to the Caribbean.