



WESTERN CIV. 2B

**The English
Reformation**

Page 5

Catholic Reformation

Page 8

**The Age of Discovery
and Exploration**

Page 12

JOHN CALVIN'S REFORMATION

NOW WE ARE GOING TO TALK ABOUT ANOTHER OF THE PROTESTANT MOVEMENTS, THIS ONE BEING CALVINISM, WHICH IS THE FOUNDATION OF THE PRESBYTERIAN AND OTHER CHURCHES AND WHICH HAD INFLUENCE ON MANY OTHERS. ITS FOUNDER WAS JOHN CALVIN, WHO WAS OF WHAT ONE MIGHT CALL THE SECOND GENERATION OF PROTESTANT LEADERS.

As you all know, Martin Luther began the Protestant Reformation, but you should note down that, despite his famous three books that I have told you about, Luther was not a systematic thinker. He never sat down and really thought through what the logical consequences of his ideas might be. The person who did that for Protestantism was John Calvin. Calvin was a lawyer by training, and he not only provided a systematic explanation of Protestant thought but also a systematic outline of what a Protestant church should be. In other words, if people wished to establish a Protestant Church where there was none—say in Eastern Europe or in the New World—Calvin's books provided the theology and church organization that one needed.

First, a bit about Calvin himself. He was not of Luther's generation. He was born in 1509 and so was a boy of eight when Luther posted the 95 theses. He was also not German. He was French and his father was an official—not a clergyman—of the Church in France. Calvin himself was supposed to become a lawyer and join the legal section of the French Church and, as a young man, went off to the University of Paris to complete his studies. At the University of Paris, he read Luther's writings, and, according to Calvin himself, he experienced some kind of conversion to Luther's theology. He wrote later on, "God by a sudden conversion subdued and brought my mind to a teachable frame." Calvin let his views be known at the University that he now believed in salvation by faith alone. That was actually a dangerous thing to admit at the University of Paris in those days, and, as he was about to be called before university officials to explain his views, he followed the advice of some friends and fled to Switzerland.

In 1536, not long after he had settled in Switzerland and when he was only 26 years old, he published what would be the first edition of his book, the *Institutes of the Christian Religion*. This was without a doubt the most famous and most used book in the Reformation, for it set down the first systematic explanation of Protestant theology. I should also say that it was just the first edition; Calvin worked at this book all of his life. The second edition which appeared in 1539 was twice as long as the first, and the eighth edition of 1559 was twice as long as the seventh.

The Central Idea of Calvin's Theology

The hallmark of Calvin's rigorous theology in the *Institutes* is that he started with the majesty and sovereignty—the absolute omnipotence—of God. For Calvin the entire universe is utterly dependent on the will of the Almighty, who created everything for His greater glory. Because of man's original fall from grace, Calvin considered all human beings to be sinners by nature, bound to original sin that they can never hope to modify or escape. According to Calvin, in spite of the sinfulness and imperfections of man, God, for unfathomable reasons of His own, has predestined some people for eternal salvation and damned all the rest to the torments of Hell. Nothing that human beings may do can alter their fate; their souls are predestined, stamped with God's blessing or curse before they are born, in fact, even before the creation of the universe.

Now, you might say, but that is certainly not what the Bible says. The Bible calls upon people to repent and to seek salvation. Calvin would answer, "*au contraire*." The Bible clearly illustrates predestination. The Hebrews were the Chosen People. How were they chosen? Does the Bible say they were the most powerful people and thus because of their deeds presented themselves to God as chosen? That they were the most numerous? That they were the most sin-free? Not at all. We have no idea why God chose the Hebrews; He just did it. There was nothing the Hebrews could do to be chosen and nothing any of those not chosen could do to be chosen. It was only God's will.

You might argue, actually one can give human beings choice in salvation because God does not necessarily will what will happen but he knows in advance that it will. Calvin's reply would be that that is in fact a silly argument. "There is no difference between knowledge and will," Calvin wrote. Why does God know it, because he has willed it. In fact, Calvin argued, God willed the fall of Adam. It would not have happened otherwise.

Now, here is an argument that might work: if God wills all, then, if we commit sins, that must be will of God, right? We cannot help it? That is where Calvin draws the line. Sinning is our fault, and we have no one else to blame but ourselves. "Accordingly, we should contemplate the evident cause of sin in the corrupt nature of humanity—which is ours—and not seek a hidden and utterly incomprehensible cause in God's predestination."

Well, if some of us are going to be saved and some damned and it has already been decided, what are our odds of being saved? According to Calvin, not high. In fact, he said that few people would be saved, and those that would be are called "the Elect." So, is there any way that we can

know whether or not we are among the Elect? For years Calvin argued that there was really no way anyone could know, but this is a pretty tough theology—even Calvin himself called predestination God's "Terrible Decree." Finally, under pressure from his followers, Calvin came up with a three-way test to see if you MIGHT be one of the Elect:

- a) You should have a heartfelt profession of faith (nothing fake),
- b) lead a decent and godly life,
- c) participate regularly in the sacrament of Communion.

Then you have a chance but no guarantee. If you do none of those things, you have no chance.

You might say to yourself, if predestination exists, and our chances of going to hell are a lot higher than our chances of going to heaven, why live a decent life at all? Why live a Christian life? Calvin had answers for everything, and this question was no exception. Calvin wrote, "To overthrow predestination, our opponents raise the point that, if it stands, all carefulness and zeal for doing good will go to ruin. Since it makes no difference how a man conducts himself, all men will throw themselves away, and in a desperate manner rush headlong to wherever lust carries them." Calvin argued that predestination should stimulate people to do God's work because, whereas no one knows who is among the elect, a righteous life was at least a hint of election. And besides, while the elect will perform God's will by the Gift of God's grace, the damned should honor God by conforming as far as possible to a Christian way of life.

Calvin vs. Luther

Although Calvin always acknowledged a great theological debt to Luther, his religious teachings differed from those of Martin Luther in several essentials.

1. Luther's attitude toward proper Christian conduct in the world was much more passive than Calvin's. For Luther, the good Christian should merely endure the trials of this life and have faith in God's mercy. Calvin encouraged his followers to labor throughout their lives for the glory of God, to work actively to bring others into the full understanding of the Word, and of God's glory.
2. Calvin's religion was more legalistic and more nearly an Old Testament faith than Luther's. This can be illustrated in the attitude of the two men toward Sabbath observance. Luther's conception of Sunday was similar to that which prevails among most Christians today. He insisted that his followers attend church, but he did not demand that during the remainder of the day they refrain from all pleasure or work. Calvin, on the other hand, revived the Jewish Sabbath with its strict taboos against anything faintly resembling worldliness.

3. The two men differed explicitly on basic matters of Church government. Although Luther broke with the Catholic system of a graduated ecclesiastical hierarchy, he nevertheless believed that some kind of organization was necessary. Luther set up district superintendents who, in many ways resembled bishops. In contrast, Calvin argued for the elimination of all traces of hierarchy. He recommended that individual congregations elect their ministers. For Calvin, Church government should consist of assemblies of ministers and “elders” (laymen responsible for maintaining proper religious conduct among the faithful) who met to make policy for the entire Church.
4. Another area of difference between the two was the way that church services looked. Luther retained a good many features of Catholic worship such as altars and vestments (special clothing for the clergy). Calvin rejected everything that smacked to him of “popery.” He insisted on prohibiting all ritual, vestments, instrumental music, images, and stained-glass windows. Like Zwingli, Calvin insisted that the purpose of services was the study of scripture. Calvinist services became little more than what one critic called “four bare walls and a sermon.”

Calvin’s Church

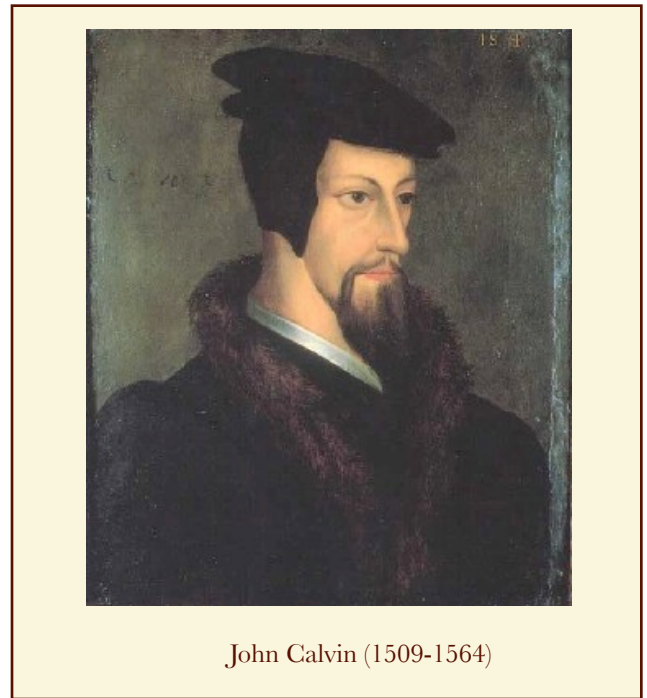
John Calvin went far beyond the creation of a system of Protestant theology. He did not just say that society should try to be as Christian as possible, but, in his best lawyerly way, wrote a book on how to do it. This book is entitled *Ecclesiastical Ordinances*, and it is a handbook on how to create a Protestant church and, through it, a Protestant Christian society. Like I said earlier, with the *Institutes* and *Ecclesiastical Ordinances*, Calvin’s book of theology and his book of social organization, one could establish a Protestant community anywhere in the world. In the *Ecclesiastical Ordinances*, Calvin called for the creation of four church offices, the pastors, teachers, elders, and deacons.

The pastors were to preach the word of God, offer baptism and communion (the only two sacraments recognized by Protestants) and generally conduct the business of the church. They would meet regularly to discuss theology and church problems. When a pastor retired or died, the others were to choose a replacement, but the new pastors were to be approved by the “common consent” of the people.

The teachers were to teach children and “others who wish to profit from instruction.” They were to have bachelor’s degrees and were to be subject to the same religious rules as the pastors. Needless to say, there was no notion in Calvin’s writings of the separation of church and state, and the primary goal of the teachers was to instruct students in theology and decent life.

The Elders were to be twelve in number, and they were to watch over public morality. These were the people who

became famous because of their efforts to maintain public morality, which we will talk about in a minute.



John Calvin (1509-1564)

The Deacons are the easiest to explain; they were people chosen to help the poor, widows, orphans, and those people in a community that need extra help.

Calvin did more than simply write a book about how a church and a community should be organized and run; he established an example. In 1540, Calvin was invited to come to Geneva, Switzerland, to reform both the church and state there according to his books. He arrived there in 1541 he made the city a model of what a Protestant community should be.

Without a doubt, the most important organization in the city of Geneva was something called the Consistory, which was a body of men consisting of the pastors (five at first) and the elders (twelve). It met every Thursday and, while not the president of the organization, Calvin, as one of the pastors, was the most influential member. It acted as a morals court.

Theoretically, it could only impose punishments in conformity with the 18th chapter of Matthew, but, the elders were also usually the town leaders, so there was real temptation to find someone guilty and then turn him/her over to the town authorities for punishment, especially since they were the same people as served on the Consistory. When that happened, the punishments could be pretty severe. In one four-year period, the city council executed 58 people for crimes brought to it by the Consistory and exiled another 76. The city council even put a man in jail for naming his dog, Calvin.

Well, what sort of thing did the consistory punish besides people who made fun of it? It kept records from its founding in 1542, so we have a pretty good idea of what it was up to.

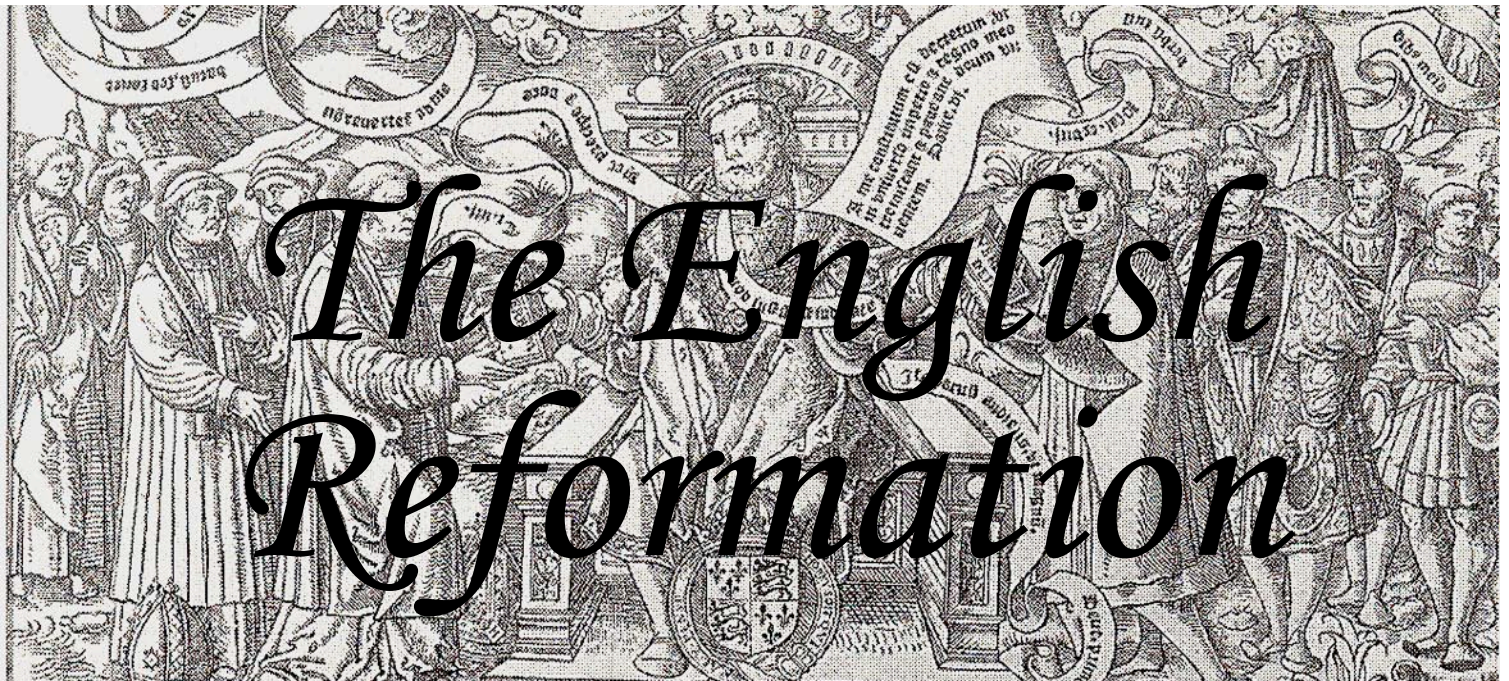
It punished anything that hinted at Catholicism. One woman was reprimanded for having a book that had biographies of the saints. The Consistory punished with a fine a barber who gave a priest a tonsure (know what that is? The bald spot on the back of the head). It fined a goldsmith for making a chalice for the mass; and it jailed for a short time someone who said he thought the Pope was a good man.

The Consistory punished those engaged in what it thought was superstition. One woman was punished for trying to cure her sick husband by putting a spider in a walnut shell and then tying the walnut shell around his neck.

The Consistory also went after what it considered lewd behavior: indecent dancing, but not all dancing; card playing; dresses with low necklines; and drunkenness all drew stiff penalties. Geneva had been famous for years for prostitution, and apparently the Consistory had a tough time getting rid of it. As late as 1558, it suggested to the city council, which of course agreed since it was made up of the same people, to punish second offenders by marching them through the streets wearing a red hat with a trumpeter out front calling attention to them. Calvin himself thought that this was a pretty pathetic punishment, but the council did not want to go any further, for whatever reasons.

The Consistory also closed taverns, replacing them with coffee houses which contained Bibles for ready reference in case of discussion. But that was a little bit too much for the good people of Geneva, and after a while the taverns were legalized again. That should indicate to you that Calvin was by no means all powerful in Geneva. At various times during his life, people opposed to what they considered too harsh a rule in Geneva almost succeeded in winning a majority on the city council on the promise of abolishing the Consistory. But they never did, and Calvin remained the major force in Geneva until his death in 1564.

You should not go away with the idea that this guy was opposed to anything that seemed to resemble a good time. In a section of his Institutes, he wrote, "We are nowhere in the Bible forbidden to laugh, or to be satisfied with good food, or to buy new possessions to add to those already enjoyed by ourselves and our ancestors. Nor are we forbidden to be delighted with music or to drink wine." So, it was not all fear and dread. The main thing to remember, though: he provided Protestants with two manuals on how to set up a church and what to think. And people would set up Calvinist churches the world over.



The English Reformation

THE FIRST BLOW AGAINST THE ROMAN CHURCH IN ENGLAND WAS STRUCK BY KING HENRY VIII (1509-1547), BUT THE KING WAS SUPPORTED BY MOST OF HIS SUBJECTS WHEN HE SEPARATED THE ENGLISH CHURCH FROM ROME. THERE WERE AT SEVERAL REASONS WHY THE HENRICIAN REFORM WAS POPULAR:

1. In England, as in Germany, many people resented the corruption of the Roman Church. They especially resented the fact that the popes were sucking up English wealth to pay for their worldly pursuits.
2. England had already been the scene of protests against religious abuses voiced by John Wyclif's heretical followers, the Lollards. The anti-clerical ideas that they spread whenever they could had been accepted by many English people.
3. Finally, soon after the outbreak of the Reformation in Germany, Lutheran ideas were brought into England by travelers and by the circulation of printed tracts. Lutheranism began to gain more and more strength in England over time.

Despite all this, England would not have broken with Rome had it not been for King Henry's marital problems. By 1527, Henry had been married for eighteen years to Ferdinand and Isabella's daughter, Catherine of Aragon, yet all of their children had died in infancy, except for one girl, Princess Mary. Henry needed a male heir to preserve the succession of his Tudor dynasty, but Catherine was now past childbearing age. Henry had important political reasons to break his marriage bonds. Additionally, in 1527, Henry became infatuated with the dark-eyed lady-in-waiting Anne Boleyn. Anne would not give in to the King's advances unless he would marry her. This presented Henry with another reason to put Catherine aside. So, he appealed to Rome to allow the annulment of his marriage to Catherine so that he could make Anne his queen.

Although the Church did not sanction divorce, it did provide that a marriage might be annulled if proof could be given that the wedding had been unlawful. Henry argued that his marriage to Queen Catherine was illegal. Catherine had been married to his older brother, who had died shortly after the ceremony was performed. Henry had then married Catherine for political reasons. The King argued that the such a marriage was forbidden by Scripture.



King Henry VIII
(1491-1547)

Henry's Reformation was more about marriage and dynastic politics than about theology and doctrine.

Pope Clement's Dilemma

Henry's appeal put Pope Clement VII (1523-1534) in a tight spot. If he rejected the king's appeal, England would probably be lost to Catholicism. On the other hand, if the Pope granted the annulment he would provoke the wrath of the Emperor Charles V. We have already met Charles, he was the Emperor who examined Martin Luther, and was the ruler of Spain, most of Germany, the Netherlands, and so forth. He was also Catherine of Aragon's nephew. There seemed nothing for Clement to do but delay his decision.

At first the Pope made a pretense of having the question settled in England. He ordered the English bishops to determine whether the marriage to Catherine had been legal. Then, just as the English bishops were about to find in Henry's favor, the Pope suddenly transferred the case to Rome. Henry lost patience and resolved to take matters into his own hands. In 1531 the King pressured an assembly of English clergy to recognize him as "the Supreme Head" of the English Church. Next he persuaded Parliament to enact a series of laws. These laws abolished payments to Rome and proclaimed the English Church an independent, national unit subject alone to royal authority. In 1534 Parliament passed the Act of Supremacy, declaring the king of England the "supreme head of the Church of England." The Act of Supremacy severed the final bonds that united the English Church to Rome.

Henry's English Church

Henry had succeeded in creating an English Church, but this did not make England a Protestant country. Quite to the contrary, the system of Church government by bishops (Episcopalianism) was retained, and the English Church remained Catholic in both its doctrine and its rites. So to a great extent, Henry had simply replaced the Pope with himself. In 1539, this fact became clearer when Parliament passed the Six Articles at Henry's behest. This law outlined official orthodoxy in England. Oral confession to priests, masses for the dead, and clerical celibacy were all confirmed; moreover, the Catholic doctrine of the transubstantiation of the Eucharist was not only confirmed but its denial made punishable by death.

Some changes were effected, however. The break with Rome was followed by the dissolution of the English monasteries. Monastic lands were sold to many of the king's loyal supporters. England no longer had to pay tithes to the Pope. And, of course, Henry got his annulment.

The Edwardian Reformation

Nonetheless, Protestant ideas were prevalent in England and a growing number of English people were

drawn to Lutheran Protestantism. Henry VIII died in 1547, and was succeeded by his son, Edward VI (1547-1553). The new king was only nine years old when he inherited the crown, so it was inevitable that the government should be run by powerful men who stood behind the throne. Those who were the most active in this regard had strong Lutheran Protestant leanings. Through their influence the doctrines and ceremonies of the Church of England were soon drastically altered. Priests were permitted to marry; English was substituted for Latin in the services; the veneration of images was abolished; and new articles of belief were drawn up repudiating all sacraments except baptism and communion. Thus when the sickly Edward died in 1553 it seemed as if England had definitely entered the Protestant camp.



Edward VI (1547-1553)

During Edward's reign, his father Henry's English Church became an English Protestant Church.



Queen Mary attempted to return England to Roman Catholicism and failed.

despised this Catholic zealot. When the childless Mary died in 1558, after only 5 years, the English Protestants were much relieved. Of course, another factor that guaranteed Mary's failure to restore England to the Catholic fold was the briefness of her reign.

Elizabeth's English Church

The question of whether England was to be Catholic or Protestant was settled definitively in favor of Protestantism by Elizabeth I (1558-1603). The daughter of Henry VIII and Anne Boleyn, Elizabeth was one of the most capable and popular monarchs ever to sit on the English throne. Elizabeth was predisposed toward Protestantism. But she was no zealot. She wisely recognized that radical Protestantism in England posed a danger to both English Catholics and conservative Anglicans. Accordingly, she created what is customarily known as "the Elizabethan compromise." Elizabeth influenced Parliament to create a new Act of Supremacy in 1559. The Act repealed all of Mary's Catholic legislation and prohibited the exercise of any authority by foreign religious powers. It made Elizabeth herself the "supreme governor" of the English Church. "Supreme governor" was a more Protestant title than Henry VIII's title of "supreme head." This was because by this time most Protestants believed that Christ alone was the head of the Church. Elizabeth also accepted most of the Protestant ceremonial reforms instituted during her brother Edward's reign. On the other hand, Elizabeth retained Church government by bishops and left the definitions of some controversial articles of the faith vague enough so that all but the most extreme Catholics and Protestants could accept them. Long after Elizabeth's death this settlement remained in effect.

English Counter Reformation

But Edward's successor, was Mary (1553-1558), the daughter of Henry VIII and Catherine of Aragon. Mary was a devout Catholic. Upon her accession she attempted to return England to Catholicism. Not only did she restore the celebration of the Mass and the rule of clerical celibacy, but she prevailed upon Parliament to vote a return to papal allegiance. Yet, her policies ended in failure for several reasons:

First of all, Protestantism was by then already well accepted among the English masses. Additionally, many of the leading families had profited from Henry VIII's dissolution of the monasteries. They had become particularly committed to Protestantism because a restoration of Church lands to Rome would have meant the loss of their newly acquired wealth.

Although Mary ordered the burning of hundreds of Protestants, these executions were insufficient to wipe out religious resistance. In fact, Protestant propaganda about "Bloody Mary" soon actually hardened resistance to the Queen's rule. Although Mary's persecution was puny compared to the toll of deaths wrought on the Continent, Englishmen remembered the English Inquisition and it made them even more firmly anti-Catholic.

Another serious cause of Mary's failure was her marriage to Philip II, Charles V's son and heir to the Spanish throne. Although the marriage treaty stipulated that Philip could never rule England, the English people

Queen Elizabeth I created a Church of England that both moderate Catholics and moderate Protestants could accept. Unfortunately, moderation was not a trait of religion in the 16th century.





THE CATHOLIC REFORMATION

THE PROTESTANT REFORMATION HAD A PROFOUND IMPACT ON THE ROMAN CATHOLIC CHURCH, NOT ONLY BECAUSE IT BROKE UP THAT CHURCH BUT ALSO BECAUSE IT FINALLY COMPELLED THE CHURCH TO UNDERTAKE SERIOUS AND WIDE-RANGING REFORM.

By the mid-sixteenth century, Lutheranism had become established in parts of Germany and Scandinavia, and Calvinism in parts of Switzerland, France, the Netherlands, and Eastern Europe. In England, the split from Rome had resulted in the creation of an English national church. The situation in Europe did not look particularly favorable for the Roman Catholic Church. But even at the beginning of the sixteenth century, constructive, positive forces were at work for reform within the Catholic Church. By the mid-sixteenth century the papacy began to direct reforms that would strengthen European Catholicism. By the end of the sixteenth century, Catholicism had regained much that it had lost, especially in Germany and Eastern Europe, and was able to make new conversions as well, particularly in the New World. We call the story of the revival of Roman Catholicism the Catholic Reformation, or the Counter-Reformation.

The Counter-Reformation was given its name by Protestant historians who assumed that the movement began specifically in opposition to the Protestant Reformation. Catholic historians see it as an overdue movement for Church reform. I must stress, however, that the Counter-Reformation did not operate in isolation. Like the Renaissance and the Reformation, it interacted with all the other great events and ideas of the age.

When we talked about reform movements in the Church before Martin Luther, we talked about the different reform movements—pious individuals, councils, kings, and Christian humanism. The reform that emerged in Roman Catholicism represented two of those movements, the infusion of piety and councils. But in both cases, the office of the Papacy was directly involved.

Pious Individuals – The Society of Jesus

First, let's look at pious individuals. Here we can talk about a new organization in the Roman Catholic Church that in many ways led the reform effort, the Society of Jesus, known as the Jesuits. The men who made up the Jesuits were the real shock troops of the Catholic Reformation. First, you need to know a bit about the founder of the Jesuits, Ignatius Loyola. A Spaniard, Loyola was a professional soldier by trade, who in 1521 was hit in the leg by a cannon ball. He suffered multiple leg fractures, and, since the study of medicine was a bit primitive at that time, he spent a long time recovering.

While he was recovering, he read spiritual books, and he underwent a deeply religious experience—a conversion experience—similar to that of Luther and Calvin. But, instead of coming out of that experience convinced of the need to found a new religion or disappointed with Catholicism, Loyola came out of his experience more deeply committed to Catholicism than he had ever been before.

Instead of believing that man is saved by faith alone, Loyola's experience convinced him that God has given human beings the power to choose between salvation and damnation, between God and Satan, between Heaven and Hell. He believed that human beings, if they were to make the right choice, had to discipline themselves to live up to what God expected of them. You may find this odd, but it was Loyola and hence the Catholics, who endorsed the idea that human beings have free will, each person can choose or reject salvation; God does not choose it for them. That means that human beings must work to make the correct choice, and Loyola believed that meant first and foremost education. In fact, he wrote a book entitled *Spiritual Exercises*, which taught the reader how to discipline both mind and body to achieve a state of grace. This book was just as influential in the 17th century as were Calvin's writings.

Since Loyola believed so much in education, after his conversion experience, he went to the University of Paris to improve his own. In 1534 he and ten fellow students joined together, became priests, and declared themselves eager to participate in missionary work. This small band assumed the name Society of Jesus (the Jesuits), and it declared that their sole purpose was "to convert heretics and heathens." In case you Protestants are wondering who the heretics are, it's you. "Heathens" are folks who have never had an opportunity to learn about Christianity and as a result follow other non-Judeo-Christian religions (i.e. Asians or American or African tribes).

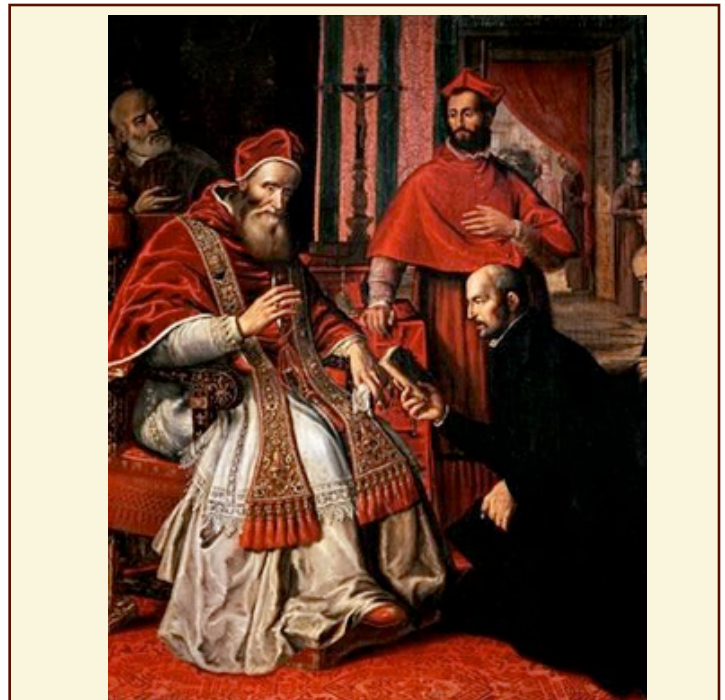
The Pope recognized the order as an official arm of the Church in 1540, and the Jesuits declared themselves absolutely obedient to the Pope.

Since Loyola had been a soldier, he used military principles to organize his new group. The head of the order was called the General and strict military discipline was imposed. When a young man entered the Jesuit order, he was placed in a house of probation for two years and was subjected to a boot camp kind of training with strict discipline, humiliating tasks, trials of all kinds. They had to reject everything in their past and were even allowed to speak of their parents only in the past tense. At the same time the organization itself was a hierarchy like a military organization, with strict obedience to orders.

Jesuits were expected to work hard to bring Protestants back into the Catholic fold and to work hard to bring people who had no contact with Christianity to the Catholic faith. To achieve this end, the Jesuits sent missionaries all over the world

Loyola knew that threatening people and putting pressure on people would not work. So, when a Jesuit worked among the people, he was to be very careful not to scare anyone away. If a person confessed his sins, the Jesuit was to encourage him to change his ways but also to be nurturing and uplifting, not to threaten. Loyola himself declared, "Send no one away dejected; God asks nothing impossible." These methods worked quite well in various places in the 16th century. For example, Poland had practically converted wholesale to Protestantism, but, after years of work by Jesuit missionaries, it came back into the Catholic fold and is now one of the solidly Catholic countries—after all, the last Pope was Polish.

The Jesuits applied the same principles to their missionary work outside the Western world. They were able to gain converts in places like China, India, and Japan by preaching the Gospel but not insisting that the people become westernized. Jesuits adapted Christianity to fit the customs and practices of the local populations.



Pope Paul III receives the Jesuits into the Catholic orders in 1548. Here he is shown with Loyola.

One place where they focused attention and were not quite so lenient was in education. In keeping with Loyola's belief in the value of education, the Jesuits set up a number of schools. These schools were mostly at the elementary/secondary level, although they did take over some universities, and in those schools they taught the ideas and teaching methods of the Christian Humanists but with a heavy dose of discipline. The goal was not to turn out a free-thinking intellectual but an extremely well-educated young man who was absolutely loyal to the Church. And they succeeded. Their schools were so good that even Protestant families sent their children to them simply because the education they received in those schools was the best available.

A final way the Jesuits achieved success was by trying to influence political leaders. They knew that the German principle of "*cujus regio, ejus religio*" meant that, if they could convert a Protestant prince back to Catholicism, they would get the whole of this guy's subjects to convert back. Moreover, if they could become the confessor or adviser to a prince who might be wavering, they would be able to persuade them to remain in the Catholic fold.

A Revived Papacy

As we have seen, the involvement of the Renaissance papacy in dubious finances and European political affairs created numerous sources of corruption. It took the jolt of the Protestant Reformation to produce reform. Indeed, the change in the papacy in the course of the sixteenth century was one of the more remarkable aspects of the Catholic Reformation.

The pontificate of Pope Paul III proved to be a turning point in the reform of the papacy. Raised in the lap of Renaissance luxury, Paul III continued Renaissance papal practices. He appointed his nephews as cardinals, involved himself in politics, and patronized the arts on a lavish scale. In these matters, Paul was little different from his predecessors. But, he also perceived the need for change and expressed it decisively. Pope Paul chose advocates of Church reform as Cardinals as well as relatives. In 1535, he appointed a commission to study the Roman Catholic Church's condition. The commission's report in 1537 blamed the Church's problems on the corrupt policies of popes and cardinals. The findings of the commission were so damning that they were even used by Protestants to demonstrate that their criticisms of Catholic corruption had been justified.

A decisive turning point in the direction of the Catholic Reformation and the nature of papal reform came in the 1540s. In 1541, a hearing was held at Regensburg in a final attempt to settle the religious division of Germany

peacefully. Here Catholic moderates who favored concessions to Protestants in the hope of restoring Christian unity, reached a compromise with Protestant moderates on a number of doctrinal issues. When the moderates returned to Rome with these proposals, hard liners, who regarded all compromise with Protestants as heresy, accused them of selling out to the heretics. It soon became apparent that the conservative reformers were in the ascendancy. In 1542, Cardinal Caraffa, an extremist, was able to persuade Paul III to establish the Holy Office, a Roman Inquisition, to investigate and punish heresy. There was to be no compromise with Protestantism.

At the death of Paul III, Cardinal Caraffa assumed the papacy. During his short reign as Paul IV (1555-1559) he pursued unbending anti-Protestant policies. He increased the power of the Inquisition so much that even liberal cardinals were silenced. He created an Index of Forbidden Books. This was a list of books that Catholics were not allowed to read. It included all the works of Protestant theologians as well as authors that the Church considered "unwholesome." This category was general enough to include the works of Erasmus and many other Catholic Humanist writers. In 1588 Pope Paul IV raised the Holy Office from a straightforward investigative commission to one of the nine major departments of the Roman Curia. Rome, the capital of Catholic Christianity, was rapidly becoming fortress Rome. The policies of the Roman Church under this unbending pontiff left little hope of restoring Christian unity. But other factors also deepened the divide between Catholics and Protestants.

The Council of Trent

In 1542, Pope Paul III took the decisive step of calling for a general council of Christendom to resolve the religious differences created by the Protestant revolt. The Council didn't actually meet until March, 1545. Cardinals, archbishops, bishops, abbots, and theologians met in the city of Trent on the border between Germany and Italy. This Council of Trent met intermittently from 1545 to 1563 in three major sessions. Two fundamental struggles determined its outcome.

While the pope hoped to focus on doctrinal issues, the Holy Roman Emperor Charles V wanted church reform to be the chief order of business. Charles V, as we have observed, ruled a great deal of Europe, and since some of his territories were divided on matters of religion, Charles had an interest in restoring unity to Christendom, or at least his rather large chunk of it. He realized that if the churchmen started defining doctrine the split among Christians would become permanent, so he wanted to

A fanciful view of the Council of Trent by Pasquale Cati. The female figure bottom right represents the Catholic Church Triumphant, robed in the splendor of “doctrinal clarity.”

Although the Council began with some hope of reuniting Catholics and Protestants, Protestants were not allowed to become involved in the proceedings and Catholic conservatives steered the outcomes away from compromise. In the end, the Council of Trent hardened the differences between Catholics and Protestants and led to a period of tension and even war between European Christians.



prevent the Council from coming to any conclusions that would permanently split the Catholics and Protestants.

A second conflict focused on the division between Catholic moderates and conservatives. The moderates were willing to make doctrinal compromises to bring Protestants back into the Church. Conservatives were not willing to come to any compromise with Protestant heretics. The conservatives won, although not without a struggle. The Protestants were invited to attend the council, but since they were not permitted to participate, they refused the meaningless invitation. By and large, the Council was run by the conservatives with the resolute backing of Pope Paul IV and other Catholic hard liners.

The final decrees of the Council of Trent reaffirmed traditional Catholic teachings in opposition to Protestant beliefs. Scripture and Church tradition were affirmed as equal authorities in religious matters; and only the Roman Catholic Church could interpret Scripture. Both faith and good works were declared necessary for salvation. The seven sacraments, the Catholic doctrine of transubstantiation, and

clerical celibacy were all upheld. Belief in Purgatory and in the power of indulgences were affirmed, although the selling of indulgences was prohibited. Of the reforming decrees that were passed, the most important established theological seminaries in every diocese for the training of priests.

On the question “what is religious authority,” the Council declared that it was the Bible, but not just any Bible and not just anyone’s interpretation of that Bible. The Council declared that true authority rested in the Latin Vulgate Translation of the Bible (St. Jerome’s) as interpreted by the Church. In other words, people cannot simply read the Bible and get answers; the only true way to find out what the Bible says is to ask the priest, because it is the priest who can tell you what the proper interpretation of the Bible is.

To the question “what is the Church?” the Council of Trent declared that it is the visible institution of the Church as established by Christ through St. Peter—in other words, the Roman Catholic Church.

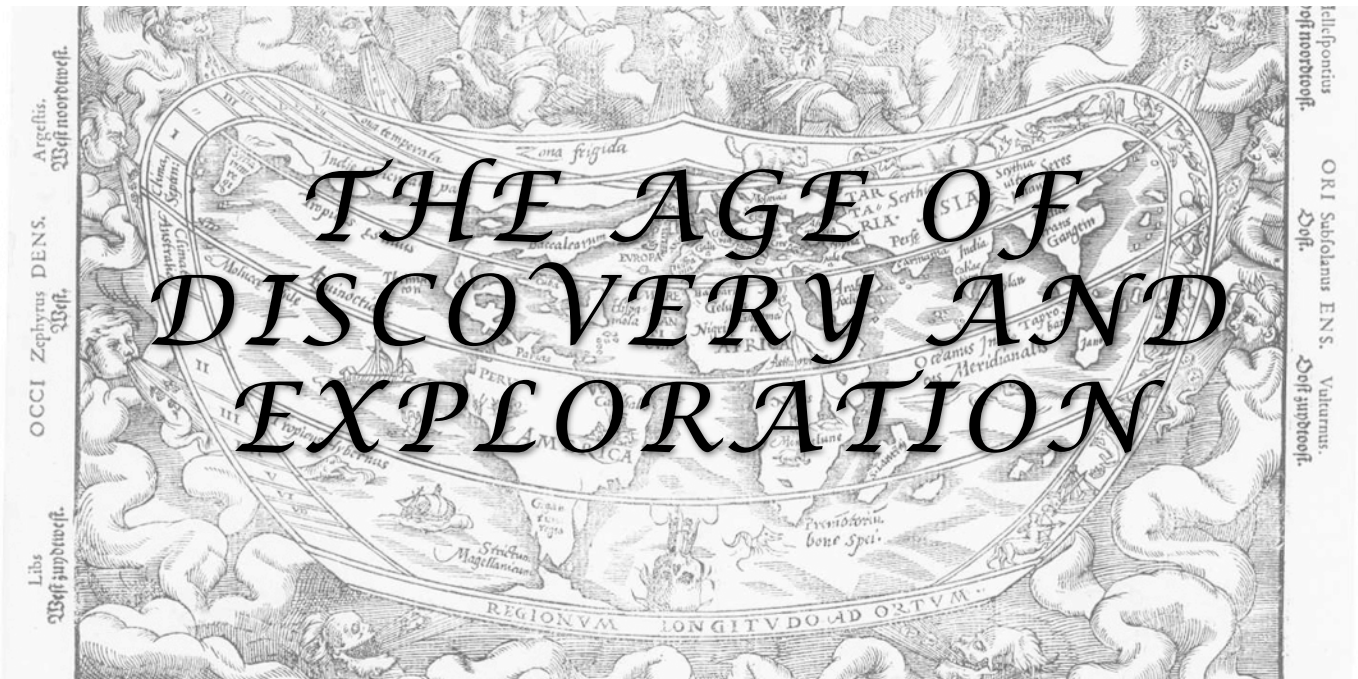
Critics of the Council of Trent have pointed to its neglect of practical ethics. They note that the Council failed to give Catholics a moral code to match that of the Protestants. Even some Catholic historians have condemned the Council's settlement because of its conservatism and intolerance — because it failed to leave any wiggle room for compromise with Protestants. Other historians have stressed the paradox of a Council that had met with the intention of trimming the Papacy, but instead made the office of pope more powerful than ever before. Several Catholic monarchs, including Philip II of Spain, so feared the decrees established by the Council that they forbade their publication within their realms.

Most importantly, the Council of Trent stressed the differences and separated Roman Catholicism from Protestantism. And it especially stressed those differences in appearances. If the Protestants wanted to strip their churches down to the bare walls so that no one would be tempted not to concentrate on the reading and interpreting of the Word of God, the Catholics in their churches would stress the mystery and magnificence of God, loading their churches up with stained glass windows, lots of music, priests dressed in magnificent vestments, incense and beautiful paintings and magnificent statues. And, of course, the Protestants welcomed these differences. The Catholics wanted people to know that, if they walked into a church and saw bare walls and a pulpit at the front, they were in the house of the devil; at the same time, the Protestants wanted people to know that, if they walked into a church and saw stained glass with its accompanying light and shadows, saw candles, smelled incense, and heard magnificent choirs in the distance, they were in the house of the devil. Both sides wanted to stress the differences, not the similarities, and Catholics and Protestants would be at each other's throats for years to come, and in Northern Ireland they still are.

After the Council of Trent, the Roman Catholic Church possessed a clear body of doctrine and a unified church under the absolute supremacy of the popes. The Roman Catholic Church had become one Christian denomination among many with an organizational framework and doctrinal pattern that would not be significantly altered for four hundred years. The Catholic Church now entered a militant phase. As confident and as well prepared as the Calvinists, the Catholics were ready to do battle for the Lord. The Council of Trent thus prepared the way for an era of religious warfare.



“Catholics in their churches would stress the mystery and magnificence of God, loading their churches up with stained glass windows, lots of music, priests dressed in magnificent dress, incense...” A Rococo Catholic church interior: the Pilgrim Church of Vierzehnheiligen, Germany, built in the 17th century.



NOWHERE HAS THE DYNAMIC AND EVEN RUTHLESS ENERGY OF WESTERN CIVILIZATION BEEN MORE APPARENT THAN IN ITS EXPANSION INTO THE REST OF THE WORLD. BY THE SIXTEENTH CENTURY, THE ATLANTIC SEABOARD HAD BECOME THE CENTER OF COMMERCIAL ACTIVITY THAT RAISED PORTUGAL AND SPAIN AND LATER, THE DUTCH REPUBLIC, ENGLAND, AND FRANCE, TO PROMINENCE. THE AGE OF EXPLORATION WAS A CRUCIAL FACTOR IN THE EUROPEAN TRANSITION FROM THE AGRARIAN ECONOMY OF THE MIDDLE AGES TO A COMMERCIAL AND INDUSTRIAL CAPITALISTIC SYSTEM.

The Motives

For almost a millennium, Europe was confined to one geographical area. Its one major attempt to expand beyond those frontiers, the Crusades, had largely failed. Of course, Europe had never completely lost touch with the outside world. Asian and African goods made their way into medieval castles; the works of Muslim philosophers were read in medieval universities; and in the ninth and tenth centuries the Vikings had even made their way to the eastern fringes of North America. But contacts with non-European civilizations remained limited. This was the case until the end of the fifteenth century. Then Europeans embarked upon a remarkable series of overseas journeys. It is thus appropriate to inquire what caused Europeans to undertake such dangerous voyages to the ends of the earth?

Europeans had long had an attraction to the Far East. In the Middle Ages, myths and legends of an exotic Far East of great riches and magic were widespread. Although Muslim control of central Asia cut Europe off from the East, Mongol conquests in the thirteenth century reopened the doors. The most famous medieval travelers to the east were the Polos of Venice. In 1271, Niccolo and Maffeo Polo, who were Venetian merchants, traveled to the court of the great Mongol ruler Kublai Khan (1259-1294). Others followed the Polos, but in the fourteenth century, the conquests of the Turks and then the overthrow of the Mongols by the first of the Ming Chinese emperors halted Western travel to the East. Once the overland routes to the Far East were closed, a number of people became interested in the possibility of reaching Asia by sea to gain access to eastern spices and other precious items.

Gold, God and Glory

Renaissance European expansion and exploration was largely motivated by economic concerns. European explorers hoped to find precious metals, spices, gems, silk, and all of the other goods that the Far East could offer. Now, all of these goods continued to come to Europe via Arab and Italian middlemen but they were outrageously expensive. By the end of the 15th century, the leaders of the new nation states of Europe wished to enter the trade themselves.

Monarchs like John of Portugal and Ferdinand and Isabella of Spain hoped that they could gain the wealth of the Eastern trade for themselves. Similarly, there were plenty of European explorers and soldiers who were more than willing to risk their lives for material gain. One Spanish conquistador explained that he and his kind went to the New World to “serve God and His Majesty, to give light to those who were in darkness, and to grow rich, as all men desire to do.”

This statement expresses another major reason for the overseas voyages—religious zeal. A crusading mentality was particularly strong in Portugal and Spain. While many scholars believe that religious motives were secondary to economic considerations, nevertheless, considering that these explorations took place in an age of great religious fervor and religious competition, we should not discount the desire of explorers to convert non-Christians.

Rulers of the new nation-states of Europe also sought national glory and the political and international power that went with it. Additionally, those who embarked on great ventures of exploration and conquest must have also been motivated by a desire for fame as well as wealth as a desire to convert new peoples to their faith.

If “God, glory, and gold” were the motives, what made the voyages possible? First of all, European exploration and expansion was connected to the growth of centralized monarchies during the Renaissance. By the second half of the fifteenth century, Western European monarchies had increased both their authority and their resources. Nation states like Portugal, Spain, France, and, somewhat later, England and Holland, were in a position to turn their energies beyond their borders.



Prince Henry the Navigator of Portugal founded the first national school to train captains and explorers.



Portuguese Explorations

In ships like the one shown above, Portuguese explorers sailed around Africa to trade with India and China. Under the influence of Prince Henry the Navigator, Portuguese exploration flourished in the early 1400s.

Development of a Portuguese Maritime Empire

By the end of the fifteenth century, European states had achieved a level of wealth and technology that enabled them to undertake frequent voyages of exploration and conquest beyond Europe. By the end of the fifteenth century, cartography had developed to the point that Europeans possessed fairly accurate maps of the known world. Moreover, Europeans had developed remarkably seaworthy ships as well as navigational aids.

Portugal took the lead in exploring the coast of Africa under the leadership of Prince Henry the Navigator (1394-1460). In 1419, Prince Henry founded a school for navigators on the southwestern coast of Portugal. Shortly thereafter, Portuguese fleets began probing southward along the western coast of Africa in search of gold. In 1441, Portuguese ships reached the Senegal River, just north of Cape Verde, and brought home a cargo of black Africans, most of whom were then sold as slaves to wealthy buyers elsewhere in Europe. Within a few years, a thousand slaves were shipped annually from Africa back to Lisbon.



Vasco Da Gama

Da Gama was born to a noble family in Sines, Portugal. Da Gama's father Estavao was also an explorer. He was to have made the sea voyage from Portugal to India that eventually made his son famous, but the elder da Gama died before completing the journey.

Through regular expeditions, the Portuguese gradually crept down the African coast. In 1471, they discovered a new source of gold along the southern coast of West Africa (an area that would henceforth be known to Europeans as the Gold Coast). A few years later, they established contact with the state of Bakongo, near the mouth of the Zaire (Congo) River in Central Africa. To facilitate trade the Portuguese purchased land from local rulers and built stone forts along the coast.

Hearing reports of a route to India around the southern tip of Africa, Portuguese sea captains continued their probing. In 1487, Bartholomew Diaz rounded the Cape of Good Hope. Vasco da Gama surpassed that accomplishment by rounding the cape, skirting the eastern coast of Africa, and cutting across the Indian Ocean to the southwestern coast of India. He brought home a cargo of pepper and precious stones and made a handsome profit on his valuable goods. Da Gama's successful voyage marked the beginning of an all-water route to India.

After da Gama's return, Portugal sent a larger fleet to the East. Despite opposition from Muslim traders in West India, the ships managed to return to Portugal with valuable cargo. One contemporary described their contents: "Cinnamon, fresh and dried ginger, much pepper, cloves, nutmegs, mace, musk, porcelains, incense, myrrh, red and white sandalwood, opium, India paper, and a great variety of drugs.... I saw many diamonds, rubies, and pearls." By 1500, the Portuguese were making serious inroads into the Mediterranean trade of the Venetians and Turks.

Portugal soon created an overseas empire. The Portuguese quickly reached beyond India by taking the island of Macao at the mouth of

the Pearl River in China. Their empire was limited to trading posts on the coasts of India and China. The Portuguese possessed neither the power nor the desire to colonize the Asian regions. Why were the Portuguese so successful? I will offer two reasons:

1. We should assume that those with whom the Portuguese traded found it mutually profitable. The Portuguese offered European goods, like wine, woolens, olive oil, steel products and firearms, which must have interested merchants in foreign ports. So trade thrived as it always does, because each trader has something of value to the other.
2. Portuguese success was also a matter of guns and seamanship. The first Portuguese fleet to arrive in Indian waters was relatively modest in size, consisting of three ships and twenty guns, a force sufficient for self-defense and intimidation, but not for serious military operations. Later Portuguese fleets were more heavily armed and could inflict severe defeats if necessary on local naval and land forces.

Voyages to the New World

While the Portuguese sought access to the spice trade of the Indies by sailing eastward through the Indian Ocean, the Spanish attempted to reach the same destination by sailing westward across the Atlantic. Although the Spanish came to overseas discovery and exploration after the initial efforts of Henry the Navigator, their resources enabled them to establish an overseas empire that was far grander and quite different from the small trading centers of the Portuguese.

An important figure in the history of Spanish exploration was an Italian, Christopher Columbus (1451-1506). Knowledgeable Europeans were aware that the world was round, but had little understanding of its circumference or the extent of the continent of Asia. Columbus was convinced that the circumference of the earth was less than contemporaries believed and that Asia was larger than people thought. He reasoned that Asia could be reached by sailing west instead of around Africa. Queen Isabella of Spain was finally persuaded to finance Columbus's exploratory

expedition. As we know now, a rather large and inconvenient barrier sits between Europe and Asia. Columbus was not originally aware when he reached the Americas in October 1492, that he was not in Asia. He explored the Bahamas, the coastline of Cuba, and the northern shores of Hispaniola (present-day Haiti and the Dominican Republic). Columbus remained positive that he had reached Asia, and in three subsequent voyages (1493, 1498, 1502), he sought in vain to find a route through what he considered the outer islands to the Asian mainland.

Although Columbus clung to his belief until his death, other explorers soon realized that he had discovered a new frontier altogether. State-sponsored explorers joined the race to the New World. A Venetian seaman, John Cabot, explored the New England coastline of the Americas under a license from King Henry VII of England. The continent of South America was accidentally discovered by the Portuguese sea captain Pedro Cabral in 1500. Amerigo Vespucci, a Florentine, accompanied several voyages and wrote a series of letters describing the geography of the New World. The publication of these letters led to the use of the name "America" (after Amerigo) for the new lands.

The first two decades of the sixteenth century witnessed numerous overseas voyages that explored the eastern coasts of both North and South America. Vasco Nunez de Balboa, a Spanish explorer, led an expedition across the Isthmus of Panama and reached the Pacific Ocean in 1513. Perhaps the most dramatic of all these expeditions was the journey of Ferdinand

Magellan (1480-1521) in 1519. After passing through the Straits named after him at the bottom of South America, he sailed across the Pacific Ocean and reached the Philippines (named after King Philip of Spain by Magellan's crew) where he met his death at the hands of the natives. Although only one of his original fleet of five ships survived and returned to Spain, Magellan's name is still associated with the first known circumnavigation of the earth.

The newly discovered territories were called the New World, although they possessed flourishing civilizations populated by millions of people when the Europeans arrived. The Americas were, of course, new to the Europeans who quickly saw opportunities for conquest. The Spanish, in particular, were interested because in 1494 the Treaty of Tordesillas had divided up the newly discovered world into separate Portuguese and Spanish spheres of influence. Hereafter the route east around the Cape of Good Hope was to be reserved for the Portuguese while the route across the Atlantic (except for the eastern hump of South America) was assigned to Spain.

The Spanish Empire in Mexico

Spain's overseas Empire was built by conquistadors. The Spanish conquistadors were motivated by a typical sixteenth-century blend of glory, greed, and religious zeal. Although sanctioned by the Spanish crown, these groups were financed and outfitted privately, not by the government. Their superior weapons, organizational skills, and determination brought the conquistadors incredible success. They also benefitted from rivalries among the native peoples.

In 1519, a Spanish expedition under the command of Hernan Cortes landed at Veracruz, on the Gulf of Mexico. Marching to the city of Tenochtitlan at the head of a small contingent of troops, Cortez received a friendly welcome from the Aztec monarch, Moctezuma. Moctezuma initially believed Cortes was a god, and welcomed the Spanish adventurer. Cortes and his men were appalled at the Aztec religion, which involved huge numbers of human sacrifices. He demanded that the Aztecs denounce their native beliefs and accept Christianity. The Spanish took Moctezuma hostage. The local population revolted and drove the invaders from the city. Cortes spent some months finding Natives who hated the Aztecs.



Christopher Columbus

Columbus undertook to find Asia by going west from Spain for, well for money, lots of it, and fame and glory, and for a bunch of stuff like that. Pretty modern guy, huh?

This was not very difficult. The Aztecs had been empire builders themselves, and had ruthlessly oppressed neighboring tribes for nearly two centuries. Many of the unfortunate people chosen for sacrifice to the Aztec war god were men and women from subject tribes. With the help of his native allies, Cortes managed to fight his way back into the city. The Aztecs were by then considerably weakened by the diseases brought by the Europeans. In a climactic battle, the Aztecs were defeated. Within months, their magnificent city and its temples, believed by the conquerors to be the work of Satan, had been destroyed.

Pizarro and the Incas

The Inca Empire high in the Peruvian Andes was still in existence when the first Spanish expeditions arrived in the area. The leader of the Spanish invaders, Francisco Pizarro, was accompanied by only a few hundred companions, but like Cortes he possessed steel weapons, gunpowder, and horses, none of which were familiar to the natives. In the meantime, internal factionalism, combined with the onset of contagious diseases spread unknowingly by the Europeans, had weakened the ruling elite, and the empire fell rapidly to the Spanish forces in 1532. Although it took another three decades before the western part of Latin America was brought under Spanish control (the Portuguese took over Brazil), already by 1535, the Spanish had created a system of colonial administration that made the New World an extension of the old.

Administration of the Spanish Empire

The conquistadors who had conquered Spain's colonial empire became its first governors. These adventurers were primarily motivated by the desire to become noblemen. This could best be accomplished by gaining riches, land, and dominion over the inhabitants of the New World. Thus, the conquistadors searched for sources of gold and silver and tried to exploit the Indians as a regular source of labor.



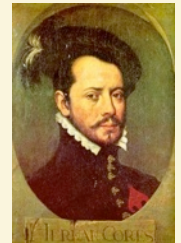
Spanish conquistadors impress Inca warriors with their horses, armor and gunpowder.



Cortes and the Aztecs

Perhaps the largest of the Native Empires, the Aztec empire centered in central Mexico was brought down by the Spanish soldier of fortune named Hernando Cortes on August 13, 1521.

The capital of the Aztec Empire, Tenochtitlan, was over 200,000 people when Cortes made his appearance. With that population, the city was one of the largest in the world.



While the conquistadors made decisions based on expediency and their own interests, Queen Isabella declared the natives to be Spanish subjects and instituted the Spanish *encomienda*. This was a feudal system that permitted the Spanish colonial governors to collect tribute from the natives and use them as laborers. In theory the *encomienda* system was supposed to be a reciprocal feudal relationship between the lords and their peasants. In return for their work and tribute, the lords of an *encomienda* were supposed to protect the Indians, pay them wages, and supervise their spiritual needs. In practice, however, this meant that the Spanish settlers were free to govern as they pleased.

Since the Spanish government was three thousand miles away in Madrid, Spanish settlers largely ignored its decrees. They put Indians to work on plantations and in the gold and silver mines. Forced labor, starvation, and especially disease took a fearful toll of Indian lives. With little or no natural resistance to European diseases, the Indians of America were ravaged by smallpox, measles, and typhus. Although scholarly estimates of native populations vary drastically, a reasonable guess is that

30 to 40 percent of the natives died. In 1542, largely in response to the publications of Bartolome de Las Casas, a Dominican monk who championed the Indians, the government abolished the *encomienda* system and provided more protection for the natives.

Church and Empire

By papal agreement, the Catholic monarchs of Spain were given extensive rights over ecclesiastical affairs in the New World. They could appoint all bishops and clergy, build churches, collect fees, and supervise the affairs of the various religious orders who sought to Christianize the natives. Catholic missionaries, especially the Dominicans, Franciscans, and Jesuits, traveled all over the Spanish empire. In the early years of conquest, they converted and baptized hundreds of thousands of Indians. The missionaries brought Indians together into villages where they could be converted, taught trades, and encouraged to grow crops. Removing the Indians from their homes helped the missionaries to gain control over the Indians' lives, and ensured that the Natives would be docile subjects to their Spanish masters. The conversion of the Indians brought the institutions of Catholicism to the New World. Dioceses, parishes, cathedrals, schools, and hospitals soon appeared in the Spanish empire.

The Impact of Expansion

European expansion made an enormous impact on both the conquerors and the conquered. The native American civilizations, which had their own unique qualities and a degree of sophistication were virtually destroyed. Ancient social and political structures were ripped up and replaced by European institutions, religion, language, and culture.

European expansion also affected the conquerors. Wherever they went in the New World, Europeans sought to find sources of gold and silver. Rich silver deposits were found and exploited in Mexico and southern Peru. When the mines in Peru were opened in 1545, the quantity of precious metals imported into Europe quadrupled. It has been estimated that between 1503 and 1650 over thirty-five million pounds of silver and 407,000 pounds of gold entered Europe. This enormous influx of precious metal created a price revolution into Spain that had an enormous effect on the economy of all of Europe.

But gold and silver were only two of the products sent to Europe from the New World. Spain imported sugar, dyes, cotton, vanilla, and hides from livestock raised on the grass-covered plains of South America. New agricultural products such as potatoes, coffee, corn, and tobacco were also introduced to Europe. Because of its trading posts in Asia, Portugal soon became the chief rival of the Italian merchant states. Portugal's wealth grew with the importation of spices, jewels, silk, carpets, ivory, leather, and perfumes.

European expansion also increased the tensions between European states. Although the Spanish and Portuguese were first to enter the competition, the Dutch, French, and English soon became involved on a large scale and by the seventeenth century were challenging the Portuguese and Spanish monopolies.

But the prosperity of Spain and Portugal, the first world empire builders of the Early Modern age was short lived, and the competition for wealth and power, as well as struggles over religion all helped to bring about a period of crisis, often called the Iron Century, that we will begin looking at next time.