The People, Places, & Events of World History

This chapter requires a companion activity book in which students respond to questions on text content. A quiz follows every fifth lesson. Answers are found in the *Teacher's Resource Kit*



Chapter 4

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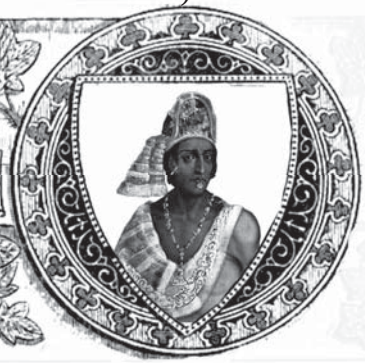
Chapter 4
Timeline 600 AD - 1400 AD











Circa

632-	Mohammed died
732-	Emir Abd-er-Rahman crossed the Pyrenees Mountains determined to spread Islam
771-	Charlemagne became King of the Franks
1095-	The First Crusade began
1147-	Second Crusade
1187-	Jerusalem fell to the Islamic Saracens
1189-	Third Crusade was led by King Richard the Lion Heart
1199-	King Richard died and Prince John became King John
1201-	Fourth Crusade attacked Constantinople
1209-	King John was excommunicated by the Pope
1214-	Genghis Khan and the Mongol army broke through the Great Wall of China
1215-	King John was forced to sign the Magna Carta
1217-	Marco Polo traveled with his father to China
1228-	The Fifth Crusade was led by Fredrick II, Emperor of Germany
1248-	The Sixth Crusade was led by King Louis IX of France
1261-	Thomas Aquinas wrote *Five Proofs for God's Existence*
1270-	King Louis IX and England's future King Edward I led the Seventh, and final, Crusade
1340-	Bubonic Plague brought death to approximately half the world's population
1368-	Restoration of the Great Wall of China began
1473-	Birth of Nicolas Copernicus (Polish sceintist)
1492-	Columbus discovered America & Birth of William Tyndale
1509-	Birth of John Calvin (Theological Reformer)
1510-	Birth of John Knox (Scotish Reformer)
1517-	Birth of Protestant Reformation
1522-	Magellan's ships circled the globe
1609-	Galileo introduced the telescope
1611-	King James Bible published
1675-	Death of William Blackstone (founder of the Protestant Episcopal church in America)



Note: Dates are estimates based on archeological evidence and literary records that are subject to debate among scholars.

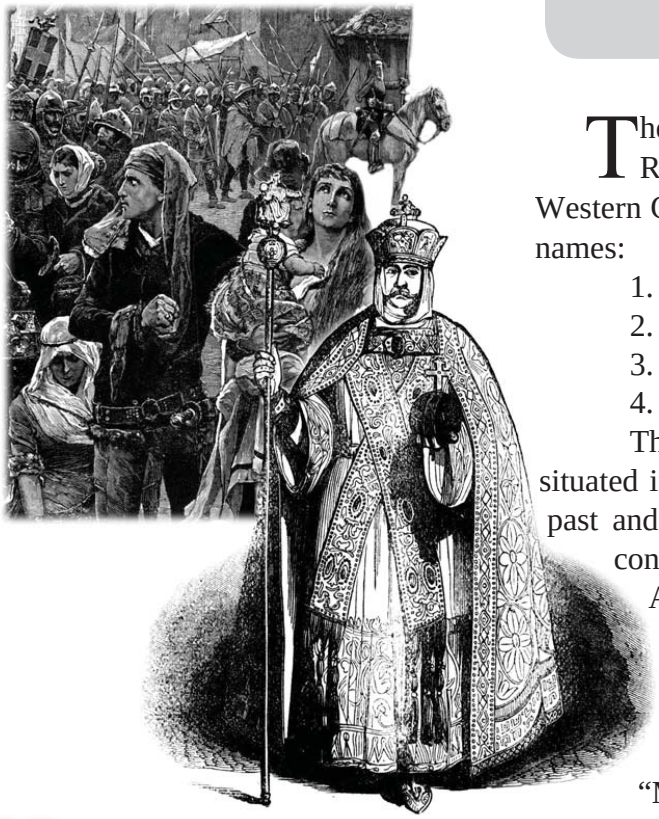


Lesson 1

Chapter 4

Section 1
Lessons 1-5

Government & Economics



VOCABULARY

Renaissance: awakening, new beginning of expression through literature, religion, science and art
Superlative: the best or highest condition
Abbot: chief person over a Catholic monastery
Fraud: deception, false documents
Fief: a piece of land or other property over which one has rights or exercises control
Lecherous: lewed, debauched; indulging in excessive, immoral sexual activity
Scorned: ridiculed, rejected
Degeneracy: vulgar, crude lifestyle

THE HOLY ROMAN EMPIRE AND FRANCE

The 1,000 years after the fall of the Western Roman Empire were rather chaotic. In European Western Civilization that era has been given several names:

1. The Middle Ages
2. The Dark Ages
3. The Feudal Ages
4. The Medieval Period

The epoch was the "Middle Ages" because it was situated in the middle between the Roman Empire of the past and the ***Renaissance*** that was to come. It was, in contrast to the 1,000 years of Roman culture, a "Dark Age," largely full of superstition, ignorance, and barbarism. It was the "Feudal Ages" because all property was "held in feud," meaning people were allowed to live on a landowner's estate in exchange for services rendered to him. The term "Medieval" combines two Latin words—medius ("middle") and aevum ("age").

It was a period in history characterized by violence, plagues, cruelty, and a great degree of unsettledness. Like most eras, it was a time of "wars and rumors of war." Strong men contended for mastery. Basic human rights did not exist. Science and learning were discouraged. Sorrow and death were common experiences, especially during the period of the Bubonic Plague (1340-1356), also known as the Black Plague, Black Death, and other names. During that frightful time, nearly half of the world's population died. Yet, there were decided accomplishments. Throughout the age, Christianity became more and more the dominant force in European daily life. It was a time of great contrasts. Perhaps what 19th century English author Charles Dickens wrote in his famous novel, *A Tale of Two Cities*, was also true for the Middle Ages:

> *"It was the best of times, it was the worst of times, it was the age of wisdom, it was the age*

of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going the other way—in short, the period was so like the present period, that some of its noisiest authorities insisted on its being received for good or for evil, in the ***superlative*** *degree of comparison only."*

In the first century BC, Julius Caesar conquered the last free Celts of independent Gaul. That action, as has been stated before, removed the Celtic buffer between the barbarian German tribes to the north and the Roman Republic/Empire to the south. Over time, those Germans rose to become the new European political and military power. Eventually, such Germanic tribes as the Vandals, Saxons, Goths, Visigoths, Ostrogoths, Franks, Burgundians, and Lombards were literally knocking on the very gates of Rome itself.

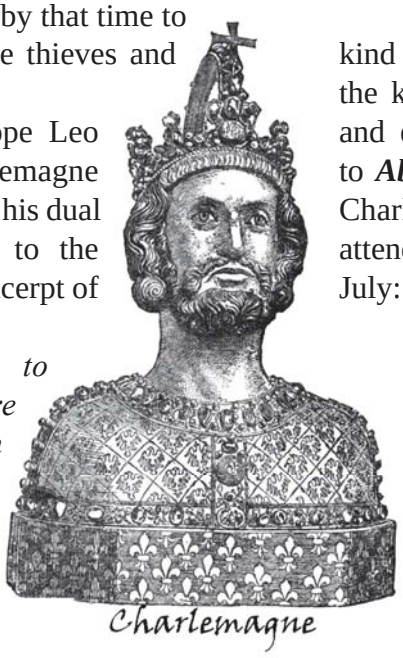
In AD 476, the Western Roman Empire came to an end, largely due to the Romans' moral corruption and the invading Germans. With the Fall of Rome, the "Middle Ages" began. By the ninth century AD, a new governing authority replaced the political void left by the departure of Roman dominance of Europe.

In AD 771, Frankish King Pepin the Short died. His 29 year-old son, Charles, succeeded him to the throne. The new king of



the Franks then began the task of producing an empire for himself. Eventually he would be known as Charlemagne, or "Charles the Great."

Within two years after the start of Charlemagne's reign, the Lombards invaded Italy. Their armies were threatening the *Papal See* (the home and headquarters of the Bishop of Rome). Therefore, Pope Hadrian II pleaded for assistance from the ruler of the Franks. Charlemagne responded immediately. He intercepted the Lombard attack, defeated them, and rescued the pope. Consequently, Charlemagne was accepted as the special "protector of the Church." Remember, no Roman authority existed by that time to maintain control over the thieves and vandals.


Charlemagne

In a letter to Pope Leo III, in AD 795, Charlemagne clarified what he thought his dual mission was in regard to the Christian religion. An excerpt of that letter follows:

> *"It is my part to defend everywhere the Holy Church of Christ by armed force, on one hand against pagan raids and devastation of the unbelievers; on the other hand, by the diffusion of the Catholic* ("universal") *Faith*."

On Christmas morning, in St. Peter's Church, Rome (AD 800), Pope Leo III placed a crown on the head of Charles, King of the Franks. Those in attendance responded by shouting three times, *"Hail to Charles the Augustus, crowned by God, the great and peace-bringing Emperor of the Romans."* The so-called "Holy Roman Empire," which 18th century French philosopher Voltaire once remarked, "was neither holy, nor Roman, nor an empire," had been born. A new era of world history thus had dawned.

Over the next two decades, Charlemagne's forces conducted some 53 military campaigns against opponents. His intention was not merely to subdue his enemies, he also wanted to convert them to Christianity. Therefore, he fought against vandals, idol worshippers, and Muslims. His was a sacred crusade to establish the Holy Roman Empire. He pursued that cause with zeal and ferocity. Charlemagne thought of his army as the soldiers of God against barbarian heathens.

In order to establish and maintain the kind of Christian empire that he envisioned, the king required his subjects to provide men and equipment for military service. A letter to ***Abbot*** Fulrad, contains just such a demand. Charlemagne summoned the abbot and his attendants to Stassfurt, Saxony, in the month of July:

> *"Come accordingly, so equipped with your men to the aforesaid place that thence you may be able to go well prepared in any direction whither our summons shall direct; that is, with arms and gear also, and other equipment for war in food and clothing. So that each horseman shall have a shield, lance, sword, dagger, bow and quivers with arrows; and in your carts utensils of various kinds, that is, axes, planes, augers, boards, spades, iron shovels, and other utensils which are necessary in an army."*

Even though Charlemagne spent so much time and effort in building an empire, he also was interested that it be properly governed. In one of his many public decrees, the Holy Roman Emperor expressed his concern for justice and good administration. Charlemagne held the firm conviction that he was God's agent on earth to protect the Holy Roman Empire:

"Men should live according to law and right. We did order (our nobles and most prudent and wise men) *moreover, that, where anything is contained in the law that is otherwise than according to right and justice, they should inquire into this most diligently and make it known to us; and we, God granting, hope to better it... No one shall presume through* ***fraud*** *or plunder or do any injury to the Holy Churches of God, or to widows, orphans, or strangers; for the emperor himself, after God and His saints, has been constituted their protector and defender.*

No one dare to devastate a ***fief*** *of the emperor or take possession of it... Let no one in our forests dare rob our game, which we have already many times forbidden to be done. If any count or lower official of ours or any of our serving men shall have stolen our game he shall be brought into our presence and called to account."*

The Holy Roman Empire, thus established by Charlemagne, existed for the next 1,000 years as the most important political institution in Europe. In the early 1800s it was officially dissolved by order of French dictator, Napoleon Bonaparte.

Charlemagne, son of Pepin the Short, departed this earth, leaving behind him two important legacies:

1. The Holy Roman Empire and
2. The Carolingian Dynasty.

The latter consisted of Charlemagne's children, grandchildren, and great grandchildren. The term derives from the Latin word *Carolus* which means "Charles." Remember, Charlemagne signifies "Charles the Great." Carolingian refers to "the descendants of Charles" (or specifically Charlemagne).

The Carolingians were the second royal house of the future country of France. The first was known as the Merovingians. They came into existence almost 400 years before the Carolingians. The Merovingian Dynasty is the subject of our next vignette. Now we need to journey back to the 5th century AD to observe the unfolding of their story.



Family

The Original French Dynasty

Originally, what we now know as the modern nation of France was called *Gaul*. It was part of the homeland of the European Gauls (Celts). In the first century BC, Julius Caesar fought the Gallic War. In his book on the subject, he stated:

"All Gaul is divided into three parts; of these one is inhabited by the Belgae, a second by the Acquitan; and the third by a people called Celtae (Celts) *in their own language and Galli* (Gauls) *in ours."*



After the defeat of Celtic Gaul, there was nothing to prevent the German tribes from invading Gaul. One of those German bands was the *Franks*. It was they who gave their name to both the nation ("France") and the people ("the French").

The first recorded king of the Franks was Chlodio. He attacked the city of Cologne (in modern day Germany) in the year 431, but he was beaten by Aetius (the same Roman general who defeated Attila the Hun on the Catalaunian Plains of Gaul.) Nevertheless, Chlodio was able to maintain rule over a Frankish kingdom, which included parts of France and Germany.



We do not know for sure, but it is probable that Chlodio's son and successor was the man for whom the Merovingian Dynasty was named. He was called Merovee or Merovech, which may mean "Son of the Sea." So, the Merovingians were the descendants of Merovee. They were a family. A *dynasty* is after all, simply the family line of the royal house. The Merovingian family ruled France for the next 300 years. There were 21 kings of the Merovingian Dynasty during that period of time.

Merovee died in the year 458 AD. Before his death, however, he produced a son, Childeric. The latter, in turn also fathered a male heir. Childeric's son (and Merovee's grandson) was named Clovis.

Clovis was an especially interesting person. He was, in fact, probably the most important Merovingian king of the Middle Ages. He gave his name to eighteen future French rulers. Although they are not spelled alike, Chlodwig, Ludwig, Clovis, and Louis are really all the same name.

Clovis became ruler when he was only fifteen years old (481 AD). During his thirty-year reign, Clovis greatly expanded the Frankish kingdom. As a result of some particularly crucial military victories, Clovis was able to designate the city of Paris as his capital. Clovis has, in fact, been credited with being the true founder of modern France.

In 493 AD, Clovis married a Christian woman named Clothilde. Within three years, Clothilde had convinced her husband to accept the Christian faith. During the couple's subsequent life together, Clothilde gave birth to four sons Childebert, Chlodomer, Chlotar, and Theodoric.

In an effort to prevent civil war among his heirs after his death, Clovis divided his kingdom into four parts. He gave a separate portion to each of his sons. The brothers all added to their realms by conquest. Chlotar outlived his siblings and reunited the entire country of France.

Chlotar had three sons: Siegebert, Gunthram, and Chilperic. Upon Choltar's death in 561 AD, France was once again divided. The three brothers and their wives were constantly engaged in civil war, political intrigue, and assassination. Of them all, Chilperic was the worst. He was totally ruthless, murderous, ***lecherous***, gluttonous, and greedy. He openly denied a couple of major doctrines of the Christian faith. Chilperic was finally assassinated and succeeded by his infant son, Chlotar II.

More civil war and unrest followed. Eventually, however, Chlotar II was able to reunite all three kingdoms under his rule, and France was once again a single nation.

Throughout those years, the Frankish nobles intermarried with the native Roman-Celt population. Therefore, the resultant French aristocracy was both German and Celtic. The common people, on the other hand, remained largely Gaulish.

The Frankish overlords (the Merovingians) often practiced polygamy (plural marriages). The Celtic parts of their personalities ***scorned*** literacy. They were warlike. Their adherence to Christianity was often expressed only for social or political convenience. Many did not reach 30 years of age, and a general ***degeneracy*** set in. For the first half of their history, the Merovingians had the reputation of being powerful rulers. By the second half, however, they had begun to be called "the enfeebled kings."

Even though the Merovingian Dynasty eventually gave way to the Carolingians, the Merovingian family continued to exist. Most of Europe's royal houses, from the Middle Ages to today, are descended from the Merovingian bloodline. For example, king Juan Carlos of Spain (r. 1975-present) reportedly has Merovingian ancestors. The Merovingians have been a truly long-lived family, existing for almost 1,600 years.

The Merovingian royal house struggled to maintain political dominance in the developing years of the French nation. Approximately 500 to 600 years later, Christian Europe and Islam engaged in a monumental fight to control the Near East. That was an area of the world which was (and still is) holy to both religions. The ensuing conflict, called the "Crusades," lasted (on and off) for almost two centuries.



LIFE PRINCIPLE

"The collective choices of a nation's people become its history."

—Ronald E. Johnson



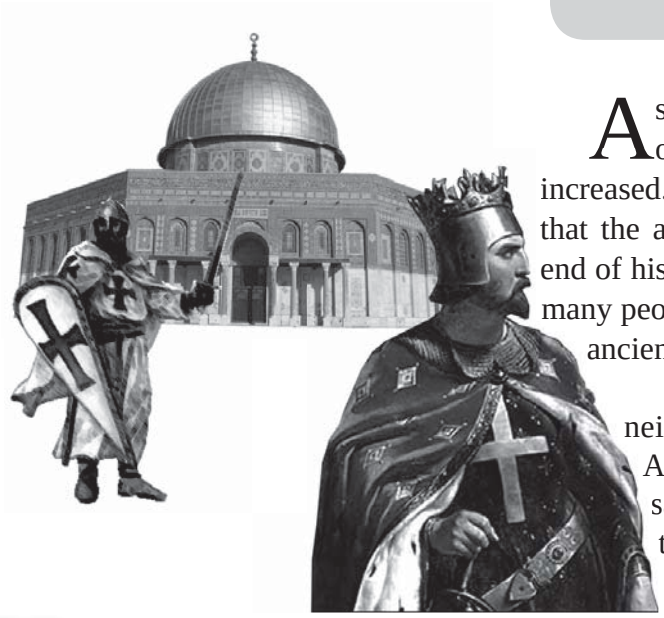
Religion

Lesson 2

Chapter 4

Section 1
Lessons 1-5

THE CRUSADES AND ISLAM



As the calendar approached AD 1,000, the number of Christian pilgrims going to Palestine greatly increased. Multitudes of Europeans became convinced that the arrival of the new ***millennium*** would signal the end of history and usher in the return of Christ. Therefore, many people wanted to visit Christian "***holy places***" in the ancient land of the Hebrews.

However, the year 1,000 AD passed, and neither of those cataclysmic events occurred. Another thousand years later, many of those same ideas prevailed as the calendar closed in on the end of the second millennium (2000 AD). Discussions returned to the "end of the world" or the "end of history" as we know it.

In reaction to the growing number of Christian European tourists in the ***Palestine area*** as 1,000 AD approached, local Muslims began to feel threatened that they would lose the "holy land" as one of their sacred sites. Many tourists, consequently, were murdered, kidnapped, assaulted, and violated in painful ways. Furthermore, the expanding Muslim power in the region had begun to threaten the Eastern Roman Empire, headquartered in Constantinople. At that time, therefore, the Eastern Roman Emperor, Alexis, requested Pope Urban II to send military help to quell rampant Muslim rioting and upheavals.

Soon, all of the leaders in Europe were of the opinion that Christendom should dispatch an army to free the "Holy Land" from the grip of Islam. In 1095, the Catholic Pope issued a call for a military expedition called *The First Crusade* (1095-1099). A total of seven major crusades were conducted against Islam.

The European knights who responded to that summons decorated the fronts of their tunics with the Christian cross. When the Crusaders had served their time and were returning home from the Holy Land, they transferred that cross to the backs of their clothing.

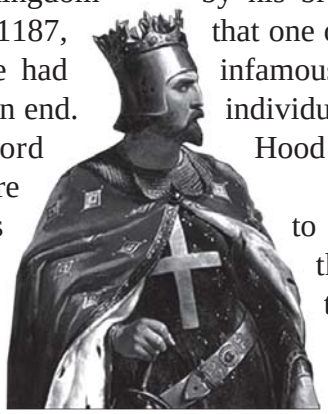
VOCABULARY

Millennium: an era of 1000 years
Holy places: geographical locations assigned to the birth, life, and death of Christ; also holy to Jews and Muslims
Palestine area: and previously owned by the 12 tribes of Israel (Jews or Hebrews)
Saracens: nomadic Arabians
Excommunicated: officially banned from all association with the Catholic Church
Orthodox: rightful legitimate, official
Dissident: opposing, opposite
Al Qaeda: militant Islamic faction responsible for Sept. 11, 2001 attack on America
Infidels: non-believers
Coffers: treasury
Golgotha: hill on which Jesus was crucified
Precedent: prior claims in terms of time, order, or significance

Crusaders considered wearing the cross to be a badge of honor.

Some 275,000 men from every country in Europe joined the army of Christendom. In four years, the crusaders had captured Jerusalem and most of Palestine. The Latin Kingdom of Jerusalem, which lasted until 1187, was established. The First Crusade had accomplished its goals and come to an end.

Decades later when word reached Europe that the Muslims were recapturing many of the other parts of the Latin Kingdom of Jerusalem, the appeal went forth for a *Second Crusade* (1147-1149). The Christian army suffered numerous defeats before it finally fought its way to Jerusalem. However, the territory lost to Islamic forces was never retaken by the crusaders. The Second Crusade did preserve the Latin Kingdom of Jerusalem for another four decades. Thirty-eight years after the termination of the Second Crusade (1187), the city of Jerusalem fell to the Islamic ***Saracens.***

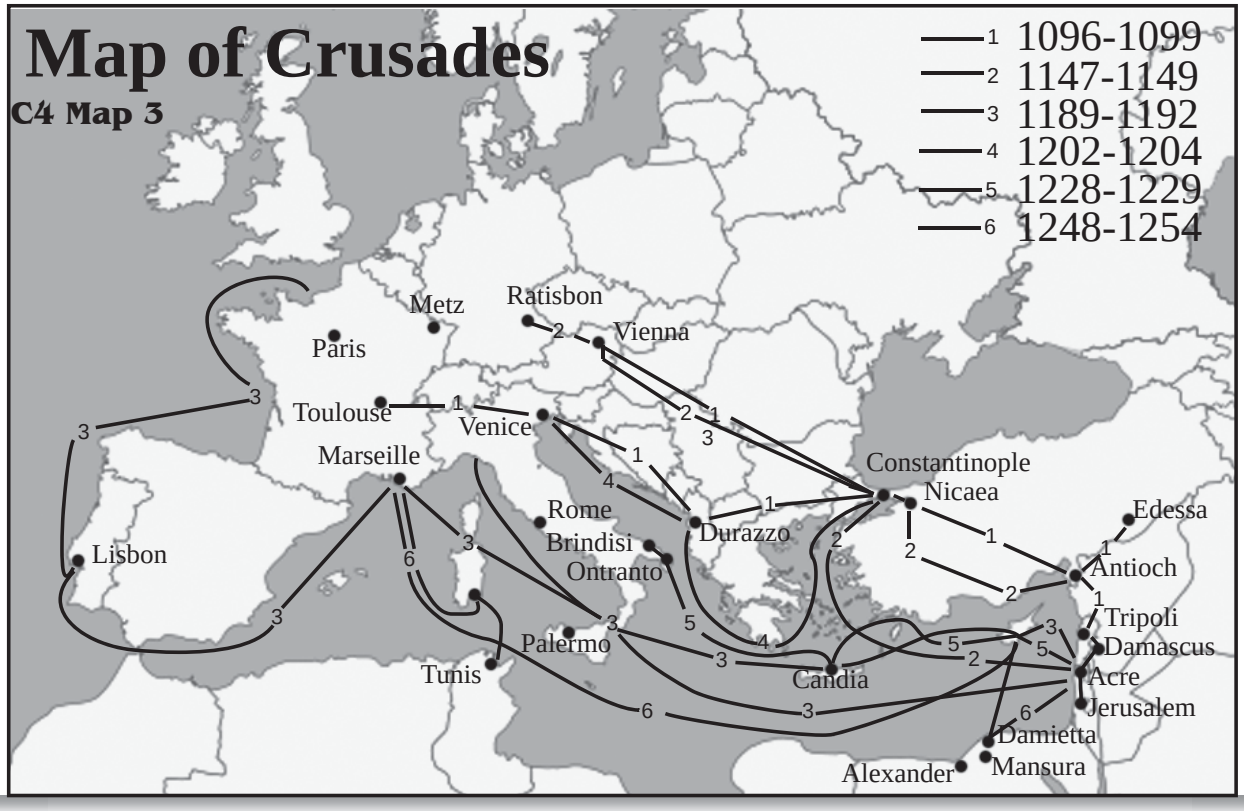


King Richard
The Lion Hearted

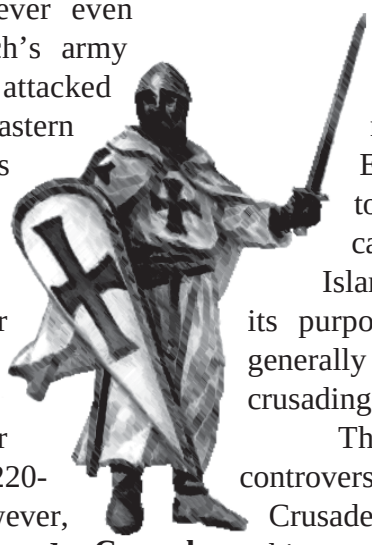
Two years later, the *Third Crusade* (1189-1191) was launched. One of the European leaders of the Third Crusade was England's King Richard Coeur de Lion ("Lion Hearted"). In his absence, England was ruled by his brother, Prince John. Tradition says that one of the latter's evil henchmen was the infamous Sheriff of Nottingham. All those individuals figure prominently in the Robin Hood legends.

The Third Crusade was unable to rescue the city of Jerusalem from the Saracens. Nevertheless, the treaty that ended the conflict did secure the promise that Christian pilgrims would be allowed to visit the traditional tomb of Christ, unhindered. The Latin Kingdom of Jerusalem, however, would never officially exist again.

Because Jerusalem was still in the hands of the Saracens, European Christendom initiated a Fourth Crusade (1201-1204). Not only was that campaign unsuccessful in winning back



Jerusalem, the Christian forces never even arrived there. Instead, the Church's army turned on itself. The crusaders attacked Constantinople. The Capital of the Eastern Roman (or Byzantine) Empire was captured and plundered. For the next 50 years, Constantinople was governed by Europeans. That situation actually caused a power vacuum which enabled the Turks to rise in power.



Crusader

In 1228, Frederick II, Emperor of Germany, led the *Fifth Crusade* (1220-1229) to the Near East. Frederick, however, had previously been ***excommunicated*** by Pope Gregory IX. Frederick's army was able to force the Turks to sign a treaty which transferred the cities of Jerusalem, Jaffa, Bethlehem, and Nazareth to Christian authority. Frederick immediately proclaimed himself "King of Jerusalem." Because of his excommunication, however, the Catholic Church would not recognize or sanction that title. While Frederick and the Pope quarreled, the Muslims recaptured (in 1244) all the territory which the crusaders had won or were given. The Fifth Crusade was, therefore, a total failure.

The *Sixth Crusade* (1248-1254) was commanded by King Louis IX of France. He is known in history as "Saint Louis." He led the crusaders through Egypt, but along the way was taken prisoner by Islamic forces. He was released only after the payment of a huge ransom. St. Louis and the soldiers of Christendom finally arrived in Palestine. In 1252, however, problems at home caused Louis to return to France. Two years later (1254), the Sixth Crusade was considered officially over. It had accomplished nothing.

Another 16 years passed. King Louis IX led another Christian force to the Middle East. In that *Seventh Crusade* (1270-1272) St. Louis was joined by England's future King, Edward I. Again the crusaders approached the Holy Land through North Africa. This time, Louis died along the way, but his son and successor made peace with the Muslims. Edward returned to Great Britain to claim the throne. The grand campaign to free Palestine from Islamic control failed to accomplish its purpose. The Seventh Crusade is generally acknowledged as the end of the crusading period of history.

The era remains one of great controversy. Some historians view the Crusades as the high point in Church history. Christendom was able to overcome its differences and engage the common enemy, Islam. It was perhaps, the emergence of the greatest example of "the Church Militant." Others, however, take quite an opposite point of view. They see the Crusades as a major contradiction of Christ's teachings about love, peace, tolerance, and brotherhood.

From 1095 to 1272 armies of the church and the mosque battled one another in an attempt to gain and maintain control over the land just east of the Mediterranean Sea. The city of Jerusalem was a major focal point of those seven religious wars, known as the Crusades. Over 450 years before the start of the crusader era, followers of the Prophet Mohammed established their presence in Jerusalem for all time. In AD 643, construction began on a building which stood throughout the years of the Crusades and continues to do so today. Let's visit the holy city of Judaism, Christianity, and Islam during the 7th century AD, so that we can understand the political and religious activities taking place in the Middle East today.



Architecture

ISLAM
DOME OF THE ROCK

At the death of Mohammed, in AD 632, a problem arose regarding the man who should become the leader of Islam. Mohammed had personally groomed no successor. Followers debated whether the spiritual guidance should pass to a member of his biological family or to one of his devoted followers. That controversy produced a major division among the Muslims.

Mohammed's daughter, Fatima, had married her father's cousin, Ali. Therefore, the Prophet's cousin and son-in-law was clearly Mohammed's closest male relative. Some Islamic leaders, however, believed that Ali was unduly influenced by men who were not noble persons.

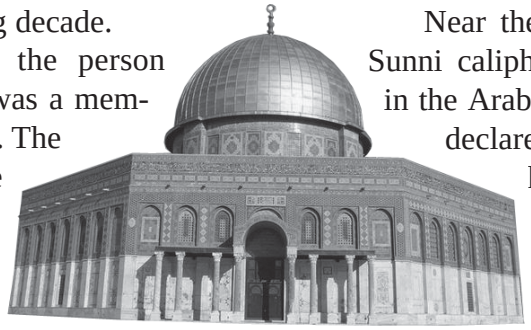
The men who opposed Ali chose Mohammed's elderly father-in-law, Abu Bekr. However, he lived for only another two years. A well known warrior, Omar, was selected to replace Abu Bekr as Islamic commander-in-chief (called the *Caliph*). Omar held that position for the forthcoming decade.

When Omar died, the person picked to serve as Caliph was a member of the Omayyad lineage. The Omayyads were one of the most important families in the city of Mecca. They were faithful Muslims and loyal followers of Mohammed. They simply did not support Ali as the Prophet's heir.

Ali's followers murdered the Omayyad Caliph. As a result, open civil war broke out between Islamic factions. The Omayyad Caliph became the head of what was considered the ***orthodox*** Muslims, or the *Sunnis*. Ali, on the other hand, represented a ***dissident*** sect, known as the *Shi'ites* (She'ites). That division still exists in the 21st century. The Shi'ites are especially prevalent in Afghanistan and the former Persia (Iran and Iraq). Iraqi dictator Saddam Hussein was a Sunni. The 1,300 year-old conflict between the Sunnis and the Shi'ites is a part of the tension which exists today in the Persian Gulf.

Two radical, militant Islamic factions are called ***Al Qaeda*** and the *Taliban,* both of which have as their mission the submission of ***infidels*** to Islam and the establishment of Sharia Law by any means possible, worldwide. The Taliban also attempts to force all Muslims to follow strict Islamic law regarding clothing and worship. Muslim women who wear western clothing that reveal their nose, mouth, or legs are considered to be infidels worthy of beatings and death. The most radical Muslims adhere to *Jihad*, a term which means "Holy War" and, therefore, "death to all infidels."

Al Qaeda operatives, under the leadership of Osama Bin Laden, were responsible for the September 11, 2001, attacks on the World Trade Center, the United States Pentagon, and attempted attack on the United States Capitol itself.



Dome of the Rock

Near the end of the 7th century, the Sunni caliph established his headquarters in the Arabian city of Mecca. He further declared that Mecca housed the most holy shrine of the Islamic religion. Because of that, more pilgrims visited Mecca than any other site in the Muslim world. The revenues generated by those pilgrimages filled the ***coffers*** of Mecca's Sunni elite rulers.

That situation did not set well with the Omayyad (Shi'ite) caliph, Abd al-Malik Ben Merwam. He wanted to divert those pilgrims and their money to a location in his sphere of influence. He thought Jerusalem would be the ideal place.

As a matter of fact, Jerusalem had long been a major Muslim holy city. Indeed, it was sacred to three major religions-Judaism, Christianity, and Islam. So, in addition, Abd al-Malik Ben Merwam desired to build something Muslim in Jerusalem to rival the Christian Church of the Holy Sepulchre (the traditional site of Christ's tomb) below ***Golgotha***.

From the days of Israel's King Solomon until AD 70, Jerusalem had been the location of the Hebrew Temple. Where the temple had once stood was a huge, basically flat, rock. Jewish tradition maintained that it was the place where Abraham had taken his son Isaac to be sacrificed. Muslim tradition said it was the spot from which Mohammed had ascended to heaven. Indeed, it was further claimed his footprint was imbedded in that rock. Ironically, the Islam Holy book, the Qur`an (*Koran)*, never mentions the city of Jerusalem. However, the Jewish history mentions the site of Jerusalem during the times of Abraham, Jacob, Isaac, David, and Solomon.



Abd al-Malik

In spite of conflicted ***precedent***, Abd al-Malik commissioned the building of what has come to be known as the *Dome of the Rock*. From 684 to 691 his builders worked on the construction of a *mosque* (a Muslim house of worship) over Jerusalem's rock.

Jerusalem never did replace Mecca as the center of Islam, but it did become one of the so-called, "Four Wonders of the Muslim World": the cities of Mecca, Medina, Damascus, and Jerusalem.

Abd al-Malik spent all the tax revenues generated by the province of Egypt for seven years (681-691) to build the Dome of the Rock. His goal, to some degree, was obtained. Jerusalem became the third most sacred site in the Muslim world. It follows first and second place Mecca and Medina, and comes before fourth place Damascus.

The Dome of the Rock is in the shape of an octagon (an eight sided figure). Each of those sides is 63 feet long. The building's diameter measures 180 feet. The circumference around the entire structure is 528 feet. The dome rises 108 feet above the ground. The diameter of the dome is 78 feet. It is made of wood, covered with a special aluminum/bronze alloy. It shines like gold in Jerusalem's brilliant sun.

The building's columns came from Roman ruins. The capitals (the decorative top of a column) are Byzantine. In fact, the whole structure reflects Byzantine architectural style. The inside of the cupola is beautifully decorated. The building has numerous small, richly colored stained glass windows. The walls are covered with exquisite mosaics.

Remember, the whole construction was erected to house the natural rock. That stone measures 15 yards long by 12 yards wide. It is at least two yards thick.

The Dome of the Rock was architecturally Byzantine. That civilization was an interesting mixture of both European and Asian elements. The combination produced a specific and unique cultural flavor.

In the late 11th and early 12th centuries, a handful of brave Europeans made a journey to the far Orient. The contact which occurred introduced numerous seasonings which forever altered the flavor of food in the West. Let us now accompany those courageous travelers and mentally taste the results of their history-changing expedition.

LIFE PRINCIPLE



"An eye for an eye only ends up making the whole world blind."

—Mahandas Gandhi

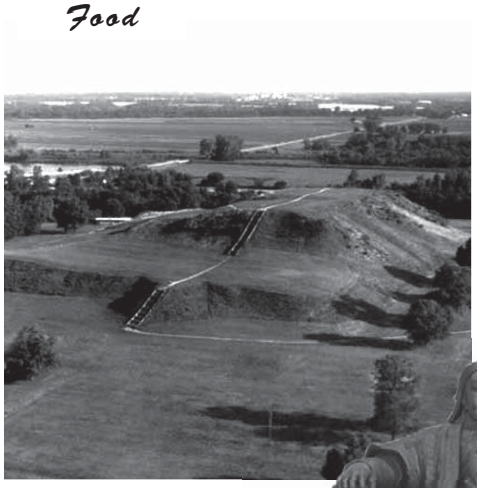


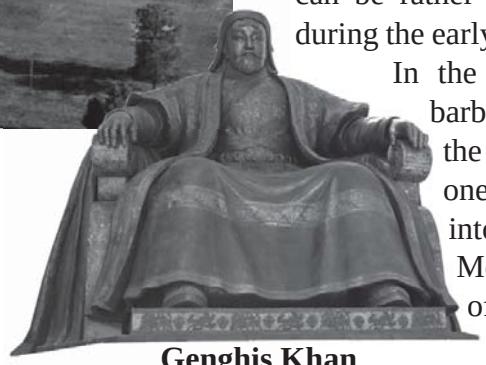
Lesson 3

Chapter 4

Section 1
Lessons 1-5

Food





Genghis Khan

GENGHIS KHAN AND SPICES

You probably have eaten a hot-dog that was either plain or covered with mustard, relish, and onions. Foods without certain seasonings just do not taste as good as those that are seasoned with spices. In fact, some foods can be rather bland. That was the situation in Europe during the early Middle Ages before an Italian visited Asia.

In the early 13th century, multitudes of fierce barbarian tribesmen swept out of Mongolia (to the north of China). Over the next few years, one of those tribes, the Tartars, unified Asia into a vast new kingdom. At its height, the Mongol Empire grew to twice the size of that of the Romans. A particular leader emerged who would reshape the whole map of Asia and even part of Europe. His name was Temuchin. Today, he is better known as Genghis Khan (a word from the Tartar language meaning "lord" or "prince"). Genghis Khan and his Mongol army, called the "Golden Horde," broke through the Great Wall of China in 1214. In the process of subduing China, some 90 Chinese cities were utterly destroyed. A Chinese author of the period recorded the following account of the invaders:

> *"They are ignorant of the nature of a town or a wall. They are ignorant of writing and books... The stronger among them have the largest and fattest morsels at feasts; the old men are put off with fragments that are left. They respect nothing but strength and courage; age and weakness are condemned... They move on horseback; when they wish to capture a town they fall on the suburban villages. No place (can) resist them. After a siege the entire population is* ***massacred*** *without distinction of old or young, rich or poor, beautiful or ugly."*

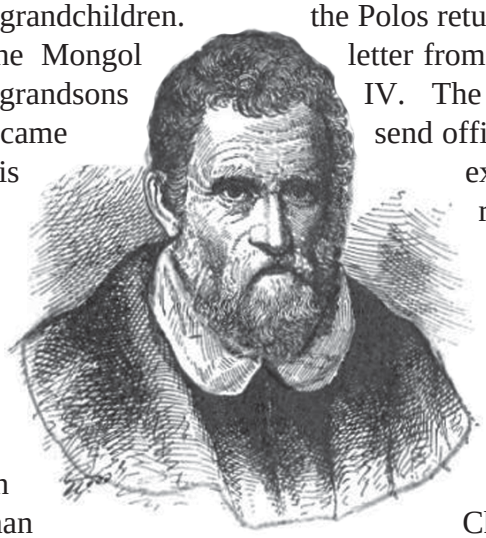
After conquering China, the Mongol forces separated into two divisions. One attacked Asia Minor,

VOCABULARY

Massacred: murdered with ruthless cruelty
Realm: territory, kingdom
Dispersal: spread out, scatter
Verdant: green
Sacrilegious: mocking of ways of worship
Pentelicus: a mountain near Athens, Greece, known for its fine marble from which statues were sculpted
Parthenon: temple to the Greek goddess, Athena, at Athens.

Persia (present day Iran and Iraq), and India. The other invaded the steppes ("plains") of Russia. Then the Mongols entered eastern Europe.

Genghis Khan died in 1227. He was succeeded by his children and grandchildren. They continued to expand the Mongol ***realm***. One of Genghis Khan's grandsons was named Kublai Khan. He came to power in the year 1260. In his lifetime, the Mongol Empire stretched, east to west, from the Yellow River in China to the Danube River in eastern Europe. North to south, it extended from Siberia to the Persian Gulf.



Marco Polo

The Yuan Dynasty in China was Mongol. Kublai Khan was the first ruler of the Yuan Dynasty. He established his capital at the new city of Cambaluc (present day Beijing, China). Under Kublai Khan's leadership, China became one of the richest countries in the world.

Meanwhile, back in Europe, significant changes were about to take place. Andrea Polo was an Italian merchant, living in the city of Venice. He had three sons--Marco, Niccolo, and Maffeo. The Polo brothers resided in Constantinople. They were engaged in trade throughout the Byzantine Empire.

Some historians insist that modern capitalism (an economic system in which the means of production and distribution are privately owned, and operated for profit), began in Venice at the end of the Middle Ages. Certainly, the Polos were capitalists of their day. They were willing to risk their money, time, and effort in an attempt to make a profit for themselves and the society in which they lived. Then, as today, jobs, prosperity, and trade are produced by people willing to take the risks of investment capitalism and hard work.

About 1264, Niccolo and Maffeo joined a Tartar expedition to China, where they visited the court of Kublai Khan. There, the Polo brothers told the Mongol emperor about Christianity. He was very interested in what they said. When the Polos returned to the West, they carried a letter from Kublai Khan to Pope Clement IV. The Khan requested that the pope send official representatives to China to explain and teach the Christian religion.

The Polos traveled three years before arriving home in Italy. By the time they reached Venice, Pope Clement had died. His successor, Pope Gregory X, responded to Kublai Khan's request for Christian missionaries.

In 1271, Niccolo and Maffeo Polo returned to China. Niccolo decided to take his 17 year old son, Marco (the younger) along. The three Polos stayed in China for seventeen years. Kublai Khan particularly liked young Marco. The Chinese emperor appointed Marco Polo to several different positions in his government.

When the three finally returned to Constantinople and Venice, Marco Polo wrote a book about his adventures. They sounded so fantastic, however, that the European community refused to believe him. Nevertheless, Marco Polo gave the western world the first written description of China, Java, Sumatra, Siam, Burma, Ceylon, Zanzibar, Madagascar, and Abyssinia. Polo's book truly introduced the East to the West.

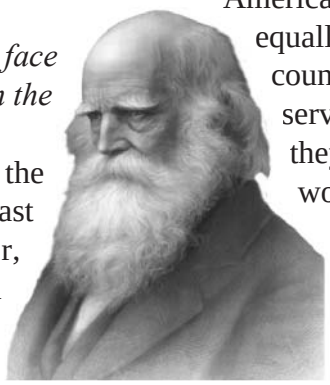
Because of the Polo's trips to China, many Asian goods flooded European markets for the first time in human history. Among them were numerous spices. Pepper, clove, ginger, cinnamon, sesame seeds, carob, parsley, mustard, sage, anise, garlic, and dill became available to chefs in the West. The European

diet changed forever, as their food took on new and exciting flavors.

Nineteenth century writer, Rudyard Kipling, in his "The Ballad of East and West," wrote:

> *"Oh East is East, and West is West, and never the twain shall meet,*
> *Till Earth and Sky stand presently at God's great Judgment Seat;*
> *But there is neither East nor West, Border, nor Breed, nor Birth,*
> *When two strong men stand face to face, though they come from the ends of the earth!"*

More than 700 years earlier, the Polo brothers had introduced the East and West. Kipling was, however, partially correct. Two strong men had stood face to face, even though they came from the ends of the earth. Those two strong men were Marco Polo and Kublai Khan. Because of their meeting, European ideas went to the Orient, and Asian products (especially spices) were introduced to Western markets.



William Bryant

Many native peoples exchange aspects of their cultures with each other. Those interchanges can be of material items, intellectual concepts, vocabulary, or religious practices. That cultural "borrowing" can be by direct contact between two societies or through the medium of a third party.

When members of the Polo family visited China, a variety of Oriental spices became part of the Western menu. A similar situation existed in the pre-Columbian New World. Certain architectural, social, and religious manifestations from the Valley of Mexico found their way into the upper Ohio and Mississippi river valleys of North America. We want to look at one example of such cultural *dispersal* which occurred during that period known, in the Old World, as the Middle Ages.



Industry

STRANGE MOUNDS

Most people in this world are fascinated with pyramids. Those in Egypt were constructed thousands of years BC. They were tombs for some of the country's most illustrious pharaohs. In the Valley of Mexico and the jungles of Central America, the Aztec and Mayan pyramids are equally as spectacular as their Egyptian counterparts. Some of them likewise served as royal grave sites. However, they primarily functioned as places of worship.

Unknown to most people are pre-Columbian "pyramids" above the Rio Grande River, in North America. In the Ohio, Illinois, and Mississippi river valleys are found numerous burial mounds, temple mounds, and effigy mounds (made in the shape of human beings, animals, mythical creatures, and/or objects).

Many of those mounds qualify, to at least some degree, as "pyramids." The Native American people who built them have generally, and somewhat improperly, been given the name "Mound Builders." Those mounds in the present day United States were the result of cultural contact with tribes in the Valley of Mexico.

Nineteenth century American poet, William Cullen Bryant, in the year 1832, published a poem entitled "The Prairies." In that work, Bryant referred to those North American "Indian Mounds":

> *"As o'er the **verdant** waste I guide my steed,*
> *Among the high rank grass that sweeps his sides,*
> *The hollow beating of his footsteps seems*

*A **sacrilegious** sound. I think of those*
Upon whose rest he tramples. Are they here--
The dead of other days? And did the dust
Of these fair solitudes once stir with life
And burn with passion? Let the mighty mounds
That overlook the rivers, or that rise
In the dim forest crowded with old oaks,
Answer. A race that long has passed away
Built them; a disciplined and populous race
Heaped, with long toil, the earth while yet the Greek
*Was hewing the **Pentelicus** forms*
Of symmetry and rearing on its rock
*The glittering **Parthenon**."*

Collinsville, Illinois (across from St. Louis, Missouri), is the site of the Cahokia Mounds. The location includes some fourteen acres of flattened pyramids. Those "temple mounds" were constructed, not with the stone blocks used by the Aztecs, Mayas, and Egyptians but from tons of piled-up earth. The Cahokia Mounds were, at one time, an integral part of a bustling community totaling 20,000 residents. That society functioned between the years A.D. 700 and 1400. The inhabitants also constructed a protecting wall around the entire complex. That wall, measuring twelve feet in height and two miles in length, was built with 15,000 logs.

All the work on the mounds was accomplished by hand. The builders had only stone or shell tools with which to dig. They made literally millions of trips, lugging containers filled with dirt.

The largest structure at Cahokia is known as "Monks Mound." It is so called because Trappist monks (a religious order of men who attempt to live their definition of the Christian life in simple, isolated communities) once grew vegetables on one of the mound terraces. Monks Mound, the largest rectangular, flattened-top, platform mound north of Mexico, consists of nineteen feet of piled-up dirt. That mound was made with an estimated 14.6 million loads of 55-pound primitive "buckets" of earth. That is equal to 229,166 pickup truck loads.

Monks Mound was originally 100 feet high, 1,080 feet long, and 710 feet wide. The largest Egyptian pyramid (the tomb of Pharaoh Cheops at Gizeh) is 480 feet tall. Each of its four sides measures 756 feet long. Therefore, the base of Monks Mound is almost 200,000 square feet bigger than the largest Egyptian pyramid!

There were once about one hundred mounds of various size at Cahokia. An additional 300 mounds existed within an area of seven miles. Today, only 68 mounds still exist at Cahokia. Those structures are a very popular tourist attraction. Roughly 400,000 people from around the world visit Cahokia annually. Less than 1% of the Cahokia mounds have been properly examined.

Recently the great industrial/mechanical accomplishment of the pre-Columbian Native Americans at Cahokia were recognized by the international community. The Cahokia Mounds have been placed on the United Nation's "World



Cahokia Mounds

Heritage List" of this planet's most significant places. That designation puts Cahokia in the same category as India's Taj Mahal, China's Great Wall, and Egypt's pyramids.

During a 700 year period, certain "Amerind" people in mid-North America attained a decisive "revolution" of industrial/mechanical success which is viewed today as one of the world's most important achievements. During that same period, in far-away Europe, another pivotal historical event occurred which forever altered the way people lived. Let us return to France in the 8th century and observe one of the most crucial battles in the story of Planet Earth.

LIFE PRINCIPLE



"Most major discoveries were the result of someone curious to find the answer to an unknown thing."

—Ronald E. Johnson



Lesson 4

Chapter 4

Section 1
Lessons 1-5



ISLAMIC PLUNDER

A famous saying is, "the love of money is the root of all evil." That does not mean there is anything wrong with money itself, or the things it can buy. However, when we allow our money and/or our possessions to possess us, we have developed an inappropriate attitude. Such a situation in the western Europe of the early 700's changed the course of history.

Since the days of Mohammed the Prophet, Islam and Christendom have been locked in a sometimes-violent struggle for domination over the hearts and minds of humanity. [The era of the Crusades (1095-1272) was an example of such. That armed conflict began much earlier, however.] Significant portions of Asia and Africa had been conquered by Muslims. Christianity, on the other hand, maintained at least nominal influence over Europe. Near the start of the 8th century (some 300 years before the First Crusade), Christianity was seriously challenged. By that time, Islamic Moors of North Africa had been able to establish themselves on the Iberian Peninsula (modern day Portugal and Spain). From that position, they hoped to conquer all of Europe.

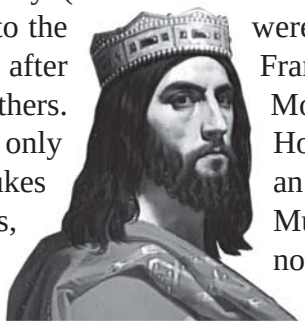
In 732, the Emir Abd-er-Rahman, governor of Muslim Spain, crossed the Pyrenees Mountains into Merovingian France. Determined to make the ***crescent and star*** triumphant over the cross, Rahman's army of 80,000 men pressed northward into Frankish Gaul. Numerous French cities were attacked and destroyed along the way.

Finally, the invaders arrived outside the walls of Poiters, some 1,000 miles north of the Rock of Gibraltar (the southern tip of Spain). They placed the city under siege. The Moorish commander, however, grew impatient with the progress of the siege of Poitiers. Therefore, he ***dispatched*** part of his army a few miles northward to the Loire River Valley. There the Islamic host likewise ***besieged*** the city of Tours.

VOCABULARY

Crescent and star: symbol of Islam
Dispatched: sent
Besieged: attacked
Degenerated: lived a morally corrupt lifestyle
Plunder: items stolen from the conquered people, loot.
Skirmished: fought small battles without decisive victory
Excavated: dug out
Figurines: replicas of humans and animals
Cremated: burned

At the end of the 6th century (200 years earlier) Clotaire II had come to the Frankish throne. He had done so after a bloody civil war with his brothers. Thus, Clotaire II had risen to power only because of help from the powerful dukes of Austrasia and Burgundy. He was, therefore, forced to reward them for their assistance. One of the two, Pepin the Elder (of Austrasia), was appointed "Mayor of the Palace." In other words, Pepin became the superintendent of the royal household. The administrative functions of the Mayor of the Palace increased as the Merovingian kings ***degenerated*** into corruption and weakness. In time, the Mayor of the Palace became the actual ruler of France. Furthermore, the Mayors of the Palace would eventually give rise to the Carolingian Dynasty (which succeeded the Merovingians).



Clotaire II

In 732, Charles, Duke of Austrasia and Mayor of the Palace, rode forth at the head of a French army to meet Abd-er-Rahman between the cities of Poitiers and Tours. Because the fighting actually took place between the two cities, the engagement has been called both, The Battle of Poitiers and The Battle of Tours. In that combat, the Franks were hopelessly out numbered. However, greed among the invading Muslims aided the Franks.

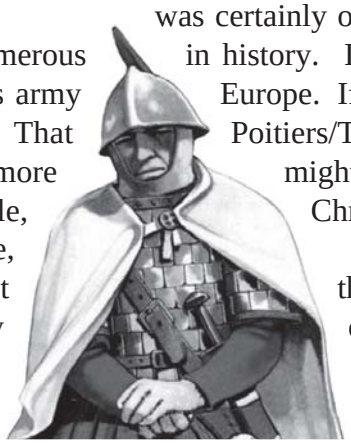
In the process of raiding numerous French cities along the way, Rahman's army had acquired considerable ***plunder***. That enormous amount of loot proved to be more than the Moors could comfortably handle, yet they would not give it up. They were, in fact, greatly encumbered by it. It made military maneuvering extremely difficult.

Nevertheless, for seven days the two armies ***skirmished***. Then on October 10, 732 AD, both Emir Rahman and Duke Charles decided to let the issue be settled in one face-to-face confrontation. It is significant to note that the Muslim forces were almost entirely cavalry, while the Franks were virtually all infantry. The Moors seemed to have the advantage. However, the Mayor of the Palace made an important military observation. The Muslim army was an offensive force, but not a defensive one. Therefore, Charles determined to attack rather than be attacked.

In the course of the ensuing battle, the French threatened the treasure-filled Moorish camp. When they realized what was happening, the Muslim line broke. Islamic soldiers, in ever increasing numbers, quit the fray and galloped back to camp to protect the stolen loot they had stored.

As the Moorish lines weakened, the Franks pressed the attack. Eventually, Abd-er-Rahman found himself cut off, alone, and surrounded. Subsequently, he was killed. The next day, the Franks discovered that the entire Muslim army had abandoned the fight. They were in full retreat back to Spain-- taking their ill-gotten gain with them. They had abandoned a religious-based war to convert infidels for love of money and possessions!

The Battle of Poitiers/Tours was the climax of the Muslim advance into Europe. It was certainly one of the most important battles in history. It decided the ultimate future of Europe. If it had not been for the Battle of Poitiers/Tours, Western Civilization today might be Islamic instead of Judeo-Christian.



Charles Martel

Furthermore, as a result of that engagement, Charles, Duke of Austrasia, became known as Charles *Martel* ("the Hammer"). He had, indeed, hammered the Muslim invasion of Europe into submission and withdrawal. Therefore, Charles Martel was soon known as the "Savior of Christian Europe."

At roughly the same time, something similar happened in the New World. A much more primitive culture than Medieval France experienced a farming technique which "revolutionized" agriculture in the desert country of the American Southwest (north of the Rio Grande River).



Hohokam Pottery

Now let's transport ourselves to the harsh wastelands of the future state of Arizona. The time is the early 600's or 700's AD.



Agriculture

Desert Crops and Canals

An agricultural society developed in that region of present-day southern Arizona known as the Middle Gila (H-i-l-a) Basin. The area is host of the Salt and Gila rivers. The people there were known as the *Hohokam*. They were probably the ancestors of today's Native American tribes, the Pimas and the Papagos. The term *Hohokam* is a Pima word, meaning "those who have vanished."

Experts have identified four distinct periods of Hohokam cultural development:

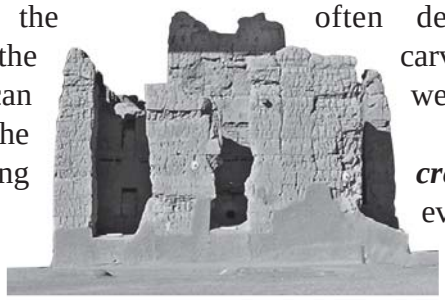
1. Pioneer Hohokam (300 BC to AD 600)
2. Colonial Hohokam (AD 600 to 900)
3. Sedentary Hohokam (AD 900 to 1200)
4. Classic Hohokam (AD 1200 to 1400)

The Hohokam built one-room houses. Those dwellings were constructed of sticks covered with clay. The floors of Hohokam houses were ***excavated*** slightly below the surface of the ground. In the earlier periods, some larger structures were also built. Those may have been multiple-family residences. They may, however, have served ceremonial purposes.

Large, open courts have consistently been found at Hohokam sites. Such features may have been the place where ball games were played. It is thought that those contests were similar to the ones engaged in by the Aztecs and Mayas in Mexico and Central America.

Baked clay pottery vessels were a part of Hohokam material culture. Most undecorated, plain pieces were primarily of a dull brownish yellow. However, others varied in shade from gray to brown. Decorated pottery, on the other hand, usually consisted of red designs on a brownish yellow background. Some rare earlier examples of multi-colored pottery have been discovered. Those had red and yellow designs on a gray background. The Hohokam also made small ***figurines*** of clay.

Stone and shell work were finely executed among the Hohokam. Both were often decorated with excellent carving. Weaving was also a well developed art.



Hohokam Ruins

People who died were ***cremated***. Many artistic and every day items were burned along with the body. The ashes, in the early periods, were deposited in trenches. Later, cultures placed the ashes in pits or pottery containers.

The Hohokams were especially a society of agriculturalists. Yet, in order to attain that position, they had to overcome the hostile environment in which they lived. In the arid deserts of southern Arizona, the annual rainfall was extremely limited. Nevertheless, the Hohokams cultivated maize, squash, beans, cotton, and tobacco.

In the Pioneer Period, the Hohokam farmers relied solely on the yearly flooding of local streams. In the early Colonial

Period, however, the Hohokams began to dig irrigation canals to assist in watering their crops. By AD 700, the canal systems were well established. Also, at that point, the population started growing, and the amount of land under cultivation increased dramatically. Without those canals, the extensive agriculture of the Hohokams would not have been possible.

Ruins of one ancient Hohokam community have been found nine miles from the nearest water source. To irrigate their fields, the local people dug a canal. That particular ditch was seven feet deep and 30 feet wide at the top. Throughout the area, Hohokam canals brought water to approximately 200,000 acres of crop land.

Some of those canal systems are still used in our modern era. All the miles of canals through the deserts of the American Southwest had to be dug by hand. Such accomplishments are truly amazing considering the primitive tools available to the Hohokam gardeners.

The Hohokam people gained tremendous expertise as agriculturalists in pre-Columbian North America. The evidence of that prowess is the continued existence of numerous irrigation canals that criss-cross the deserts of Southern



Arizona. In like manner, during the third Period of the Hohokam story, a particularly significant incident took place in the British Isles.

The proof that such an occurrence ever happened is a unique artistic expression currently housed in a remote French museum. The so-called "Bayeux Tapestry" records many of the events of England's Norman Conquest. Let us, therefore, return to Great Britain in the 11th Century and watch history unfold.



LIFE PRINCIPLE

"The love of money is the root of all evil."

—Paul of Tarsus



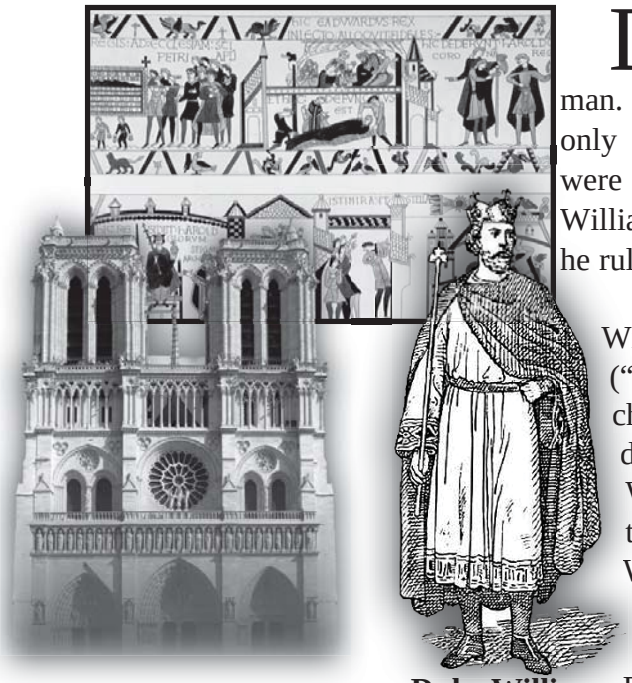
Lesson 5

Chapter 4

Section 1
Lessons 1-5

Literature, Music, & Education

DUKES AND A TAPESTRY



Duke William

Duke William, of Normandy (a province of northern France), was a very ambitious and determined man. He succeeded his father to the Norman throne only after a great deal of difficulty. Other ***dukesdoms*** were added by diplomacy and conquest. At an early age, William decided to add England to those lands over which he ruled.

Perhaps with that goal in mind, in 1051, Duke William visited the court of England's King Edward ("the Confessor"). Edward had spent much of his childhood in Normandy. He was, therefore, favorably disposed toward Normands. Tradition says that William was able to persuade Edward to declare that if he died without having produced an offspring, William would be his heir and successor.

Meanwhile, back in France, Duke William married Matilda, daughter of Count Baldwin of Flanders. Perhaps his marriage to Matilda was calculated to take him one step nearer to the ***coveted*** prize of the English throne. She was a direct descendent of Alfred the Great. Alfred was Edward's great, great, great grandfather.

Edward the Confessor died in January 1066. Harold, the Earl of Wessex, immediately proclaimed himself the new king of Great Britain. He was, however, related to the English royal family only through marriage (he was the brother of Edward's queen). Nevertheless, the English preferred the native, Harold, over the foreigner, William.

Some time earlier, the ship on which Harold had been traveling was blown onto the coast of France. Harold was immediately seized by William's men. Duke William demanded that Harold swear an oath of allegiance to him. William maintained that Harold had agreed to support his claim to the English crown. Whether that pledge was ever made is open to question.

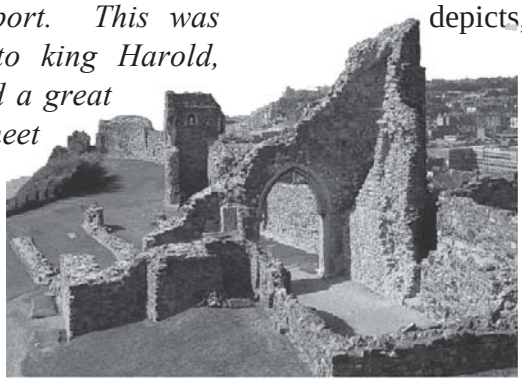
VOCABULARY

Dukesdoms: geographic areas ruled by men with the title of *Duke*
Coveted: desired, sought
Earl: a British Title of nobility
Embroidered: colored threads sewn to form a design, picture, or words on cloth
Wake: path or trail
Sanctified: purified, consecrated, influenced or impelled to moral actions
Gothic: originally called *opus francigenum* ("French work") due to originating in France; later labeled *Gothic* (literally meaning "barbaric") by Renaissance Italians.

William determined to invade Britain. His claim to the British throne was supported by Pope Alexander II (1061-1073) and Holy Roman Emperor Henry IV (1056-1106). Therefore, in September of 1066, some 140 Norman warships and 60,000 men at arms crossed the English Channel. On October 14, 1066, William and Harold met at Hastings (along England's southeast coast). The Normans overwhelmingly won the Battle of Hastings. Harold, England's last Anglo-Saxon king, was killed. The Norman conquest of Great Britain was accomplished.

In a remarkably short paragraph, the Anglo-Saxon Chronicle records the events of that day. There is a great sense of sadness in the simple narrative given. A quotation follows:

> *"Then came William,* ***Earl*** *of Normandy ,into Perensey, on the eve of St. Michael's mass: and soon after they were on their way, they constructed a castle at Hastings-port. This was then made known to king Harold, and he then gathered a great force and came to meet him at the estuary of Appledore: and William came against him unawares, before his people were set in order. But the king nevertheless strenuously fought against him with those men who would follow him; and there was great slaughter made on either hand. There was slain king Harold, and Leofwin the earl, his brother, and Girth the earl, his brother, and many good men; and the Frenchmen had possession of the place of carnage* (the battlefield), *all as God granted them for the people's sins*."



Ruins of Hastings Castle

Back in France, a unique witness to those events had been put together, and it continues to exist today. *The Bayeux (bŏ yū′) Tapestry* is a long strip of brown linen. It measures 19 inches wide and 71 yards in length (almost as long as a football field). The Bayeux Tapestry, however, is not really a true tapestry**,** due to its designs being ***embroidered*** on the surface of the cloth and not being part of the weave itself.

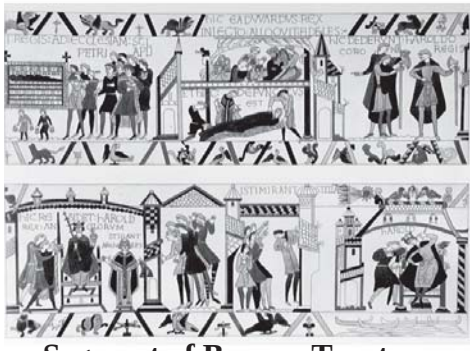
For many years, the cloth was housed in the Cathedral of Bayeux (a town in northern France), hence the name. Tradition says that the Bayeux Tapestry was the labor of Duke William's wife, Matilda, and the ladies of the Norman court. Tradition asserts that Queen Matilda presented the finished work to the Cathedral of Bayeux, as a token of her appreciation for the help which its bishop, Odo, rendered to her husband at the Battle of Hastings. Probably, however, the tapestry" was the product of anonymous hands in a later era.

The embroidery of the Bayeux Tapestry depicts, in woolen threads of various colors, numerous individual scenes concerning the preparation, the invasion, and the battle.

The Bayeux Tapestry contains depictions of 505 four-legged animals, along with birds, sphinxes, and representations of many other things. Those include 623 men, 202 horses, 55 dogs, 37 buildings, 41 ships and boats, and 49 trees. In all, there are 1,512 figures. The work is divided into 72 distinct compartments, each displaying one particular historical occurrence in the Norman Conquest of England. In addition, each one bears an explanatory Latin inscription over it.

A tree is generally used to separate each principal event from the next one. The overall work gives an exact and minute picture of the manners, customs, tools, and weapons of the era. The "Tapestry" has great artistic, educational, historical, and archaeological value. A truly

impressive example of fine needle work, it has been called "one of the most remarkable pieces of hand embroidery ever made." It is, indeed, an educational, artistic triumph!



Segment of Bayeux Tapetsry

The Bayeux Tapestry has been recognized as one of the most significant artistic accomplishments of the Medieval Era. Even though there were many reasons to consider the period the "Dark Ages," other superb achievements occurred during that time. One such triumph was the magnificent cathedrals of that era. While we are still learning about the Middle Ages, let us note the great expenditure of energy involved in the construction of cathedrals.



Architecture

GREAT CATHEDRALS

The Middle Ages was a period of history particularly given to building churches. Especially was that so after the year 1,000. Many negative aspects to life prevailed on earth during that time. The awful Bubonic Plague raced across Europe, leaving death and sorrow in its ***wake***. Literally one-third to one-half of European population died. In spite of that fact, or because of it, society in the Medieval Era was very God-oriented. People who faced imminent death came to grips with the reality of the brevity of life and uncertainty of eternity.

Although there was never a surplus of extra money available, particularly among the common people, nevertheless, Medieval Europeans gave all that they could for the building and maintaining of great cathedrals. The local cathedral was, after all, a place of civic pride, a location of public worship, a community meeting hall, a school for the children, an academy of the arts, and crafts for the *guilds* (local associations of craftsmen, essentially Medieval unions), and a "Bible in stone" for the contemplation of their faith. American historian Will Durant has said that, to the average person of the European Middle Ages, "the house of the people was the house of God."

The basic ground plan of a Medieval cathedral was in the form of a cross. Inside the building, everything pointed skyward. Therefore, the thoughts, spirits, and eyes of the occupants were lifted upward toward the heavens and God.

The cathedrals in many European cities were huge. Notre Dame (Paris) covered 64,108 square feet; Chartres 117,060; Reims 67,475; Amien 71,208; Cologne 118,208; and St. Peter's (Rome) 227,000. The construction of such edifices required an unbelievable amount of energy and time—ranging from 30 to over 100 years.

In most cases, the building was pointed east, toward the city of Jerusalem. The main entrance, therefore, faced west and caught the setting sun.

The construction of the Medieval cathedral was an engineering marvel. Tremendous amounts of energy were expended on each one. Cathedrals ***sanctified*** community beauty, complexity, and expense. Some cathedrals became sites of pilgrimages; because they housed the mortal remains of important saints, they were particularly architecturally breath-taking, or they were the scenes of alleged miracles.

Most cathedrals required multiple years to build, furnish, and maintain. They were virtually never completed in the lifespan of one

generation. A person could be born, grow to adulthood, and die while work was being done on the local cathedral.

The cathedral was also a picture book of the Bible and of events, past, and present. Statues, carvings, and paintings adorned the insides and outsides of the buildings. Bible characters, saints, kings, and national heroes were the subject of that art work.

Although great deal of instability and uncertainty marked the Medieval Era, the local cathedral was always present, generation after generation. The church, spiritually and physically, was the only solid foundation in life. People believed that as long as the local cathedral stood, their lives would retain some form of stability.



Reims Cathedral

Art and architecture from about 1150 to the Renaissance was decidedly ***Gothic*** in style and characterized by pointed arches. Even so, every region had its own individual cathedral style. French cathedrals were different from English, German, and Italian. Furthermore, cathedrals in various parts of France were different from each other. When the Normans conquered England in 1066, they brought with them a particular Norman-style of church architecture. In the years after the Norman conquest, England experienced a frenzy of church building. Each of them was distinctively Norman.

In France, the Bayeux Tapestry was a unique feature of the Cathedral of Bayeux. The church gave its name to the tapestry, and the tapestry gave its fame to the church. The cloth was an artistic achievement unlike anything else at that time. Because of it, great numbers of pilgrims made the journey to Bayeux.

Some Medieval cathedrals have stood the test of time. Others have not faired as well. After a thousand years, Chartres Cathedral is still without a crack. On the other hand, the choir loft of Beauvois Cathedral crumbled only 12 years after it was built.

Indeed, the story of Chartres is an excellent illustration of the impact of the Medieval cathedral. Chartres was a small town some 55 miles southwest of Paris. It was a market place in a grain-producing center of France. After the building of the cathedral, however, it became a major French city. Thousands of Pilgrims flocked to see the cathedral, and miraculous cures were alleged to have occurred there. It also became a location for higher education of religious issues.

During the Middle Ages, a great deal of human energy was spent building these magnificent cathedrals. In the process, many scientific advances were achieved. The same is true regarding ships and the sea. The Norse were great sailors. They made numerous significant developments in navigation and the design of ships, sails, and rudders. With great expertise, the Norsemen were able to conduct several important voyages of exploration. Let us visit 11th century Greenland and observe how sophisticated ships enabled the Norse to sail across great expanses of open water at a time when other mariners hugged the coasts.

LIFE PRINCIPLE



"Art is the expression of a man's thoughts, interests, and values."

—anonymous



Lesson 6

Transportation

Chapter 4

Section 2
Lessons 6-10

VIKINGS





Eric the Red

During the 9th, 10th, 11th, and 12th centuries, the Northlanders were the principle mariners of Europe. Most other European nationalities, at that time, rarely sailed out of sight of land. Originating from Norway, Denmark, and Sweden, the Norsemen reached the Faroe Islands and conquered much of Ireland before AD 800. They settled Ireland by 870 and landed in Greenland, C. 985. They invaded northern France in the 19th century (Normandy means "the land of the Northman"). The Normans, who conquered England in 1066, were an ethnic mixture of Norse and French. At its height, the ***Scandinavian*** invasions extended east to Russia, south to Sicily (in the Mediterranean Sea), and west to North America.

It is important to note that all Norse were not Vikings. The Vikings were those Norsemen who "went a-viking." They had chosen to become pirates and raiders. Those Scandinavians who explored and settled throughout the Western World were Northmen, but they were not Vikings.

Therefore, they did not sail in the dragon-prowed Viking longboats. The Norse settlers of Iceland, Greenland, and "Vinland the Good" (the New World) sailed in the *knarr*. The Knarr was a stout, merchant ship. Such a vessel used a single square sail made from coarse, woolen cloth. A typical knarr was approximately 54 feet long and 14 feet, 9 inches wide. The keel and ribs were made of oak. The deck planks were of pine. Most of the fastenings were iron rivets. The ship was caulked with twisted animal hairs soaked in pine tar.

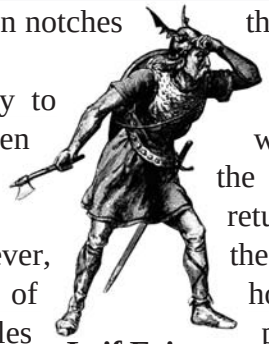
The knarr had a curved bow and stern but no figurehead depicting a sea monster or dragon. The ship was guided by a long steering oar mounted on the right rear side. When the wind stopped, the crew could propel

VOCABULARY

Scandinavian: people from Norway, Denmark, Finland, and Sweden
Manslaughter: an unintentional act which causes the death of another
Excommunicated: forced out of the Catholic Church for political or personal beliefs not acceptable to the Pope

the craft by means of oars mounted on notches cut in the side of the craft.

Sailors probably had no way to cook on board, so they must have eaten only cold food for the duration of the voyage. Life was difficult for the sailors. Each crewman did, however, have his own large "sleeping bag," of sheepskin or cow hide. Those articles would have helped the Norse mariners maintain some degree of warmth and dryness in even the worst weather conditions.

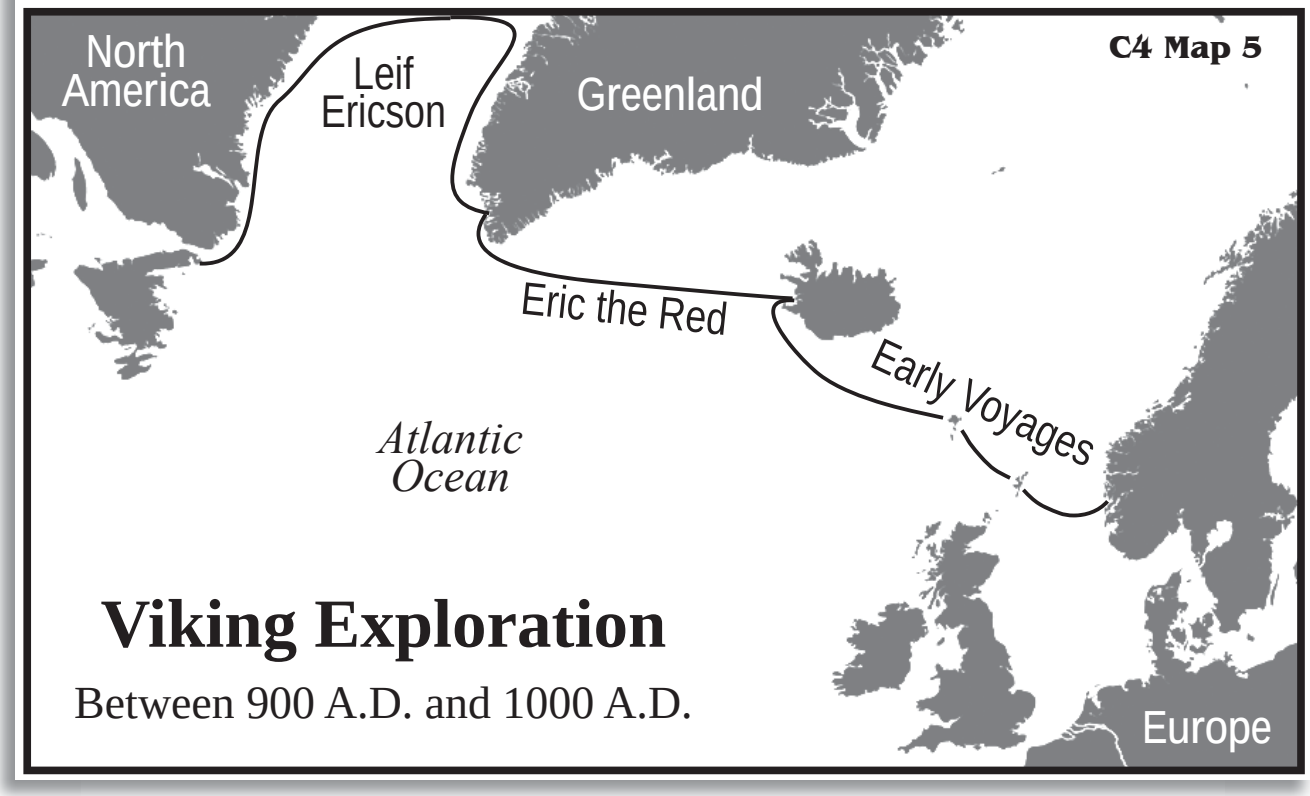


Leif Ericson

The life of Norse women was no less daunting than that of the men. Women and children had to endure long, frigid months fending for themselves while the men were at sea. One story that has "come down" is that of a woman and her three young children, whose husband was at sea for three months. The mother became ill with (probably) pneumonia, becoming progressively worse with the passing days. Realizing that she wold be unable to survive until the men returned, she carefully instructed the children on how to take care of themselves. Content that she had done what she could to ensure their welfare, she finally told the children that she was very tired and was going to sleep in the shed behind their hut until their father returned, and did not want to be disturbed. the children survived to welcome their father home. The mother's frozen body was preserved in the shed.

In 982, Eric the Red was exiled from his native Norway for ***manslaughter***. He fled to Iceland. Once there, however, Eric kept getting into trouble with tribal authorities for his involvement in numerous blood feuds. Therefore, he was banished once again. Eric next traveled west toward a land rumored to exist. When he had sailed some 500 miles, Eric "discovered" an uninhabited country.

He and his men established a colony there. Hoping to attract more settlers, Eric called the place, "Greenland." After his exile was over, he returned to Iceland. In 986, he once again sailed from Iceland to Greenland. That time, he was leading about 25 ships of



emigrants. Fourteen boats made the voyage safely, enabling 450 immigrants to set up two settlements.

Later, in the same year of 986, a young merchant, Bjarni Herjulfson, returned home to Iceland to find that his father had left for Greenland with Eric the Red. So Bjarni set sail for Greenland. As a matter of fact, he missed Greenland and sighted a totally unknown coast. Bjarni turned around and finally found Greenland, Eric the Red's colonies, and his father, Herjulf.

Meanwhile, Leif Ericson, the oldest son of Eric the Red, made a trip to Norway. There, he converted to Christianity. When he returned to Greenland, Leif's new religion did not set well with his pagan father. Therefore, Leif decided to seek a place to practice his Christian faith.

Subsequently, he bought Bjarni Herjulfson's knarr and in 1001, set sail for "Bjarni's Land," somewhere west of Greenland. Leif Ericson clearly made landfall in North America. There, he established a colony which he called, "Vinland the Good." The exact location of Vinland has been a subject of some controversy.

Twentieth century archaeologists have identified a definite Norse settlement at L'Anse aux Meadows, on the northern tip of Newfoundland. Whether that Canadian site was the location of Vinland is still debated. Nevertheless, L'Anse aux Meadows does prove that Norsemen "discovered" America almost 500 years before Columbus (1492 AD). Superior shipbuilding techniques and courage enabled Norsemen to do something most Europeans would not do for five centuries—travel across the Atlantic Ocean.

That Norse accomplishment communicated an important new fact, that far to the west of Europe was another land.

In the Britain of 200 years later, another new concept was being communicated to those who would listen. The political and civil rights of human beings should be protected by law. A legal contract to guarantee those rights could be achieved between government and the governed. We shall now return to Great Britain of the 13th century to see what was happening among kings.



Communication

THE MAGNA CARTA

Do you remember the nursery rhyme, "Humpty Dumpty"?

"Humpty Dumpty sat on a wall.
Humpty Dumpty had a great fall.
All the king's horses and all the king's men,
Couldn't put Humpty Dumpty together again."

Humpty Dumpty was an egg. Once an egg has been shattered, it cannot be repaired. That children's poem also has a political meaning. Humpty Dumpty represented one of the main characters of this vignette.



King John

Richard I, Coeur de Lion ("Lion Hearted") was king of England from 1189 to 1199. During the Third Crusade (1189 to 1191), however, King Richard went to Palestine to retake the Christian Holy places from the Muslims. That crusade was less than totally successful. In 1191, King Richard left for home. Near Vienna, Austria, he was captured and delivered to Leopold, Duke of Austria. Leopold turned Richard over to the Holy Roman Emperor, Henry VI, who imprisoned him and held him for ransom.

While King Richard was away from England, his brother, Prince John, ruled. As was mentioned in the discussion of the crusades, tradition says that the famous outlaw, Robin Hood, opposed the tyranny of Prince John and helped raise Richard's ransom. At any rate, King Richard was ransomed and returned to England. However, he died in 1199 AD, and Prince John became King John.

The new king continued to be a very unpopular ruler. John's reign (1199-1216) was troubled by war with France. In order to finance that conflict and other projects, English taxes went higher and higher, causing general discontent among Englishmen.

Furthermore, the war itself did not go well. It resulted in England losing the Duchy of Normandy. That province had been part of Britain since the Norman conquest of 1066. The loss of Normandy was a severe political blow to England, and John's prestige as king.

Meanwhile, another crisis arose. In 1206, over the strong opposition of King John, Pope Innocent III appointed Stephen Langton as the new Archbishop of Canterbury. After a series of angry letters between the king and the pope, John confiscated some church property. Therefore, in 1209, the Pope ***excommunicated*** King John. At that time, only Roman Catholic Churches were permitted in England, no other form of public religious services were authorized.

All Roman Catholic churches in England were closed by order of the Pope. Baptisms and marriages could not take place. In fact, people were not supposed to eat with, or even speak with, King John.

By 1212, the Pope threatened to take the English throne away from John, and commissioned King Philip II of France, to invade England. Philip raised a large army. Finally, however, in 1213, John gave in to the Pope's demands.

Tired of all the national troubles with John, the barons and church leaders of Britain openly declared their opposition to King John and his policies. Archbishop Stephen Langton, whose appointment King John had so resisted, issued a summons, demanding that the king meet with a delegation to discuss concerns. The two sides met on June 15, 1215, at Runnymede Meadow, on the banks of the Thames River. That meeting saved John's crown.

The rebels presented their demands to the king. He had no choice but to accept them. In a way, King John was Humpty Dumpty. He had a great fall. All the king's horses and all the king's men couldn't put Humpty back together again. What John gave up that day, he would never get back!

King John was compelled to sign a document which guaranteed certain rights be recognized. The agreement was called the *Magna Carta* ("Great Charter"). It contained several important provisions:

1. No freeman would be imprisoned, outlawed, or exiled other than by the legal judgment of his peers or by the law of the land.



King John signing the Magna Carta

2. That right would not be sold, delayed, or denied to anyone.
3. The civil court would be in a stationary location which is available to those wishing to petition it.
4. The liberties of the English church were guaranteed.
5. The king was not above the law.
6. The king's rule was not arbitrary, but limited.

The Magna Carta has been called *the cornerstone of English liberty.* That document signed (by the king) at Runnymede communicated to the king and to all subsequent generations that the rights of the people are of supreme importance. It was one of the necessary steps along the way toward Western Civilization's recognition of the universal "Rights of Man" and freedom from government tyranny.

The United States of America built its government system, in part, on the principles contained in the Magna Carta. Consequently, the United States became "the melting pot of nations." In other words, the nationalities from every corner of the earth have crossed the Atlantic and Pacific oceans to become Americans in "the land of the free and the home of the brave." On a somewhat smaller scale, the same was true centuries ago in the British Isles. People from all over Europe emigrated to the British Isles. Nineteenth century British poet, Lord Alfred Tennyson (1842-1885), once penned a short and clever verse on that subject from his poem "Idylls of the King": *"Saxon or Dane or Norman we, Teuton or Celt or whatever we be."*

That cultural and ethnic diversity became a distinctive of Great Britain. In 1215, Britain's Magna Carta provided humanity a mighty shove down the path to individual freedom and political liberty.

Likewise, between 700 and 800 years earlier, Britain gave birth to an individual who became an object of legend, a subject of literature, and yet was very much a hero of history. He was the dominant person of his age and, although British, has been warmly embraced by a large portion of the Western World. Let us now consider a legendary giant of 5th century Great Britain.

LIFE PRINCIPLE



"Adversity is normal, and it is our business to overcome it."

—William A. Cohen
Major General USAFR



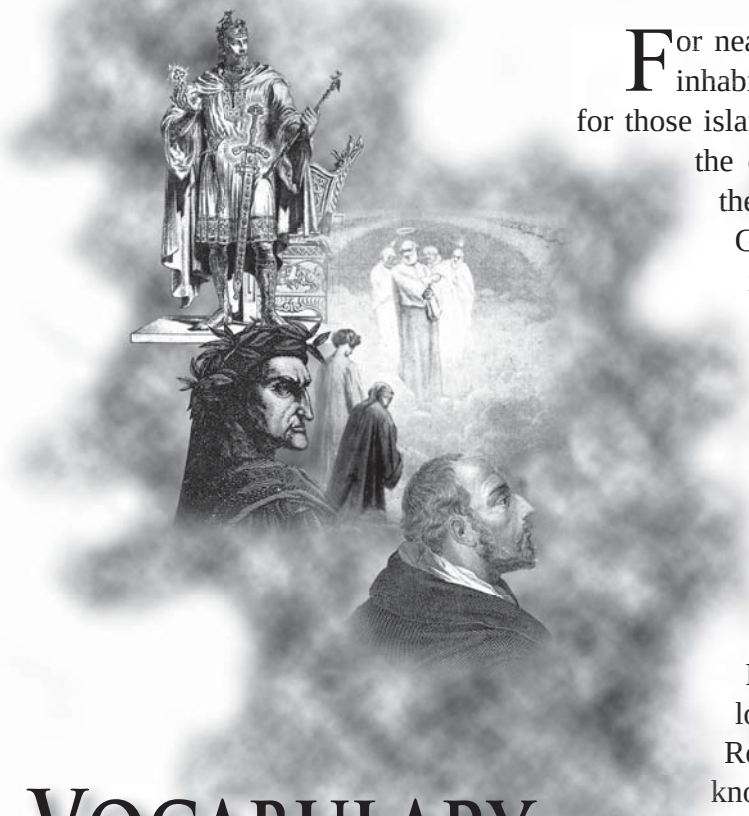
Lesson 7

Dominant Personalities

Chapter 4

Section 2
Lessons 6-10

KING ARTHUR



VOCABULARY

Hadrian's Wall: a stone wall built across England by Roman Emperor Hadrian
Cinematic: pertaining to motion pictures, or movies
Immersed: serious study and contemplation
Ecstasy: high degree of pleasure
Purgatory: a theoretical place where the soul awaits judgement of hell or heaven
Purging: cleansing from sin

For nearly a thousand years, the British Isles were inhabited by Celtic tribal bands. The very name for those islands came from the Roman understanding of the designation for a European Gaulish tribe—the *Britanni.* From the time of Julius Caesar's Gallic War, the Romans established a presence in Britain. By the AD era, the British Isles were an essential part of the Roman Empire. That situation continued to be so for the next 400 years. During those four centuries, two separate lineages, grossly speaking, developed in Great Britain.

In such areas as the future Scotland and Ireland, for instance, the Celtic population remained basically isolated and ethnically unmixed. On the main island of Britain (present day England), however, the local Celts became completely integrated into Roman society. Therefore, those people were known as "Roman-Celts."

At about the time of the Roman withdrawal from Britain, the Anglo-Saxon hordes began their invasion of Southern Britain. That general specification ("Anglo-Saxon") included the Angles, Saxons, Jutes, Frisians, Scandinavians, and others. Such was the social and political context of the history you are about to learn.

British church historian "The Venerable" Bede (673-735) relates that, around the year 449, the Picts from north of ***Hadrian's Wall*** were attacking southward into today's England. Therefore, a meeting of Celtic leaders was convened to discuss their mutual problems:

> *"They held a council to determine what was to be done, and where they should seek help to prevent or repel the cruel and frequent incursions of the northern nations; and in concert with their King*

Vortigern, it was unanimously *decided to call the Saxons to their aid from beyond the sea."*

Both Bede and the Anglo-Saxon Chronicle verify that the Saxons responded favorably. At first, they fought against the Picts. Before long, however, they turned against the Celts who had summoned them. The Celts were now caught between armies of local and foreign barbarians.

Vortigern, for some unexplained reason, joined the German invaders. Out of all that chaos emerged a former (Celtic) Roman cavalry officer named Ambrosius Aurelianus. His army defeated the Anglo-Saxons, the Picts, and Vortigern.



King Arthur

Later, that new Celtic hero was referred to as *Dux Bellorus*, "Duke (or leader) of Battles." That title may have been related to a Roman military form used in Britain by *Dux Britanniarum*, "Duke (or leader) of the Britains." There is a body of evidence which indicates that individual was none other than the person whom we know as King Arthur!

Some historians have insisted that Arthur was pure myth. Today, however, very few still hold that opinion. The evidence is overwhelming that King Arthur was a real historical personage.

On the other hand, many people think of Arthur as an English king. That, however, is simply not true. England as a nation had not yet come into existence in Arthur's day, and he was not English: he was a Celt. He fought against the Anglo-Saxons who became the English.

During Arthur's lifetime, those invading Germanic tribes were confined to coastal settlements. King Arthur prevented the Anglo-Saxons from taking over his country. After his death, however, Anglo-Saxons were able to spread out across the land. In time, Britain became "Angle-Land."

Throughout his reign, King Arthur fought twelve major battles with his enemies. Those foes included the Anglo-Saxons, the Irish, and the Picts. He decisively defeated all three. He attempted to restore peace and security to a land in chaos.

Throughout the later Middle Ages, the stories of Arthur and his exploits spread across Europe. They also became more elaborate and fanciful with each telling. The Norman Invasion caused the Arthurian tales to take on a decided French quality.

Today, the obsession with anything Arthurian continues in Britain, the United States, France, Germany, and Italy. Several modern American movies have been made exploiting the Arthurian theme. Such films as *Ivanhoe, Camelot, The Sword in the Stone, Excalibur,* and *First Knight* are excellent examples of the ***cinematic*** fixation with King Arthur.

Lord Alfred Tennyson, already quoted previously in his narrative poem, "Idylls of the King," penned the following about the coming of King Arthur:

"For many a petty king ere Arthur came
Ruled in this isle, and ever waging war
Each upon other, wasted all the land;
And still from time to time the heathen host
Swarm'd overseas, and harried what was left.
And so there grew great tracts of wilderness,
Wherein the beast was ever more and more,
But man was less and less, till Arthur came."

Medieval Europe was a time and place of amazing contrasts. It was a period of cruel wars, ignorance, superstition, plagues,

assassinations, political intrigue, and intense poverty. On the other hand, those Dark Ages produced unrivaled artistry, magnificent architecture, superb literature, and tremendous religious zeal. The tales of King Arthur, originating in Britain, were highly romanticized and popularized across the entire Continent. Meanwhile, in Italy, one of history's greatest poets was writing. Recreation in the Middle Ages included telling, listening to, and reading brilliant works of literature. Let us now travel to the Italian Peninsula to examine an author and his art.



Literature

DANTE

In May of 1265, Durante Alighieri was born in the city of Florence, Italy. The boy came from a prominent Florentine ("native of Florence") family, which had, however, fallen on difficult times. In fact, they had lost all their money. Apparently, sometime before gaining fame, the young man shortened his first name to *Dante*. As an adult, Dante became a poet. He has often been compared with the Greek Homer, the Roman Virgil, and the Englishman William Shakespeare. From that, it can be concluded that many scholars consider Dante one of the greatest poets of world history. Dante's life bridges that transitional period between the end of the Middle Ages and the beginning of what has been called the *Renaissance* (literally the "rebirth" of learning).



Dante

In addition to literary excellence, however, Dante gives us a glimpse into the world of his day. The attitudes expressed in his poetry were typical of the period in which he lived. Therefore, he provided us with a window into the early years of the 14th century; and, although he was fluent in Latin, Dante chose to write in the common language of the Italian people.

It must be remembered that at the same time, literature was being produced (primarily of an Arthurian nature) in English, French, and German. Such was clear evidence that three major changes were occurring in European society. In each of those four countries (England, France, Germany, and Italy), certain people had sufficient education to read their native tongue. Moreover, they were earning enough money to purchase books, and they had leisure time to read them.

Dante's writing proved that the people of the Middle Ages were not quite so scientifically ignorant as popular opinion has believed them to be. For instance, Dante knew that the Earth was a sphere. His estimate of the Earth's size was very close to truth. Dante essentially knew about gravity. He understood that men were in no danger of falling off the earth. Furthermore, he realized that when it was day on one side of the world, it was night on the other.

He also ***immersed*** himself in a sense of religious ***ecstasy***. Much of his work involved Christian allegory. To the Medieval mind, eternity was not obtained by God's grace. Instead, it came about through good deeds in the form of quests, pilgrimages, self-denial, and contemplation. All those elements are present in Dante's work, *The Divine Comedy. The Divine Comedy* is perhaps the ultimate Medieval Christian allegory. In that long narrative poem, Dante takes an imaginary journey through Hell, ***Purgatory***, and Heaven.

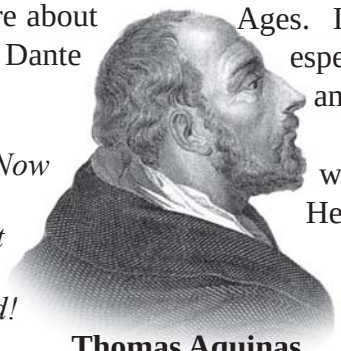
The Roman poet, Virgil, guides Dante on his trip though Hell. There he meets many of the pagan writers and leaders of antiquity. One of the inhabitants of Hell makes the following observation:

"No greater grief than to remember days

Of joy when misery is at hand... One day
For our delight we read of Lancelot,
How him love thralled. Alone we were, and no
Suspicion near us. Offttimes by that reading
Our eyes were drawn together, and the hue
Fled from our altered cheek."

Virgil continues to take the poet through Purgatory. Dante himself experiences the ***purging*** of his sins. As the pair are about to leave Purgatory, Virgil bids Dante farewell:

"I with skill and art
Thus far have drawn thee. Now thy pleasure take
For guide...Lo! the sun that darts
His beam upon thy forehead! lo! The herb,
The arborets and flowers which of itself
This land pours forth profuse."



Thomas Aquinas

Dante's guide through most of Paradise is Beatrice, the woman he loved. In the several parts of heaven, he sees some of the great church leaders of the past. At last, Dante reaches the very presence of God. Before leaving Paradise, Dante compares Heaven with a mother bird protecting her young:

"Even as the bird, who midst the leafy bower
Has in her nest sat darkly through the night
With her sweet brood, impatient to descry
Their wished looks, and to bring home their food,
In the fond quest unconscious of her toils
She of the time prevenient, on the spray
That overhangs their couch, with wakeful gaze
Expects the sun; nor ever, till the dawn,
Removeth from the east her eager ken!"

The Divine Comedy is more than just an allegorical journey. It represents the religious, philosophical, and moral mind set of the Middle Ages. It is a window on Dante's world, and especially the world of Medieval leisure and religious beliefs.

Thomas Aquinas (1225-1274) was another influential Italian writer. He became admired and respected for his logical arguments for God's existence. He expounded on the connection between the virtuous man and God, and the role Christ plays in the salvation of human souls. His pursuasive logic was expressed in *Summa*, where Aquinas argued that God governs the world as the universal First Cause, and defines the ethics by which mankind should be governed.

Dante and Aquinas wrote about law, God, and ethics at a time when humanity was searching for the meaning of life.

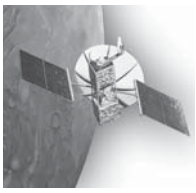
In his life of church-imposed exile, the Irish missionary, St. Columba, made a journey of exploration and teaching (about God) through the Hebrides, the Shetlands, the Orkneys, and the highlands of Scotland. In so doing, he may have also made a rather startling discovery. Let's visit the northern British Isles 700 years before Dante and Aquinas were born.



LIFE PRINCIPLE

"Imagination can help you to accomplish the impossible."

—William A. Cohen
Major General USAFR



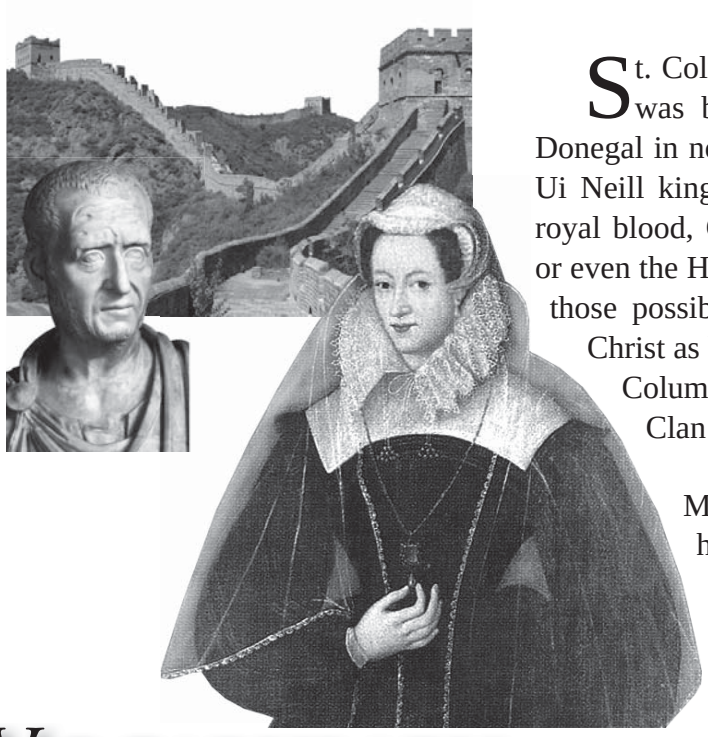
Lesson 8

Chapter 4

Section 2
Lessons 6-10

Discoveries & Explorations

AN EXILE AND A MONSTER



St. Columba or Columcille ("Dove of the Church") was born in December, 521, at Gastan County Donegal in northern Ireland. He was descended from the Ui Neill kings of Tyrone and Tryconnell. Having Irish royal blood, Columba might have been a great chieftain, or even the High King of Ireland. Instead, he relinquished those possibilities when he chose the Church of Jesus Christ as his profession. According to Celtic tradition, Columba was sent as a young boy for ***fosterage*** with Clan O'Freel.

His first formal education took place at Moville, County Down, where St. Finnian was his schoolmaster. St. Finnian had become a famous teacher of Irish youth. Another of his former students was St. Brendan the Navigator.

Two incidents involving Columba and Dermott, High King of Ireland, occurred which utterly changed Columba's life and the history of his country. The High King issued a legal judgment which Columba believed was greatly unfair. Later, King Dermott illegally arrested and executed a relative of Columba's. Enraged by the two actions, Columba sought revenge.

He persuaded his Ui Neill cousins to wage war against Dermott. A bloody battle took place in which three thousand men were killed. Then, recognizing the part he had in the affair, Columba was consumed by guilt. He presented himself before the Church for judgment. He was subsequently exiled from Ireland for the remainder of his life.

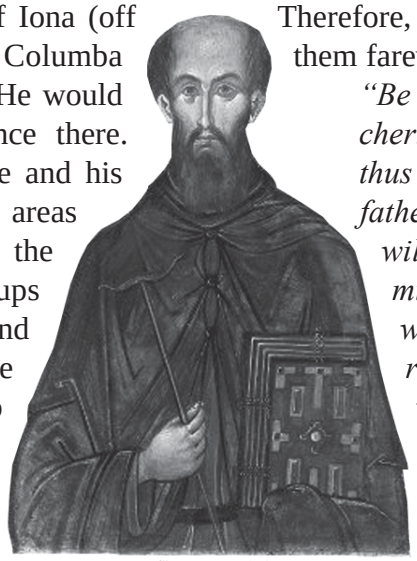
Gathering a small group of companions, he sailed northeast toward today's Scotland. From his curragh (boat) he watched his native land disappear. His is said to have composed the following lament:

VOCABULARY

Fosterage: in the care of someone other than biological parents
Reformation: reconstruction of the Catholic Church; ridding of corruption
Status quo: existing state of affairs
Anomalies: happenings that are irregular, unnusual, paradoxical, out of the ordinary
Endeavors: efforts, attempts
Protestantism: organized protest against certain doctrines of Roman Catholism
Vignette: short narrative, story
Mass: Catholic Church services conducted in Latin
Edicts: rules, laws

"There is a grey eye
That will look back on Erin:
It shall never see again
The men and women of Erin.
I strain my glance across the sea
From the firm oak planks;
Many are the tears of my soft grey eye
As I look back on Erin."

On the lonely island of Iona (off Scotland's southeast coast), Columba established his headquarters. He would spend the rest of his existence there. From that isolated location, he and his followers explored the remote areas of the Hebrides, the Orkneys, the Shetlands (three island groups off the coasts of Scotland), and the highlands of Scotland. He took the message of Christ to the kingdoms of the Dalriada Scots (Irish) and the Picts. Over the next 25 years, Columba traveled, explored, and preached. Many of the people of Dalriada in the south and the Pictish kingdoms in the north were converted to Christianity. The Celtic druids, however, intensely opposed Columba.



St. Columba

At the town of Inverness, in far northern Scotland, Brude, the king of the Picts, long resisted Columba's message. Nevertheless, the missionary from Iona persisted. In the end, Brude and most of his subjects were converted to Christianity.

While Columba was visiting Brude's capital (Inverness), he traveled in a boat along the length of Loch Ness. There, he made a discovery he had not expected. St. Columba became the first person to record seeing a strange creature swimming in the Scottish lake. Today, the world calls what Columba may have seen "the Loch Ness Monster."

From time to time, Columba sent other missionaries out from Iona. Columban preachers were said to have visited Northumbria, the Isle of Man, and even southern Britain. The monks from Iona spread the influence of the Celtic church far and wide. Years later, Scottish Christians would participate in the ***Reformation*** that swept across Europe.

The story is told that near the end of his life, Columba realized death was coming soon. Therefore, he gathered his followers to bid them farewell.

"Be at peace with one another and cherish sincere charity ("love"). *If you thus follow the example of the holy fathers, God, the comforter of the good, will assist you... He will not only minister to your needs in this life but will bestow upon you the eternal rewards that are prepared for those who obey His commandments."*

On his last night on Earth, Columba was copying a portion of the Book of Psalms in the Bible. Tradition says he wrote the words from Psalm 34:10, "they that seek the Lord shall not want any good thing." He put down his pen. He is said to have remarked, "Let he who is to come after me write the words which follow." Verse 11 of the Psalm reads, "Come, ye children, hearken unto me. I will teach you the fear of the Lord." Such refreshing remarks were intriguing to people who were weary and oppressed. They naturally wanted to learn about the source of the peace with which Columba died.

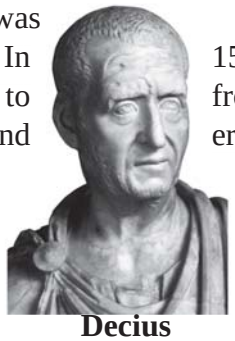


Government

REFORMERS, LAWS, AND WALLS

Historical eras come and go; empires rise and empires fall. At the time of our present investigation, the Roman Republic was long past. The Roman Empire

had likewise fallen. The Black Plague was over. The Dark Ages had faded away. In Europe, two new periods were about to begin. They were the *Renaissance* and the *Reformation.*

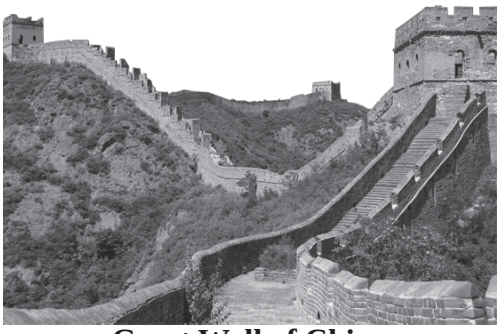


Decius

Throughout history, new ideas have conflicted with ***status quo***. Often the main cause of conflict is a power struggle between proponents of new concepts or discoveries and the people in authority or power. The Reformation period was a time of conflict between church leaders and Christians who wanted freedom to worship God and have access to the Bible in the language of the common people. At that time in history, the Bible was printed in Latin, which only church clergymen were allowed to read and speak in churches. The common people were hungry to read for themselves what the Bible taught. The established church leaders opposed the idea that common people could understand the Bible.

Corrupt leaders feared the people would discover that the church was leading the populace astray. In the year AD 250, the Roman Emperor, Decius, had attempted to maintain the status quo by ordering the most thorough and methodical persecution of Christians up to that time. Yet, by the Medieval Period, a few hundred years later, Western Civilization was largely Judeo-Christian. This, and similar ***anomalies,*** gave rise to the saying "the blood of the martyrs is the seed of the church."

During the same year as Decius' persecution, in far away China, the Chinese authorities tried to shield their society from unwanted external influences by constructing the Great Wall of China. The purpose for the stone barrier was to keep barbarian Asian tribes out of the "Celestial Empire" (China).



Great Wall of China

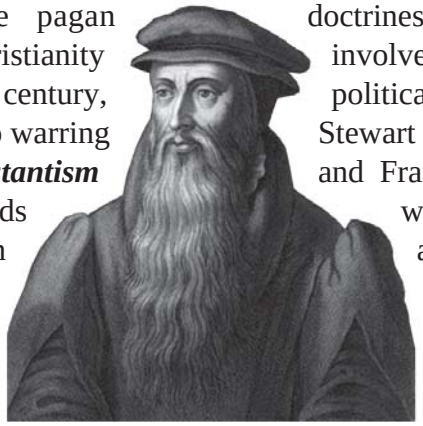
The Great Wall of China stretched 1500 miles across the country's northern frontier. That was the largest structure ever erected by human beings. Its building took ten years to accomplish and employed a vast work force. Thousands of those workers died in construction accidents. The cost of the wall's production nearly drained the government treasury. A Chinese saying notes that, *"it was the ruin of one generation, and the salvation of many."*

However, the wall did not deter all invaders. When the Polo brothers traveled to China (1264 AD), the imperial court they visited was of a regime established by one of those barbarian tribes whose invasion the wall was supposed to have prevented.

The Great Wall of China is 20 to 30 feet high in some places. Huge gates are located at intervals along its length. It is really two walls of huge bricks filled in between with earth and broken stone. The upper surface is paved with more bricks. The structure is wide enough so that a modern roadway could be built along its top. Every few hundred yards is a tall, square tower. On top of those towers, signal fires were kept ready by soldiers who were stationed in each tower.

After more than 1,600 years of existence, however, the wall was in desperate need of repair. Therefore, a massive restoration project was undertaken in the year 1368, on the eve of the Renaissance/Reformation era. Even though the Great Wall had proven ineffective, the Chinese rulers continued to rely on it to defend China against unwelcome change. In this chapter, we will encounter many similar ***endeavors*** on the part of societies, established to "protect" themselves from things they did not understand and could not control.

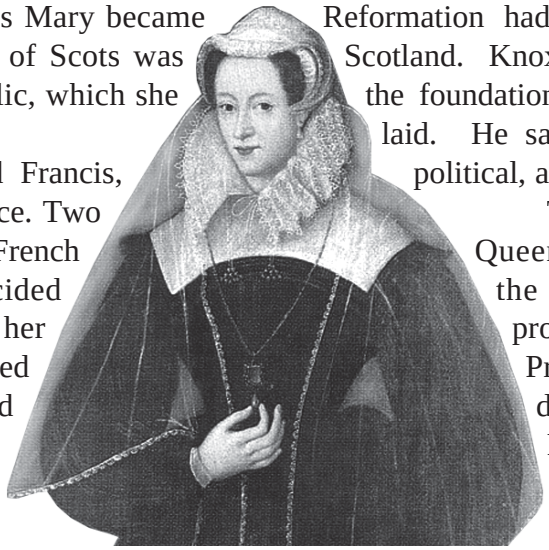
Human beings with different points of view have always had difficulty getting along with each other. Especially is that true when the varying opinions involve religion. When Christianity was just beginning, its followers were opposed by the Jews. Next, Christians experienced conflict with the pagan Greeks and Romans. Then, Christianity struggled with Islam. By the 13th century, Christendom had divided into two warring halves. Catholicism and ***Protestantism*** vied for supremacy in those lands surrounding the Mediterranean Sea and Western Europe. The actual start of the Protestant Reformation will be discussed in a later ***vignette***, however, we need to have a preview of events that occurred in Scotland.



John Knox

Ever since Marjery, the daughter of Robert the Bruce (r. 1306-1329) married Walter, the 6th High Steward of Scotland, the Stewart House had been the Scottish royal family. Seven generations later, James V was king. His wife gave birth to a little girl. The royal couple named their daughter, Mary. Upon the death of her father, when she was six days old, (1542), Princess Mary became Queen Mary. Mary, Queen of Scots was raised to be a devoted Catholic, which she remained all her life.

In 1558, she married Francis, the heir to the throne of France. Two years later, when Mary's French husband died, Mary decided to return home. During her absence, however, a man named John Knox had encouraged great changes in Scotland's churches.



Mary Queen of Scots

John Knox was born sometime between the years 1505 and 1515, east of Edinburgh, Scotland. His parents were humble Scottish peasants. Knox has been considered one of the most powerful and influential personages in the history of the Protestant church.

He studied for the Roman Catholic priesthood but converted to the Protestant faith because he disagreed with certain Catholic doctrines. As a young man, Knox became involved with a group of Protestant political revolutionaries. Because Mary Stewart was officially queen of Scotland and France, John Knox and the rebels with whom he associated were arrested by French authorities. For the next 19 months, Knox labored as a galley slave on a French prison ship. (Galleys were long and low vessels, propelled by oars and sails. Such craft were used particularly in ancient and medieval times. The oars were usually manned by chained slaves or convicts.)

After his release, John Knox studied theology in Geneva, Switzerland. There, he came under the influence of French Protestant Reformer John Calvin and his followers. In July of 1556, Knox returned to his native Scotland.

While he was away, the Protestant Reformation had made great progress in Scotland. Knox proceeded to build upon the foundation which had already been laid. He saw his mission as one of political, as well as religious reform.

The same year that Mary, Queen of Scots returned, the Scottish Parliament proclaimed Scotland to be a Protestant country, thereby declaring that the Catholic Pope had no political authority in Scotland, and outlawed the Catholic ***mass***. Religious civil war resulted. Into that chaos came the young Scottish queen, a devout Catholic in a Protestant

political arena. Although she agreed to comply with the Parliamentary ***edicts***, mass continued to be celebrated in the royal chapel of Holyrood Palace (her official residence).

Meanwhile, every Sunday morning, the Rev. John Knox preached thundering sermons in English against certain Catholic practices. The church in which he ministered was just a few blocks from the palace. Knox visited Queen Mary on four occasions and personally lectured her on the error of her Catholic beliefs and activities.

For many years, the religious undercurrent between Catholic and Protestants continued. John Knox spent the remainder of his life evading arrest while working tirelessly to bring about dramatic reform to the Scottish church and government. By the time of Knox's death on November 24, 1572, Scotland had become an awakened country; religiously and politically, it had experienced a reformation.

Meanwhile, Mary had wed her cousin, Henry Stuart, Lord Darnley. By him she had a son, who would become James VI of Scotland and James I of England (and for whom the King James Bible is named). Darnley was murdered, and although innocent, some people thought his wife was involved.

Because she was a cousin of England's Protestant Queen Elizabeth I, who had no heirs, Mary, Queen of Scots plotted to become Elizabeth's successor. Therefore, Mary was imprisoned for the last 19 years of her life while Elizabeth rejected petitions to execute Mary. However, February of 1587, Elizabeth ordered the execution of Mary for treason, a decision that troubled her for the rest of her life.

John Knox was convinced that major modifications to Judeo-Christian Western Civilization were necessary, and that reformation would come only through both religious and political activism. He wrote and preached to bring sweeping changes in Scotland's church and government.

The Protestant Reformation was a period of enlightenment, unrest, treason, and execution, as evidenced by another Queen Mary—Mary Tudor, a half-sister of Elizabeth (who preceeded her to the throne) and older cousin of Mary Queen of Scots. Mary Tudor had earned the unofficial title of "Bloody Mary" due to her savage, unrelenting persecution of Protestants, during which time hundreds were burned at the stake for the "crime" of being Protestant and owning, reading, printing, or marketing Bibles.

Now let us look at the life of the German who started it all, Martin Luther. He was family-oriented and promoted reformation of certain aspects of the church and home. Therefore, we need to cross the English Channel to the mainland of Europe. We want to visit some of the German states (modern Germany had not yet come into existence) a few years before Knox's activities.



LIFE PRINCIPLE

"Whoever you allow to control your thoughts will control your destiny."

—Ronald E. Johnson, C.Ph.D.



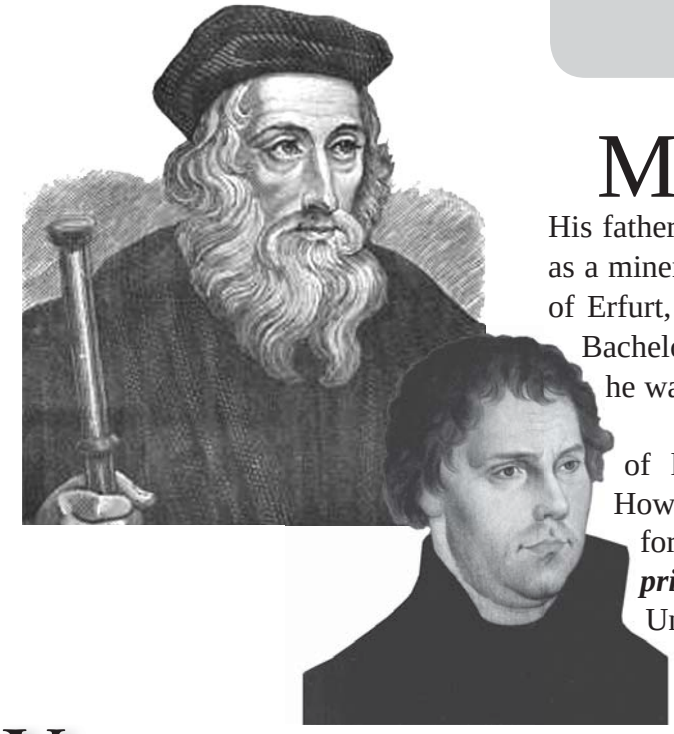
Lesson 9

Family & Home

Chapter 4

Section 2
Lessons 6-10

MARTIN LUTHER



Martin Luther was born on November 10, 1483, in Eisleben, a city in one of the German states. His father was of the peasant class, who earned his living as a miner. In 1501, young Martin entered the University of Erfurt, where he studied liberal arts. He received his Bachelor of Arts degree late in 1502. Three years later he was awarded his Masters degree.

In college, Martin Luther began the study of law, in accordance with his father's wishes. However, he became convinced that he should prepare for service in the Church. Thus, he entered the ***priesthood*** in 1507. For a while, he taught at the University of Wittenburg. At the same time, he continued his studies, earning his doctorate in 1512. He then started functioning as a professor in Biblical ***theology*** at Wittenburg.

Throughout his college career, Luther never felt at peace about his hopes for Heaven. He was in constant fear that he had not done enough to earn ***salvation***. He was convinced that he fell far short of the perfection God demanded from mankind to qualify for eternal life.

Then, in the year 1514, Luther's study of the Bible led him to consider Romans 1:17, *"For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith."* Luther testified that he felt as if a great weight had been lifted from his soul. Martin Luther's interpretation of that verse would later become the principle upon which the Protestant Reformation was based: a right relationship with God was something to be received by *faith*, rather than something to be *earned* by good deeds. This theological position later caused Martin Luther to be accused of ***heresy***. [A significant point at that time in history was that the Roman Catholic Church was the dominant representation of Christianity: the Pope in Rome, Italy, assumed political and religious authority as the leader of Church and political matters; he was declared

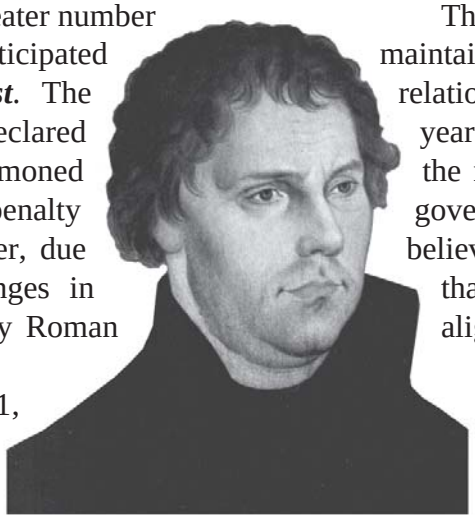
VOCABULARY

Priesthood: the office of a priest involving religious rites such as performance of weddings, funerals, and blessings
Theology: study of Bible issues
Salvation: assurance of heaven and forgiveness of sins
Heresy: accusations of violating church dogma
The dye was cast: the situation was irreversible
Recant: withdraw or repudiate a belief or statement previously made public
Tantamount to: equal to
Herculean: enormous, gigantic
Nun: an unmarried female who lived in a convent, took strict vows of poverty, chastity and obedience, and served in the Catholic Church as teacher and helper

to be Christ's representative on Earth; and, as such, issued orders (called *bulls*) to European clergymen and kings.]

Meanwhile, Luther became concerned about the selling of *indulgences:* certificates of pardon for the sins of the dead, sold by priests to finance the rebuilding of St. Peter's Basilica (cathedral) in Rome. Late in October, 1517, Luther compiled a list of "95 Theses" (propositions) dealing with the issue of indulgences, sins, and relative concerns. On October 31 (All Hallows Eve), he nailed a copy of those 95 Theses on the door of the Castle Church at the University of Wittenburg, Germany.

Luther meant only for the Theses to initiate a debate on the subject of indulgences. Nevertheless, that document launched the Protestant Reformation. The 95 Theses were read and discussed by a far greater number of people than Luther ever anticipated or intended. ***The dye was cast***. The following year, the pope declared Luther to be a heretic and summoned him to Rome. Normally, the penalty for heresy was death; however, due to a series of political changes in both the Church and the Holy Roman Empire, Luther was spared.



Martin Luther

Then, early in 1521, Charles V, the new Holy Roman Emperor, convened a *diet* (a formal assembly) of representatives of the civil government and the church to meet in the city of Worms (Vorms). Martin Luther was summoned before the council to answer the charge of heresy. When told to ***recant*** the things he had recently written, he responded as paraphrased:

> *"Unless I am convinced of error by the testimony of Scripture or by clear reason ... I cannot and will not recant anything, for it is neither safe nor honest to act against one's conscience. Here I stand, I can do no other, so help me God."*

Luther was excommunicated (which was ***tantamount to*** losing one's salvation) and went into hiding for a year, assisted by friends. During this time, he accomlished the ***Herculean*** task of translating the entire New Testament of the Bible from its original Greek into German. Meanwhile, Christianity was polarizing into two groups: Catholic and Protestant.

After his break with Rome, Martin Luther began to teach Protestant Theology at the University of Wittenburg, by popular request. His followers were called *Lutherans.*

On June 13, 1524, Martin married Catherine von Bora. She was a former Catholic ***nun*** who claimed a religious experience similar to Luther's. The couple had six children--three boys and three girls.

Throughout his life, Martin Luther maintained a close attachment to family relationships. Like John Knox, a few years later, Luther was committed to the reformation of both church and government. Furthermore, Luther believed that the family concept of that era should also be reformed to align with Biblical principles.

There were three important kinships in Luther's perception of family:

1. With his parents
2. With his wife and children
3. With his students

We will briefly look at each one of those kinships.

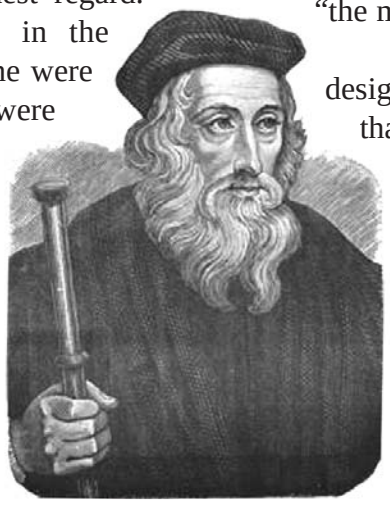
Martin was especially close to his parents and was particularly aware of his duty as a son. As such, he always wanted his father and mother to be proud of him.

His marriage to Catherine von Bora was an exceptionally good one and they were totally devoted to each other. She particularly complimented his personality. Luther loved

each one of his children without reservation and they adored their father.

To Luther, an integral part of the Protestant Reformation involved the family. He believed that Christian schools should be established to train the next generation. In his mind, the primary ministry of the local church was to strengthen the family unit.

Students where Luther taught theology held their teacher in the highest regard. They were always welcome in the Luther home. He and Catherine were like parents to them; they were virtually considered a part of Martin Luther's family. The Lutheran dinner table usually was host to more than a dozen guests.



John Wycliffe

Martin Luther concentrated on reforming not only the German church for which he wrote many stirring hymns, but family life as well. In other parts of Europe many events occurred "in the name of Christianity," which were, regrettably, a blot on human history.

During the period of the Protestant Reformation, thousands of innocent people died horrible deaths at the hands of intolerant Church rulers. The Founder of Christianity had taught His followers to love their fellow human beings. Unfortunately, future generations did not always carry out that directive. At this time, we want to visit the countries of England and Spain prior to the Protestant Reformation and subsequent Church reaction to it.



Faith

JOHN WYCLIFFE'S BIBLE

If you were ever outside very early in the morning before sunrise, you might have seen the planet, Venus, shining brightly. Because it announces that day is about to dawn, that heavenly body has been called "the morning star."

From that imagery, comes the designation for a man who lived more than a century before Martin Luther's lifetime. That individual is known to us as "The Morning Star of the Reformation."

John Wycliffe was born sometime early in the 1300's in Yorkshire, England. As a young man at Oxford University, Wycliffe studied philosophy and theology. After graduation, he taught at Oxford and became one of that institution's most outstanding and popular professors. He remained a student and/or instructor at Oxford most of his adult life.

His study led Wycliffe to determine that the Western Church was in need of some significant reforms. In time, he arrived at all the same conclusions Martin Luther would reach about 100 years later. Such opinions, in the 14th century, were dangerous ones to express.

John Wycliffe was fortunate to have become a close personal friend of John of Gaunt, who was the powerful Duke of Lancaster and son of King Edward III (1327-1377). John of Gaunt embraced Wycliffe's cause and protected him from government and/or church persecution.

Nevertheless, in 1377, Pope Gregory XI ordered Wycliffe tried for heresy. The English government and people rallied to

Wycliffe's defense, and a London mob broke up the proceedings.

Before that event, Wycliffe had hoped to reform the Roman Church from within. After his aborted heresy trial, however, he began to attack some of Roman Catholicism's basic positions. For instance, Wycliffe deduced from scripture that the pope had no legitimate authority over local churches. Moreover, Wycliffe maintained that the proper pattern for church structure was the Bible alone, rather than the traditions of men or orders from Rome. During this era, religion was considered to be either Christian, Islamic, or pagan. Therefore, the Roman Catholic Pope and European political leaders assumed that those who disagreed with established church policies were considered pagan or Muslim, and thus they were labeled as heretics: enemies of the church and worthy of death. Therefore, the Bible was available only in Latin and could be taught only by Latin-speaking priests.

Perhaps John Wycliffe's greatest accomplishment came in his later years, when he was convinced that the English people should have the Bible in their own language. By 1382, he had made the first complete translation of the New Testament into English. Shortly thereafter, the Old Testament was also available to the English speakers in their native tongue. For the first time in history, the common Englishmen (and women) were able to read the whole Bible for themselves.

In spite of the label as a "radical," John Wycliffe managed to avoid both prison and martyrdom. Meanwhile, his following among "protestors" continued to grow. John Wycliffe died a natural death in 1384.

Some 44 years after his death, however, Wycliffe's enemies in the Church were finally successful in unleashing the forces of hatred against him (1428). His bones were dug up and burned, and his ashes were tossed into a nearby stream.



Wycliffe Bible

During the 13th century, several religious groups identifying themselves as Christian appeared in southern France. As part of the efforts by the Roman Catholic Church to neutralize those local gatherings considered to be heretical, many Catholic authorities allowed themselves to be drawn into acts of extremism. A church council was held at the city of Toulouse in 1229. That assemblage produced some serious responses to opposing points of view. For example, the common people were forbidden, on pain of death, to possess or read copies of the Bible (except for the Book of Psalms). Likewise, it was made a *capital offense* to translate the Judeo-Christian Scriptures into any language other than Latin. To further combat what was regarded as "false teachings," an inquisition was established.

The concept of inquisition was not new. It was borrowed from the ancient Romans. The very words, "inquisition" and "inquisitor" (the person who conducts the questioning), come from the Latin language.

Two hundred and fifty one years after the Council of Toulouse, the Office of the Inquisition was established in Spain (1480). The Spanish Inquisition was established by the Catholic Church to root out what the Pope considered to be doctrinal error. It also served as an instrument of Spanish nationalism. Both the Spanish church and government felt threatened by the presence of significant numbers of Jews, Muslims, and Protestants in Spain.

Over the next two and one half centuries, the "Holy Office of the Inquisition" had full authority to suppress heresy by any means. For much of that time, the Church administrators largely ignored that option. At its worst, however, thousands of people were rounded up and subjected to unbelievably cruel torture. Many were burned to death at the stake for their faith. The story of the Spanish Inquisition is not a pretty chapter in world history. Most Catholics regret it ever happened.

Human history has witnessed repeated acts of intolerance to preserve the status quo. The Emperor Decius persecuted the Christians in ancient Rome. The Chinese built the Great Wall of China. John Wycliffe's enemies burned his mortal remains a generation after his death. The Spanish Inquisition tortured and murdered untold numbers of Spaniards who were perceived as potential threats to the religious and political establishment—the status quo keepers of that era.

Every culture in every time period has status quo keepers because change is threatening to most people who are content in their entrenched positions. Half a world away, among the Plains Indians of pre-Columbian North America, many aspects of culture persisted virtually unchanged for innumerable generations. Change was not needed to preserve their way of life. Some things which served their lifestyles in the past continued to do so as long as the culture itself functioned. Let us travel to the North American continent, before and after the arrival of Europeans, to study Native American culture.



LIFE PRINCIPLE

"Peace if possible, truth at all costs."

—Martin Luther

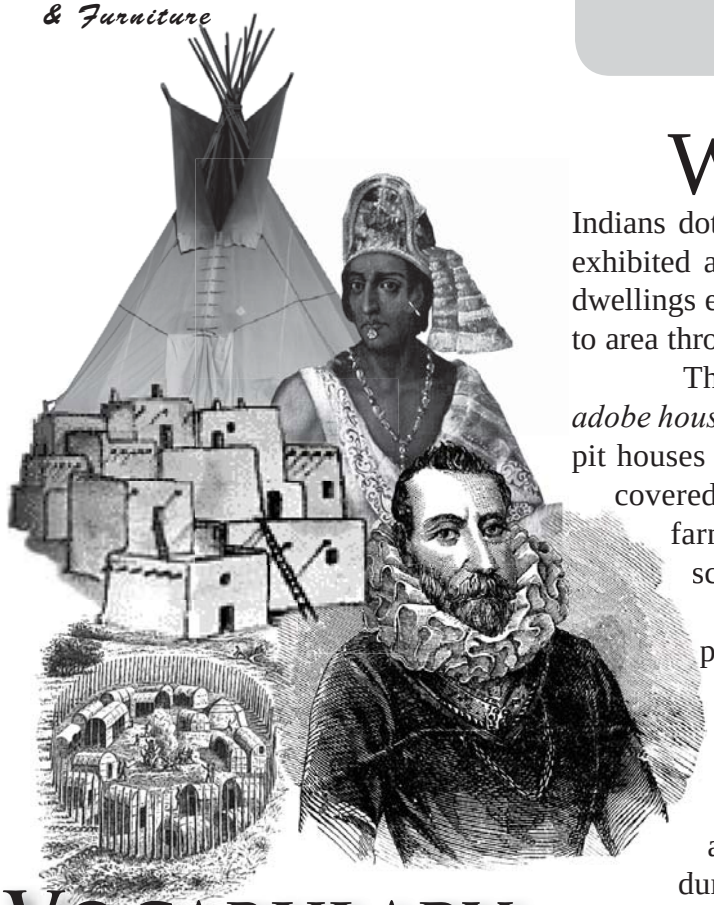


Lesson 10

Chapter 4

Section 2
Lessons 6-10

Architecture, Art, Fashion, & Furniture



WELCOME TO MY DWELLING PLACE

When Christopher Columbus landed in the New World, many groups of North American Indians dotted the continent from coast to coast. Indians exhibited a variety of lifestyles, as well as dress. Their dwellings exhibited different architectural styles from area to area throughout the North American continent.

The Pueblo Indians of the Southwest lived in *adobe houses*, called ***pueblos***, made of mud brick and built pit houses partially into the ground. Branches and grass covered the roofs. Pueblos were primarily organized farming communities where individuality was scorned.

Pueblo Indian men wore animal skin ponchos and cotton shirts. Women wore aprons woven from *yucca* plant fibers. Sandals also were woven from yucca fibers. Men embroidered red and black geometric designs on their cotton garments. Body painting was a popular adornment of the Pueblos, especially during ceremonies conducted in religious houses called *kivas*. America's first "apartment houses" were the cliff dwellings of the Pueblo's ancestors, the Anasazi Indians of the Southwest. Built against the cliffs, these multi-family dwellings, often containing dozens of rooms, provided ample protection from their enemies. Although the Anasazi dressed similarly to the Pueblos and wore body paint, they also adorned themselves with silver necklaces and bracelets. The Anasazi

Southwest Native American Cliff dwellings



VOCABULARY

Pueblo: an apartment-type dwelling made of adobe
Yucca: a cactus plant of the lily family which grows in the southwestern United States
Breechcloth: a garment wrapped around the waist, covering the upper and middle thighs
Mantle: a loose, sleeveless cloak or covering
Palisaded: a fence of *pales*, or stakes, set firmly in the ground, as for enclosure or defense

wore boot-like moccasins which fastened up the sides with silver buttons.

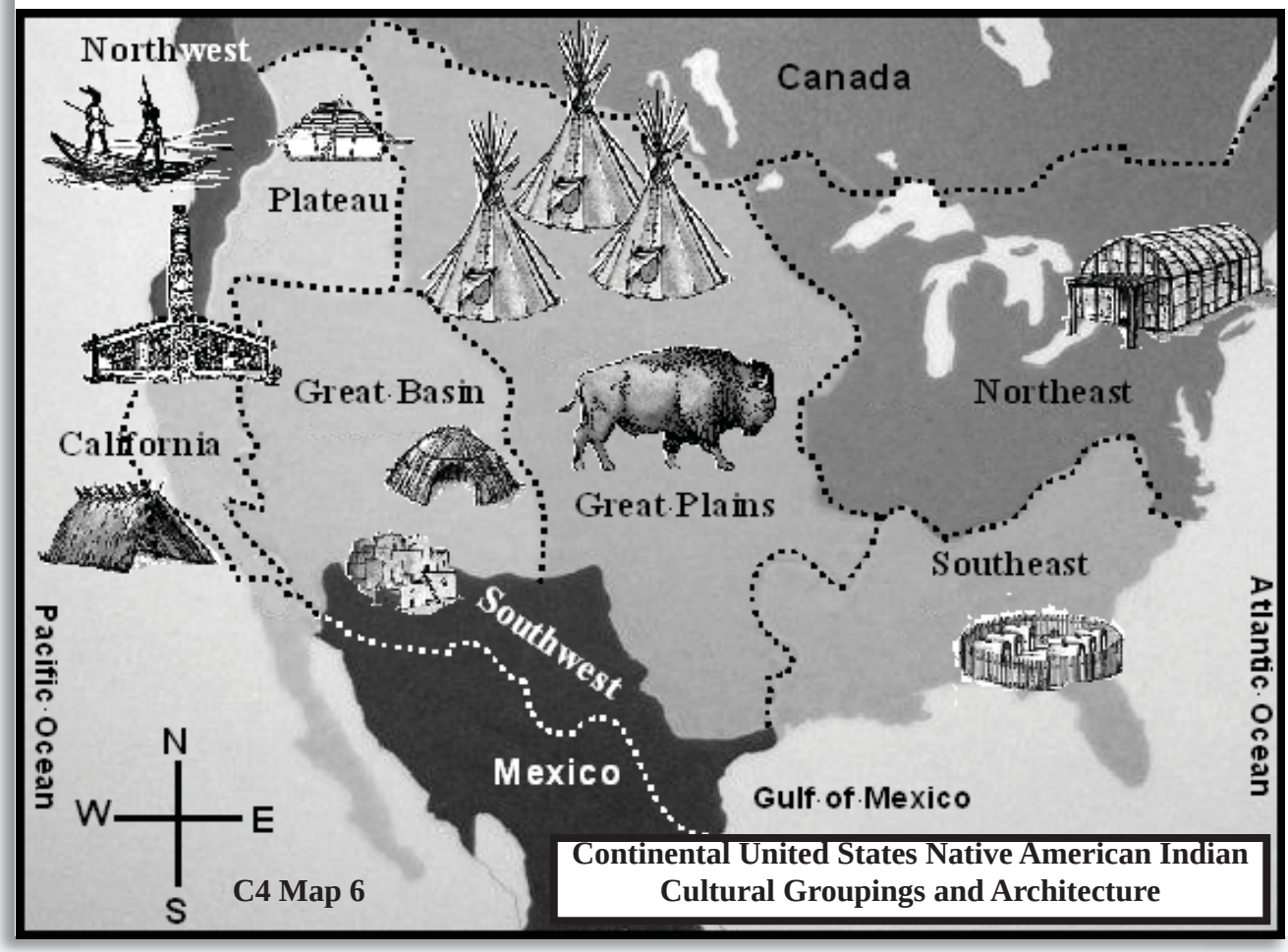
In the far west regions of North America, or on the Great Basin, the Paiute Indians lived in little wickiups. *Wickiups* were flimsy huts covered with bunches of grasses.

The nomadic Paiutes moved from place to place in search of food. Both men and women wore sandals and rabbit skin robes in winter. During the rest of the year, men wore only ***breechcloths***. Women wore basket hats and short aprons of cedar bark. The Paiutes had no government, but a respected elder of the tribe made decisions which the tribe followed. When a Paiute died, his hut was burned, and his name was never again mentioned.

Some Plains Indians (the Wichitas, the Kichai, and the Pawnee) lived in beehive-shaped lodges made from grass. These tribes inhabited the area that is now Kansas, Arkansas, and Oklahoma. Some of these same Indians built earth lodges which were dome-like structures of logs covered with sod. Buffalo skins were used for clothing, shelter, and warmth. Pawnees conducted elaborate religious ceremonies during which men wore masks and body paint.

The Sioux Indians also lived on the Plains. These nomads roamed in search of buffalo, living in tepees made of bison hides wrapped around stand-up poles, lashed together at the top. After Europeans introduced horses to America, the male Sioux who owned the fastest horse lived in the largest tepee. Expert hunters and horsemen, the Sioux were feared for their fierceness in battle and cruelty to prisoners of war.

Hunting for buffalo or tracking a sworn enemy, Sioux men dressed in their finest buffalo skin breeches and war bonnets of golden eagle feathers. Some men wore wolf skin head covers



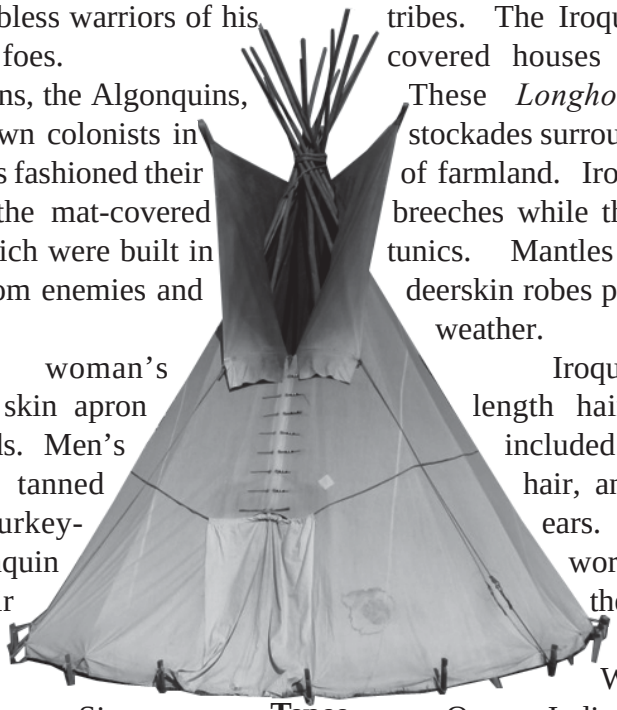
C4 Map 6

Continental United States Native American Indian Cultural Groupings and Architecture

to symbolize the hunter's power. Indians believed the wolf's spirit also protected warriors during battle. Shields were often painted by a shaman or medicine man with images of supernatural beings. The shaman repeated incantations or verses to bless warriors of his own tribe and curse their foes.

The Eastern Indians, the Algonquins, greeted the first Jamestown colonists in 1607. The English settlers fashioned their settlement homes after the mat-covered Algonquin wigwams, which were built in clusters for protection from enemies and bad weather.

An Algonquin woman's clothing consisted of a skin apron and a string of shell beads. Men's apparel included softly tanned deerskin robes and turkey-feathered ***mantles.*** Algonquin women wore their hair long, but the men shaved the sides of their heads, leaving a crest in the center. Since the Indians believed hair grew after death, they took the scalps of their enemies to symbolize taking the spirit of the fallen man.



Tepee

Creek houses of the Southeastern United States were built closely together within the towns and villages. Towns were well ***palisaded*** as a means of defense. Each town was governed by a chief, an assistant chief, and a "public relations" person who announced the chief's decisions to the townspeople. Creek Confederacy towns were also designated as either "white" towns or "red" towns. White towns handled civil issues of the Confederacy, while red towns dealt with waging war.

The ancient Mound Builders flourished in the Mississippi and Ohio River Valley areas between 800 BC and 500 AD and built earthen mounds that resembled flat-topped pyramids. The remains of this culture overlap portions of the Southeastern, Great Plains, Northeast, and Great Lakes Cultures. The Southeastern Natchez Indians were perhaps the best known tribe of the Mound Builders, with a complex, class-structured society.

Far to the northeast lived the Iroquois tribes. The Iroquois built long, elm-bark covered houses known as *Longhouses.* These *Longhouses* were set within stockades surrounded on all sides by acres of farmland. Iroquois men wore deerskin breeches while the women wore deerskin tunics. Mantles of turkey feathers and deerskin robes provided warmth in winter weather.

Iroquois women wore shoulder length hair. Their adornments included feathers placed in the hair, and pearls clamped to the ears. Both men and women wore copper plates around their necks.

From the Far West to the Atlantic Ocean, Indians used natural resources for protection, warmth, and beauty. The diverse lifestyles of North American Indians lent a unique flavor to the various regions of the continent, still seen in America today.

The tepee and other Native American dwellings were New World products that were hundreds, if not thousands, of years old and changed little throughout history. However, with the arrival of Europeans to the Americas, came almost untold changes to the Native Americans' way of life.

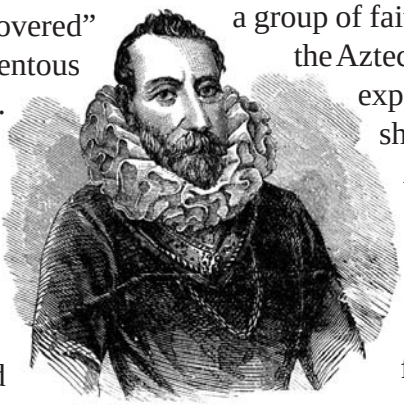
Nowhere was that more true than in the Valley of Mexico. Some of those changes still have an effect on even the non-Indian world today. Let us journey southward from the United States to the Valley of Mexico, near the beginning of the 16th century. We will learn of one of the major European expeditions to the Americas.



Food

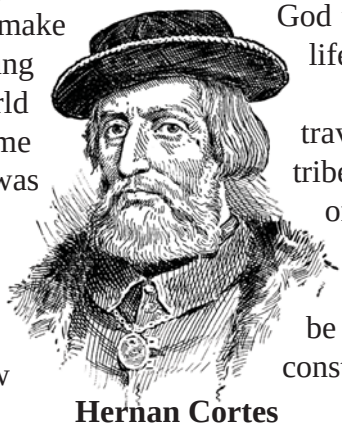
MEXICAN TACOS AND SPANISH CONQUISTADORES

The 16th century brought many important changes to Europe. Christopher Columbus (whom we shall discuss later) "discovered" America in 1492. He made his momentous voyage under the authority of Spain. The nation of Spain was, at that time, the most powerful country in the western world. The Spanish rulers were particularly anxious to profit from commercial opportunities in the Americas.



Christopher Columbus

Domestically, Spain had numerous fourth and fifth sons who needed something to do. Spanish families were large. In those families everything was inherited by the eldest son. If their fathers had enough money, the second son purchased a position in the church. The third son did the same in the army. The fourth, fifth, etc. sons had nothing to do and no way to make a living. Therefore, countless young Spaniards looked to the New World as a possible place to win fame and fortune. Such an individual was Hernan Cortes.



Hernan Cortes

Early in the year 1519, Cortes led a Spanish expedition to Mexico. It consisted of 11 ships, 508 soldiers, 109 sailors, a few artillery pieces, and 16 horses. On Good Friday, 1519, Cortes' party landed on the Mexican coast at Villa Rica de la Vera Cruz (today's Vera Cruz).

Almost immediately, the small Spanish force began the advance toward Tenochtitlan, (modern day Mexico City), the capital of the Aztec Empire. The trip was particularly difficult. Tenochtitlan was almost 250 miles west of Vera Cruz. It was also located on top of the Sierra Madre Plateau, almost 5,000 feet above sea level.

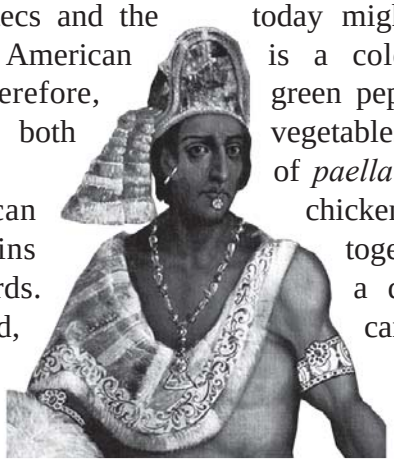
The Spaniards had several important advantages, however. First, the Aztecs were confused. the Aztec god, Quetzalcoatl, had allegedly traveled eastward across the Atlantic Ocean. Prophecy said he would come back with a group of faith followers. The very year, in the Aztec calendar, that Quetzalcoatl had expected to return, the Spaniards showed up. Montezuma (the Aztec emperor) was not sure whether Cortes and his men were Quetzalcoatl and his followers. The Spaniards had white skin and bearded faces. They had shining body armor and rode strange beasts (horses). They controlled frightening "thunder sticks" (guns) and were perceived to be either Aztec gods or a strange new variety of human beings. Journals kept by Cortes' troops indicate that the Aztecs believed at first encounter that the Spaniards were sent by God to show the Aztecs the way to eternal life.

Also, the Spanish invaders traveled through territories of native tribes hostile to Montezuma, who were only too glad to join the Spaniards in an attack on Tenochtitlan. The principle was "any enemy of my enemy has to be my friend." Therefore, Cortes' army constantly grew as the Spaniards marched toward the Aztec capital.

The Spanish *conquistadors* ("conquerors") were at first defeated and forced to retreat from Tenochtitlan. Strengthened with Indian reinforcements, Cortes attacked again. That time, the Aztecs were defeated; Montezuma was killed, and Tenochtitlan was destroyed. The Spanish conquest of Mexico had been accomplished.

As a consequence, Mexico today has two distinct heritages. The Mexican people trace their roots back to the Aztecs and the Spaniards. They have both Native American and European ancestors. Therefore, the Fathers of their country are both Montezuma and Cortes.

Many aspects of Mexican culture today have their origins among the Aztecs and the Spaniards. Music, dress, art, architecture, food, and even religion are among those cultural elements with dual ancestry. Both backgrounds are evident in present day Mexican culture.



Montezuma

Mexican food has a great popularity in much of the western world. When we eat tacos, enchiladas, flautas, refried beans, and Mexican rice, we are sampling the foods and cooking styles from both pre-Columbian America and Spain. Numerous European vegetables were transported to the New World and adopted by the Native Americans. Among such were carrots, cabbages, turnips, lettuce, endive, spinach, rhubarb, asparagus, okra, cauliflower, and garlic.

The reverse was, of course, also true. Many New World plants went to the Old World. Among them were maize, various types of beans, squash, pumpkins, tomatoes, peppers, and white and sweet potatoes. Those items found their way into European cooking.

For instance, a typical Spanish meal today might begin with *gazpacho.* That is a cold soup made from tomatoes, green peppers, cucumbers, and other raw vegetables. A second course might consist of *paella*, a combination of saffron rice, chicken, seafood, and sausage, all baked together. That meal could end with a dessert called *flan*, which is a caramel-flavored custard.

On both sides of the Atlantic Ocean, during the historical era presently under discussion, a long-standing way of life came to an end. European civilization intruded on that of the Native Americans. Those portions of pre-Columbian New World cultures which survived would be utterly different from what had been. After the arrival of the white man, "Amerind" society would always be a mixture of New and Old World cultural elements.

In Europe, incidents occurred (including the "discovery" and conquest of the Americas) which terminated the Medieval Period. Another mechanical/industrial development helping to end the Middle Ages was the invention of the moveable type printing press. Our investigation takes us back to the German states of the mid 15th century.



LIFE PRINCIPLE

"When you are good to others, you are best to yourself."

—Benjamin Franklin

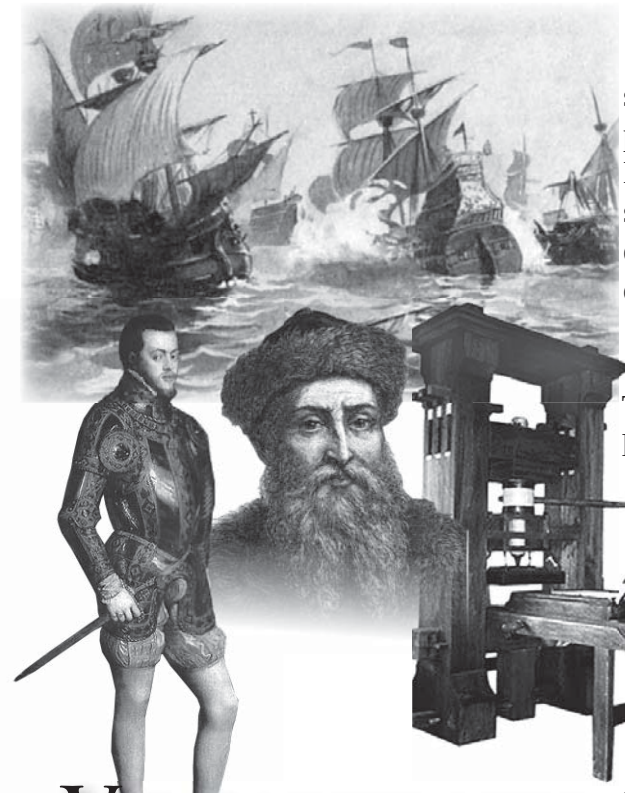
Lesson 11

Industry

Chapter 4

Section 3
Lessons 11-15

GUTENBURG'S PRINTING PRESS



Before and during the Middle Ages, all books were copied by hand. Therefore, they were expensive and few in number. Authors received little or no payment from publishers, as no copyright laws existed. Monasteries, cathedrals, colleges, and some cities had small libraries, but access to those meager collections was extremely limited. Some volumes were even chained to desks and could not be removed from the premises.

King Charles V of France possessed a rather large library (for that era). It consisted of some 910 books. The English Duke of Gloucester owned 600 books. The library of Christ Church Priory at Canterbury (England), in 1300, boasted 2,000 volumes. The best known library in Medieval Britain belonged to Richard de Bury St. Edmond. In 1345, he published a book in which he bragged about his significant collection.

Printing had a long history, going back before the birth of Christ. The ancient Mesopotamian ***cuneiform*** texts on baked clay tablets were examples of a type of printing. Cultures of antiquity, such as the Romans and others, printed words and markings on coins, pottery, and cloth. Ancient and Medieval kings and noblemen were "printing" when they dripped hot wax onto a document and stamped it with their ***signet*** rings.

The Chinese and Japanese used block printing (employing blocks of wood or metal upon which were carved or engraved words, symbols, or pictures) from at least the 8th century. Actually, the Chinese had also devised a form of moveable type printing as early as 1041. The problem was that written Chinese employed 40,000 separate characters. Such a system simply did not lend itself to printing. To be practical, an alphabet was needed.

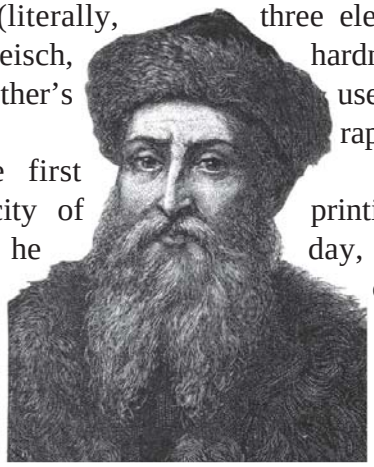
Johann Gutenberg was born in Mainz (a city on the Rhine River in one of the German states), in the early 1400's. He came from a wealthy family. His father's

VOCABULARY

Cuneiform: wedge-shaped indentations in clay tablets, used in ancient Mesopotamian writing
Signet: small seal used to authenticate a document
Antimony: a metallic element used as an alloy to strengthen metal compounds.
Sea Dogs: British naval raiders
Flotilla: a large group of small warships operating as a unit
Armada: a fleet of warships

last name was Gensfleisch (literally, "gooseflesh"). Johann Gensfleisch, however, decided to use his mother's maiden name of Gutenberg.

He spent most of the first 40 years of his life in the city of Strasbourg. By 1448, however, he had returned to Mainz. He was a printer by trade. It appears that a document issued by Pope Nicholas V was Gutenberg's earliest printing job, of which copies still exist.



Johann Gutenberg

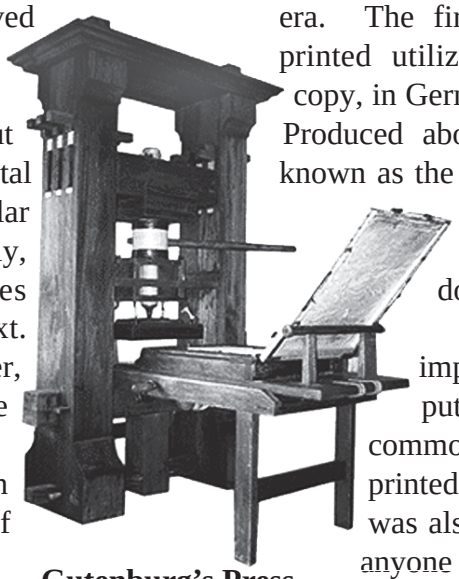
Gutenberg experienced several financial reverses in his career; once, he lost everything and was bankrupt. However, the determined Gutenberg borrowed some money and began all over again.

Throughout his lifetime, Johann Gutenberg invented four tremendously significant industrial/mechanical devices and/ or processes. All of them had to do with the printing trade. We will consider each one in turn.

Gutenberg's first invention was a stamping mold with which to cast moveable metal type. Previous moveable type was either carved out of wood or engraved in metal. Both techniques were very slow and difficult, and wooden type wore out quickly. With engraved metal type, each copy of a particular letter wore slightly differently, producing inconsistencies throughout the printed text. Gutenberg's process, however, produced large numbers of the same letter, all exactly alike.

His second invention was a precise combination of lead, tin, and ***antimony***. That blend formed the substance out of which the metal type was made. Those three elements produced the right degree of hardness, so that the metal type could be used repeatedly without deteriorating too rapidly.

His third invention was the printing press itself. Before Gutenberg's day, printing was accomplished with carved wooden blocks. The presses were also of wood, and rather fragile. Gutenberg's press was constructed of metal and was able to withstand far greater pressure. The combination of the heavier press and the stronger type revolutionized printing. The use of Johann Gutenberg's type and press resulted in a cleaner and more exact impression on the printed page.



Gutenburg's Press

The fourth invention was developed only after years of experimentation. Gutenberg devised an oil-based printing ink, capable of being produced in a variety of colors. Such a refinement greatly improved the artistic quality of the printer's art.

It has been said that Gutenberg's four inventions paved the way for the Protestant Reformation. Vast numbers of books, tracts, and articles were printed for both sides of the religious debate during the Reformation era. The first full book Johann Gutenberg printed utilizing his four inventions was a copy, in German, of the Judeo-Christian Bible. Produced about 1455, that volume today is known as the "Gutenberg Bible." Some forty-six copies still exist. A few years ago, one sold for several million dollars.

Gutenberg's printing improvements were instrumental in putting the Bible into the hands of the common people. It was translated and printed in all the languages of Europe. It was also greatly reduced in cost, so that anyone could afford to own a Bible.

The triumphs of humanity can often alter the very course of history. The industrial/

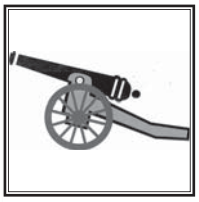
mechanical achievements of Johann Gutenberg brought landmark changes in his generation. European society before and after Gutenberg was utterly different.

Nature is tremendously more powerful than human beings. Sometimes, incidents occur when nature and humans combine their efforts. The effect of such can be either wonderful or terrible, depending on one's point of view.

Once again, we want to consider the nations of England and Spain. We must travel forward a hundred years after Johann Gutenberg' s life (c.1400-1468). One of the most significant events in world history took place then. We will see the unyielding spirit of human kind. We will also witness the mighty forces of the natural world. It has been said,

"There is a right time for everything:
A time to be born, a time to die...
A time for war; a time for peace."

Surely, the latter days of the 16th century in Europe was such a time.



Military

"INVINCIBLE ARMADA"

During the reign of King Henry VIII (1509-1547), England had become Protestant. Spain, on the other hand, remained the most Catholic nation in Europe. It, therefore, became a part of Spanish foreign policy to do everything possible to bring about the re-establishment of the Roman Catholic Church in England. In an attempt to further that end, Spain's King Philip II (1556-1598) repeatedly tried to persuade England's Queen Elizabeth I (1558-1603) to marry her. She, however, kept refusing.



King Henry VIII

Meanwhile, both England and Spain accumulated an ever-increasing list of grievances against each other. English and Spanish governmental actions frequently provoked its counterpart. Because of those religious and political reasons, the two countries drifted slowly but steadily toward open warfare. Spain particularly resented the following:

- England's Protestantism
- Elizabeth's rejection of Philip
- England's execution of (Catholic) Mary, Queen of Scots
- English ***"Sea Dogs"*** attacking Spanish ships

Likewise, England was offended by these Spanish acts and attitudes:

- Spain's interference in English affairs
- Spain's monopoly on New World trade
- Philip's constant pressure on Elizabeth
- Spain's crusading Catholicism

Therefore, in 1586, Philip began to make preparations to attack his English rivals. For the next two years, he amassed ships, men, and munitions in anticipation of the coming hostilities. He assembled the largest ***flotilla*** in history. That "super fleet" became known as the "Invincible Armada." Philips' force consisted of 130 ships, 8,050 sailors, and 19,000 soldiers.

England, at that time, had no standing navy. The English collected a few ships and boats, many of which were very small. The country also raised between 7,000 and 8,000 men to repel the Spanish.

Hopelessly outnumbered, there was no way England could survive. The English people flocked to their cathedrals, churches, abbeys, and chapels to pray for deliverance from the Spanish ***Armada***. They were joined by their queen.

The "Invincible Armada" entered the English Channel. The huge number of Spanish ships were crowded together. There, they were outmaneuvered by the smaller, more-agile English vessels. What followed was a nearly week-long, running-fight. The Spaniards came off second-best. The English sent burning fire-ships into the midst of the tightly packed Armada. The Spanish commanders panicked, and they fled the battle in total chaos.

When the Spanish fleet regrouped, the two sides fought the major conflict of the campaign. A half-dozen Spanish ships were sunk or disabled, and some 4,000 Spaniards lost their lives.

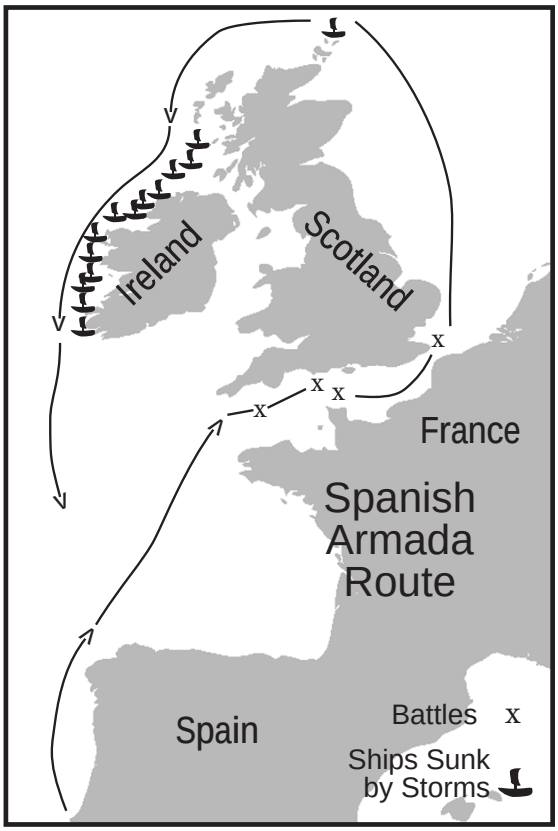
The Armada fled north before a rising wind, where a catastrophic storm finished off the would-be invasion fleet. Sailing before a raging tempest around the entire British Isles, the Spanish ships were scattered, sunk, and run aground. Less than one third of the vessels that left Spain ever returned home.

An entire generation of Spanish youth died; consequently, Spain's day as a world power had come to an end. Because of the devastating defeat of the Spanish Armada, North America was colonized by Englishmen rather than Spaniards.

The defeat of the Spanish Armada was more than just a military victory for Britain. It was truly a significant turning point in history. It was the beginning of that British Empire upon which, it was said, "the sun never set." Through it all, amazingly enough, England lost only 60 men and not a single ship!

The military activities of the Spanish Armada reversed the roles of England and Spain. Those national changes proceeded to affect the histories of both the European and North American continents. Because of that, the history of the planet was forever altered.

During the same era, there were those individuals who became interested in the daily workings of the entire solar system. Differing opinions over such matters produced another "war." That conflict did not include battleships and armies, however, but words and legal tribunals. Once again, the forces of fear and intolerance rose to the surface. Nevertheless, those efforts produced positive influences on various aspects of human endeavors, including agriculture. Therefore, we must venture to Italy while those Anglo-Saxon hostilities were going on and follow the development of a particular scientific controversy.

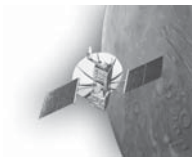


LIFE PRINCIPLE



"The higher the hill, the stronger the wind: so the loftier the life, the stronger the enemy's temptations."

—John Wycliffe



Lesson 12

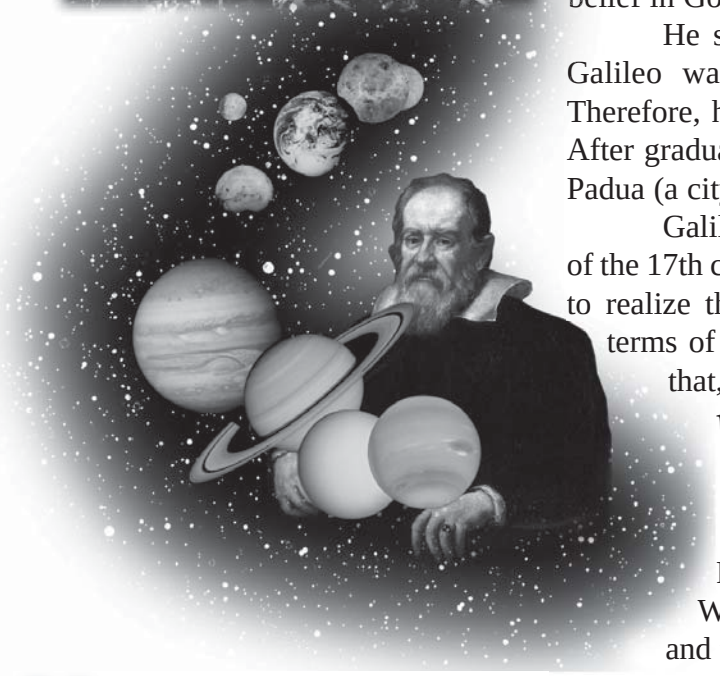
Chapter 4

Section 3
Lessons 11-15

Discoveries & Explorations

GALILEO





Galileo Galilei (generally known simply as Galileo) was born in the city of Pisa, at the mouth of the Arno River on the northwest coast of Italy, 24 years before the Spanish Armada entered the English Channel (1564). Galileo developed into one of the leading scientists of the period, with several areas of interest and ability. He was also a man with a deeply held belief in God.

He studied in his hometown of Pisa. At school, Galileo was impressed by the logic of mathematics. Therefore, he decided to pursue the study of that subject. After graduation, Galileo taught math at the University of Padua (a city in the far northeast corner of Italy).

Galileo became the greatest mathematical physicist of the 17th century. He was the first man in modern history to realize that the physical world could be described in terms of mathematics. Galileo is credited with saying that, *"mathematics is the language with which God wrote the universe."*

In 1609, Galileo visited Venice (a city a few miles north of Padua). There, he was shown one of the first telescopes. Back in Padua, Galileo built an even better telescope. With it, he began to study the moon, the Sun, and the other planets of our solar system. What he observed caused him to ask many questions. Once again, he turned to the logic of mathematics for answers.

He applied his study of math to his new study of astronomy. He mathematically plotted the orbits of the various heavenly bodies. He believed those precise calculations he was making would prove the existence of God and explain the physical universe. There was, however, one conclusion he reached that surprised even him and led to a serious debate.

Back in the second century AD, Ptolemy Claudius, a Greco-Egyptian astronomer, maintained that Earth was the center of the universe. The Sun and the other planets,

VOCABULARY

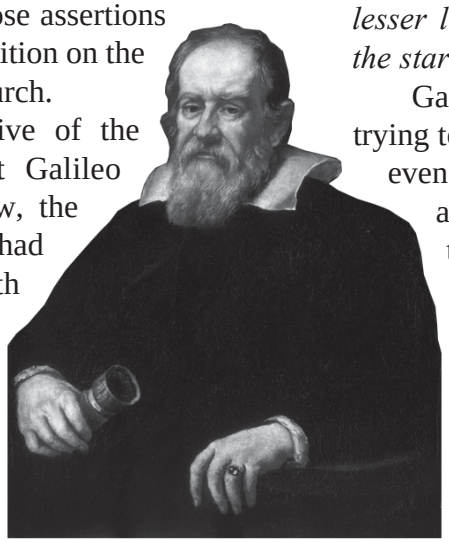
Veritable: real, definite
Heliocentric: Sun-centered
Adherents: maintain loyalty, to follow without deviation
Theocracy: government ruled by God
Metrical: having orderly, measured rhythm and rhyme
Bovine: pertaining to cattle

he said, revolved around the Earth. That theory was accepted by the established Church. Anything else was regarded as scientific and religious error.

Then, some 13 centuries later, Nicolas Copernicus (1473-1543), a Polish scientist, declared that Ptolemy was wrong. The Sun, not the Earth, was at the center of the known planets. As word of his theory circulated, however, a ***veritable*** storm of protest was unleashed. Therefore, Copernicus did not publish his major work on the subject until he was on his deathbed. Nevertheless, after he was dead, the Copernican system was declared heretical.

In 1611, Galileo proclaimed that his mathematical calculations proved Copernicus was right, and Ptolemy was wrong. Galileo further insisted that his astronomical observations supported his conclusions. Those assertions were met with immediate opposition on the part of the Roman Catholic Church.

An official representative of the Catholic Church insisted that Galileo was incorrect. Everyone knew, the Church said, that mathematics had absolutely nothing to do with physical reality. Galileo challenged his opponent to look through a telescope, but the controversy continued to rage. Neither side convinced the other.



Galileo

Finally, the "Holy Office of the Inquisition" summoned Galileo to appear. He was found guilty of heresy and ordered to recant his false beliefs. Legend says that as he left the trial chamber, Galileo muttered (about the Earth), "Eppur si muove" ("And yet, it does move").

He publicly proclaimed his disbelief in the Copernican doctrine. For most of the remainder of his life, he was under house arrest in his own home. He was, however, allowed to study, experiment, observe, calculate, and even write, as long as it was about something other than a ***heliocentric*** universe.

Even though Galileo felt himself unfairly persecuted by the Church, he never lost his faith in God. He continued to view everything in nature as God's handiwork. He always considered that a primary purpose for his work was to prove and glorify God.

Galileo studied a passage that pertains to astronomy in the Book of Genesis in the Judeo-Christian Bible:

> *"And God said, 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.*
> *And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also."*

Galileo spent much of his career trying to verify that statement. Farmers, even today do use the Sun, Moon, and stars as signs to tell them the best time to plant and harvest their crops. Galileo's astronomical observations and mathematical calculations may have contributed to humanity's agricultural skills.

Throughout much of history, people (individually or in groups) with different religious beliefs have found it difficult, if not impossible, to get along. All too often that disagreement has degenerated into acts of violence. The following are a few examples:

In ancient Rome, the pagans and the Christians were unable to tolerate each other. Therefore, the pagan element initiated terrible persecutions against the Christians. Later, the Muslims and the Christians vied for the souls of humanity. They became engaged in bloody wars to determine which would control Palestinian

sites holy to both their religions (the Crusades). They fought equally bloody battles (such as the battle of Tours/Poitiers)to determine whether European Western Civilization would be Judeo-Christian or Islamic. In Spain, the Roman Catholic Church established the "Holy Office of the Inquisition" to stamp out the perceived heresies of the Protestants, the Jews, and the Muslims. Galileo and the Catholic Church argued over their respective interpretations of the universe in which they lived.

Among the Protestants, varying opinions also emerged. Congregations with opposing points of view struggled to maintain the "purity of the faith." One of the biggest controversies in the Protestant movement involved what constituted acceptable forms of worship. Especially was that true in regard to music and to singing in a church service. Let us now travel to Geneva, Switzerland, in the mid-16th century. There, we will observe one such Protestant worship tradition being practiced.



Literature

CITY OF GENEVA

The Protestant Reformation in Switzerland developed independently from that in every other country of Europe. When Swiss Protestantism became centered in the city of Geneva, the religious reform movement merged with the nationalist political activities already in progress. Due to those circumstances, Geneva would play an unique role in the history of European Christendom.

The city of Geneva is physically located at the southwest end of the lake by the same name. The city was originally not officially inside the borders of Switzerland. Therefore, it was not a part of the Swiss federation.

Early in the 12th century, Geneva became an integral sub-division of the Holy Roman Empire. Technically, therefore, it was considered an "imperial city." In actual practice, however, day to day rule was carried out by the Bishop of Geneva. He was a representative of both the Roman Catholic Church and the Holy Roman Empire. That official delegated his authority to an agent of the Dukes of Savoy. Savoy was a province of the island kingdom of Sardinia (in the Mediterranean Sea) which belonged to Italy.

By the 1500's, Geneva was attempting to gain its independence from the Holy Roman Emperor, the Dukes of Savoy, and the Bishop of Geneva. The city had both Catholic and Protestant allies. The ***adherents*** of each tried to claim Geneva. The people of Geneva eventually embraced the Protestants.

Then, in 1532, Protestant Reformation leaders arrived in Geneva. They led the city in the final stage of their struggle for independence. From that time on, Geneva's quest included attempting to break away from the Roman Catholic Church.

By 1535, the city had completely given itself over to the Protestant cause. Geneva was a thoroughly Protestant city. The government the Reformers set up was a blending of republican politics and Protestant religion.

The civic leaders attempted to establish a ***theocracy***. Religious principles became the



City of Geneva

city's laws. Whatever the Bible listed as sin was illegal in Geneva.

The center of Genevan life was the local church. The church leaders had authority over both the church and the city. The Genevan church was governed by a set of rules far stricter than Protestant assemblies in other parts of Europe.

The Christian New Testament instructs church congregations to, *"Speak to one another with psalms, hymns, and spiritual songs. Sing and make music in your heart to the Lord."* The various branches of the Protestant movement, however, interpreted that Biblical passage quite differently. Some of the Reformation's leaders composed hymns which became part of their worship services. Martin Luther, for instance, wrote "A Mighty Fortress is Our God," a hymn which is still sung today. In Geneva, however, only the Old Testament psalms were sung.



Theodore Beza

A ***metrical*** version of about one third of the psalms had been produced by Clement Marot. He died in 1544, leaving the job incomplete. Theodore Beza finished the work. Marot's and Beza's Psalter ("psalm book") rapidly became very popular. It went through several editions. The most famous version of the Psalms to be sung in churches was known as the *Genevan Psalter.* It became the hymn book in Geneva and among such groups as the English (and later, American) Pilgrims and Puritans. The music in the Genevan Psalter was largely the work of Louis Bourgeois. One of the favorite selections was Psalm 100, known as "Old Hundredth."

John Knox, the founder of the Scottish Presbyterian Church, spent some time in Geneva where he was influenced significantly by the Christians there. Knox took back to Scotland many Genevan ideas. Therefore, in 1650, the Scottish Psalter was published. It continues to this day to be in use there.

A person expends a certain amount of energy when he or she makes music. Furthermore, music is a power which can accomplish a great many things. Eighteenth century English poet James Bramston once wrote, "Music hath charms to soothe the savage beast." Wild animals are often calmed in the presence of music. Likewise, today's dairy farmers have discovered that ***bovine*** energy to produce more milk is stimulated when soothing music is piped into the dairy barns.

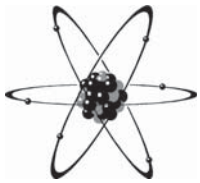
In the 14th century, a potential source of energy which changed history was introduced to Medieval Europe. Let's go back in time some 200 years before the start of the Protestant Reformation to observe the effect of a new energy source on the people and events of that day.

LIFE PRINCIPLE



"I do not feel obliged to believe that the same God who has endowed us with sense, reason, and intellect has intended us to forgo their use."

—Galileo Galilei



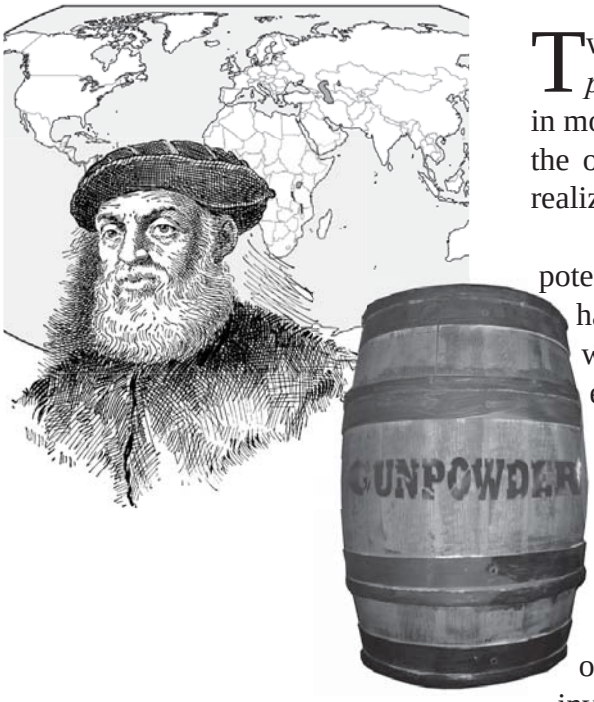
Lesson 13

Energy

Chapter 4

Section 3
Lessons 11-15

DISCOVERING GUNPOWDER



Two kinds of energy exist in this world, *kinetic* and *potential*. Kinetic energy is the result of a body being in motion. A ball rolling down hill has kinetic energy. On the other hand, potential energy is that which is not yet realized. An unlit match has potential energy.

Given the proper circumstances, a great deal of potential energy can become kinetic energy. Gunpowder has potential energy. It may be stored for some time without any result. Once it is ignited, however, an explosion or fire occurs.

Gunpowder is a mixture of charcoal, sulfur and saltpeter (potassium or sodium nitrate). When those three items are combined, a possibly explosive substance exists. Gunpowder has widespread usages in warfare and construction.

Two theories are accepted regarding the origin of gunpowder. One theory is that gunpowder was invented in China about AD 1000. The Chinese, however, used gunpowder only for peaceful purposes. From gunpowder they made firecrackers and rockets to produce loud noises and brilliant light displays.

Arab mercenaries (professional soldiers serving in foreign armies for pay) acquired gunpowder from the Chinese. Those Arab soldiers discovered the military application of gunpowder and they produced the first guns and cannons. By the beginnings of the 14th century, the Europeans had perfected the use of gunpowder in warfare.

Today, however, an increasing number of scholars have come to believe that gunpowder was invented in Europe rather than the Far East. A German monk, Berthold Schwarz, has been credited with developing gunpowder, around the year 1313. At any rate, whether of Asian or European origin, gunpowder produced the same effect on the history of Western Civilization.

Sometime in the early 1300's, gunpowder was invented in, or imported into, Europe. The introduction of

VOCABULARY

Breach: break through, as in castles or walls of defense
Tantalizing: teasing by showing something desired but keeping it out of reach
Cosmonauts: astronauts
Archipelago: a large group of scattered islands
International Date Line: an imaginary longitudinal line (180°) in the Pacific Ocean by which the calendar date on the east is one day earlier than to the west of the line

gunpowder in the western world was one of the primary factors leading to emergence from the Middle Ages. The Medieval era was largely based on two institutions: armed knights and stone castles.



Given the typical weapons available in the Feudal Period, both knights and castles were nearly unbeatable. Knights could not be killed with bows and arrows. Castles were extremely difficult to ***breach***. The primary means of taking a castle was laying siege to it. That process could go on for months or even years. With the advent of gunpowder, all that changed. From a safe distance away, guns and cannons penetrated knights' armor and shattered their castles. Cannons accelerated an end to the Dark Ages.

From time to time, scholars have made ***tantalizing*** references in certain books which may allude to gunpowder. If so, the Chinese theory for the origin of gunpowder may be in serious doubt. The question, however, is still open to debate.

In a book written about 1270, the author, Marcus Graecus ("Mark the Greek") apparently gives a recipe for making gunpowder. He says, *"reduce to a fine powder, separately, one pound of live sulphur, two pounds of charcoal from the lime or willow tree, and six pounds of saltpeter (potassium nitrate); then mix them."* If authentic, Marcus Graecus' book may be the earliest mention of gunpowder.

From his work, *Opus Maius*, English scientist and philosopher Roger Bacon (1214?-1294) refers to what has been interpreted as gunpowder:

> *"Important arts have been discovered against foes of the state, so that without a sword or any weapon requiring physical contact they could destroy all who offer resistance... From the force of the salt called saltpeter so horrible a sound is produced at the bursting of so small a thing, namely, a small piece of parchment, that... it exceeds the roar of shays thunder, and the flash exceeds the greatest brilliancy of the lightning accompanying the thunder."*

Roger Bacon, too, according to legend, has been credited with inventing gunpowder.

It is interesting that gunpowder has been considered a part of the scientific legacy of the Middle Ages; at the same time, gunpowder marked the end of the Middle Ages, and the world has never been the same since its discovery.

Gunpowder was one of the most significant discoveries of history. It may have traveled to Europe from afar. Some 200 years after the advent of gunpowder in Europe, a certain man made a great many discoveries and journeyed a considerable distance to do so. The story begins in the European nations of Portugal, and Spain, where we can observe the role that transportation played in the world of the 15th and 16th centuries.

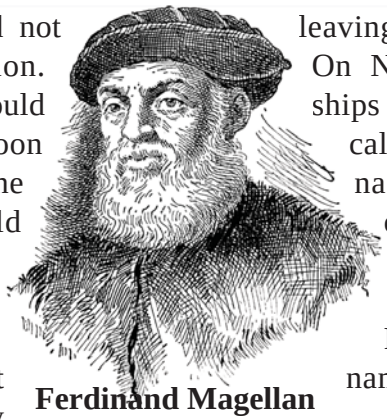


Transportation

SAILING AROUND THE WORLD

Very little of importance would ever happen in this world without transportation. If, for instance, gunpowder was invented in China, it would never have arrived in Europe without transportation. Armies and navies arrive at battle fronts because of transportation. The world's major religions would have remained in the hills of Palestine (Christianity), the desert of Arabia (Islam), or the jungles of India (Buddhism), except for transportation. Both on and off

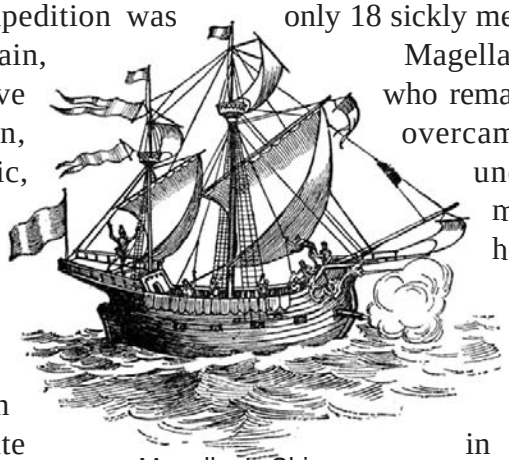
this planet, exploration would not occur without transportation. The American astronauts would never have reached the moon without transportation. The Russian ***cosmonauts*** would never have built and occupied Space Station Mir, but for transportation.



Ferdinand Magellan

One of the most noteworthy pioneers of early travel and transportation was Portuguese explorer Ferdinand Magellan, renowned for commanding the first expedition to circumnavigate the globe. Born in 1480 into a well-to-do Portuguese family, young Magellan was well educated, and evidenced an early interest in navigation and exploration. From about age 14 to 20, he accompanied seasoned mariners with heavily-armed ships as they patrolled the West African coasts.

Magellan became convinced that he could find a shorter route to the "Spice Islands" of the Indonesian ***archipelago*** in the South Pacific; and by August 10, 1519, his dream of leading an expedition was at hand. Financed by Spain, Magellan set sail with five ships and 270 crewmen, crossed the stormy Atlantic, and proceeded hundreds of miles down the East Coast of South America. One ship wrecked, leaving four to carry on in search of a passage around the sourthern tip of that continent. In late October/early November, the crew navigated through the treacherous waters of the passageway know today as the Strait(s) of Magellan, discovering and exploring the island of Tierra del Fuego in the process. During the exploration, one of his ships deserted and returned to Spain, leaving the other ships short of supplies. On November 28, the three remaining ships emerged from the Strait into a much calmer body of water, which Magellan named "Mar Pacifico" (peaceful ocean), or Pacific Ocean. (Although Spanish explorer Vasco Balboa was the first European to discover the Pacific Ocean in 1513, Magellan's name for it stuck.)



Magellan's Ship

Magellan continued across the "endless" Pacific to the Philippines, having discovered the Mariana Islands and Guam along the way. Then on April 17, 1521, Magellan was killed during a battle with hostile Philippine natives. The remaining crew, under Juan El Cano consolidated supplies, burned the unladened ship, and endeavored to return to Spain. They did manage to find the Spice Islands and load-up with cinnamon, cloves, and other spices which were extremely valuable in those days. However, one more ship was lost as the crew crossed the Indian Ocean, heading for home. The surviving ship, *Victoria*, limped into a Spanish harbor on September 6, 1522, bearing only 18 sickly men of the original 270 sailors.

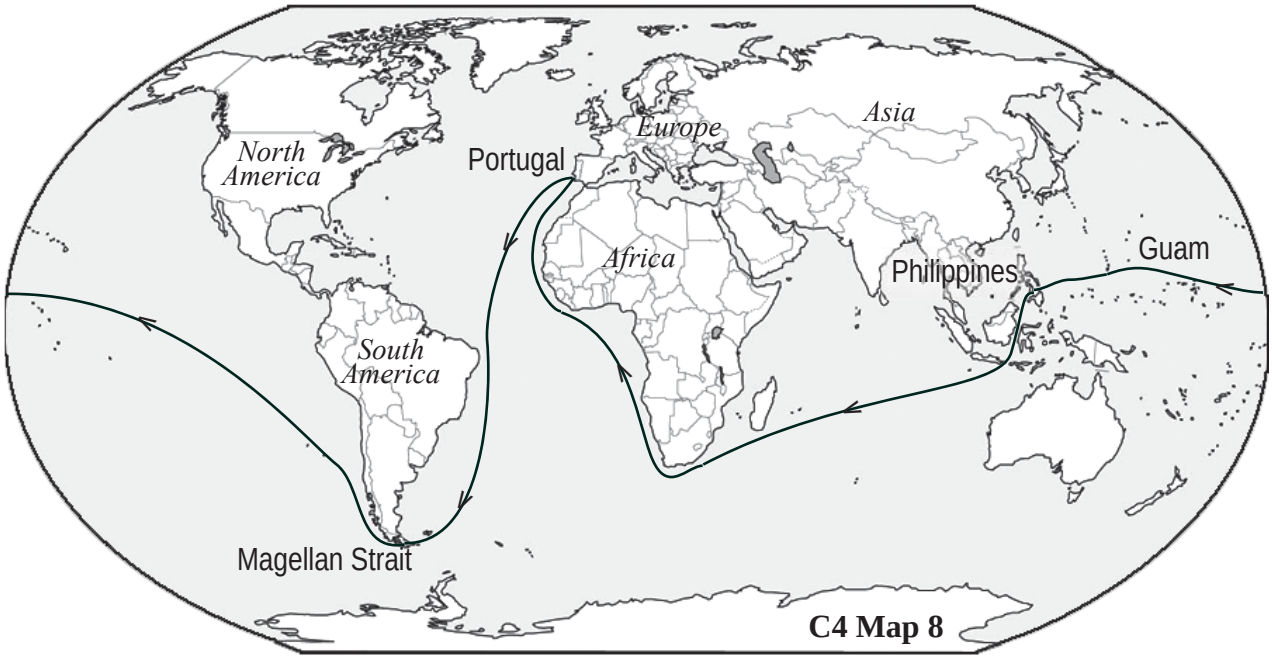
Magellan, El Cano, and the men who remained faithful to their mission overcame numerous obstacles: uncharted seas, hunger, malnutrition, mutinies, and heavy losses of men, ships, and goods, to name a few. In the process, the expedition was reponsible for some major discoveries in addition to waterways and islands: certain galaxies in the night sky (named the *Magellanic Clouds*), distance measurements that enabled scientists to tabulate the circumference of the Earth, and information that led to establishment of the ***International Date Line.***

After the return of the *Victoria*, others tried, unsuccessfully, to duplicate Magellan's voyage. Finally, in 1577, English explorer Sir Frances Drake succeeded in doing so.

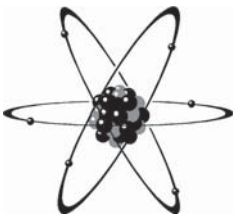
Ferdinand Magellan wanted to find a water-route to the Spice Islands and India by sailing west across the Atlantic. His contemporary, William Tyndale (1492?-1536), wanted to place in the hands of each common person a copy of the Judeo-Christian Bible in his or her own language.

Both of those men died attempting to accomplish their goals. Today, we know we can reach the East by sailing West. Today we can own and read a Bible in whatever language pleases us. Magellan and Tyndale basically succeeded in what they set out to do, but the cost to them was extremely high! It cost them their lives. Tyndale's story is the topic of our next lesson.

Map of Magellan's Route



C4 Map 8



LIFE PRINCIPLE

"I am prepared to go anywhere, provided it be forward."

—David Livingstone



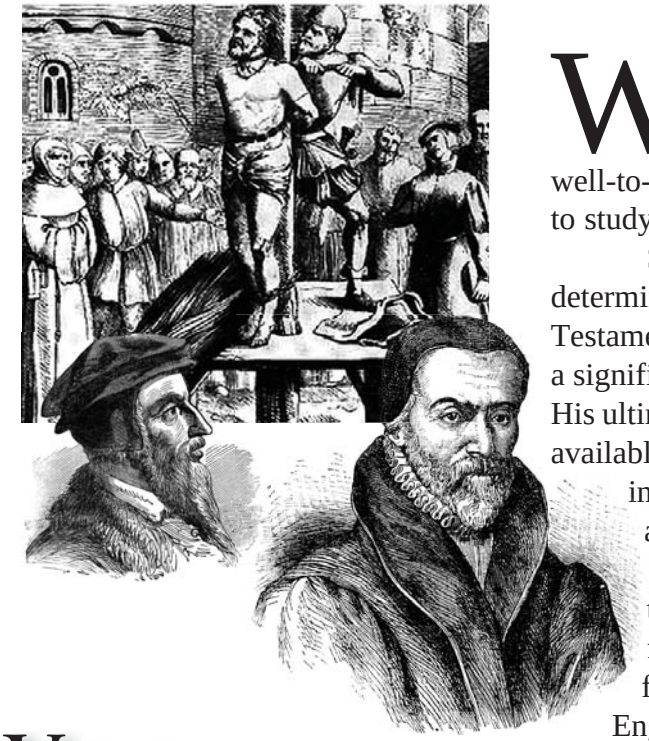
Lesson 14

Chapter 4

Section 3
Lessons 11-15

Communication

WILLIAM TYNDALE



William Tyndale was born c. 1492 (the year Columbus "discovered" America), near Gloucester, England. The Tyndales were a well-to-do, "middle class" family, which enabled William to study at both Oxford and Cambridge Universities.

Soon after graduation from college, Tyndale determined to produce a translation of the Christian New Testament from the Greek into English. He later would add a significant portion of the Hebrew Old Testament as well. His ultimate goal was to make an edition of the entire Bible available to the common English people. Meanwhile, his intense study of the Biblical text caused him to arrive at some very pro-Protestant opinions.

Tyndale did most of his translation work on the European Continent. In Germany, anti-Lutheran forces did everything they could to prevent Tyndale from accomplishing his goal. They also wrote to England's King Henry VIII (r. 1509-1547), informing him about the activities of that English "heretic" (Tyndale).

Tyndale moved to the city of Worms (Vorms). That was the location of Martin Luther's declaration, *"Here I stand,"* a few years before. From there, copies of William Tyndale's first English New Testaments were smuggled into England in flour sacks, around March of 1526.

The Tyndale New Testament was quietly and secretly distributed around the country. By the middle of summer, however, the English bishops had learned of its existence. They ***convened*** an official meeting to decide what to do about Tyndale's English Bible.

On October 25, the London book sellers were ordered, by the Church, to stop dealing in such "heretical" items. Furthermore, the English people were commanded, on pain of excommunication, to turn over to church authorities any such "unlawful" translations of the Bible. It was feared that if untrained people were free to read the

VOCABULARY

Convened: assembled, met to talk
Admonitions: instructions, counsel, warnings
Confiscated: collected by force
Catalyze: to inspire or cause a reaction; to bring about change
The Continent: the European continent
Influx: quantity of incoming items
Persecution: to oppress, harass, or even kill
Bigotry: intolerance in matters of religion

Bible by themselves, they might develop some "incorrect" interpretations of scripture or discover where the Church had departed from scriptural ***admonitions***.

C***onfiscated*** copies of Tyndale's translation were burned in a public bonfire in downtown London. That burning, however, served to ***catalyze*** more English men and women to own a Tyndale New Testament. Thus, a steady stream of the books poured into England from printers in various cities on ***the Continent***.

The Archbishop of Canterbury (head of the English Church) decided to buy-up as many copies as possible, to keep them out of the hands of the people. He soon discovered, however, he simply could not keep up with the ***influx***.



Tyndale's Persecution

Meanwhile, William Tyndale moved from city to city to avoid Church authorities. He also began writing tracts, treatises, and articles favoring the Reformation. Additionally, he was working on a translation of the Old Testament.

Back in England, William Tyndale's friends and fellow workers began to suffer ***persecution*** also. Several were burned at the stake. Tyndale wrote a letter to one of them on the eve of his execution. In it, Tyndale stated:

> *"Dearly beloved, be of good courage... follow the example of all your other dear brethren which chose to suffer in hope of a better resurrection."*

King Henry VIII broke with the Roman Catholic Church about that time. Nevertheless, the persecution against Tyndale and those who agreed with him did not stop, and many English Protestants seemed no more favorable to Tyndale's English language New Testament than the Catholics had been.

The pressure on Tyndale in Europe grew more intense. He was living in Antwerp, Belgium, at the time when a traitor was introduced into his circle of friends. On May 21, 1535, William Tyndale was betrayed and arrested. He spent the next sixteen months in prison. During Tyndale's time of imprisonment, the prison warden, his daughter, and several others converted to the Protestant faith.

An appeal was made in Tyndale's behalf to the king of England. Although in a foreign country, Tyndale was still a British subject. Henry VIII, who had pulled his country out of the Roman Catholic Church, refused to come to William Tyndale's aid.

Early in October, 1536, William Tyndale was taken to the town square. He was tied to a stake. There, he was strangled to death, and his body burned. Before he died, Tyndale's last words were, *"Lord, open the King of England's eyes."*

The following year (1537), an English translation of the Bible ("Matthew's Bible") was published in Britain—this time, under royal authority. For the New Testament, and those portions of the Old he had completed, Tyndale's translation was the basis for the text of Matthew's Bible.

Less than 75 year's later, England's King James I (r. 1603-1625) ordered the King James Version of the Bible (KJV) to be produced (1611). The underlying translation for the KJV was Tyndale's. Though dead for almost 500 years, William Tyndale still communicates with us today.

The era of history covered by this chapter produced some particularly-important, dominant persons. We have already discussed several of them, including the following:

1. John Knox
2. Martin Luther
3. John Wycliffe
4. Hernan Cortes
5. Johann Gutenberg
6. Galileo Galilei
7. Ferdinand Magellan
8. William Tyndale

We will close the chapter with yet another, Christopher Columbus.

At this time, however, we want to examine the life of the man who probably, more than any other, dominated the Protestant Reformation Period. Yet, his life was only 55 years long. (Magellan and Tyndale lived less than that because they were both killed in their 40's). We now want to revisit France and Switzerland during the 16th century and begin our study of John Calvin.



Dominant Personalities

JOHN CALVIN

John Calvin has been called the greatest theologian of his Age. He was born in the city of Nayon (about sixty miles north-east of Paris), on July 10, 1509. He died in Geneva, Switzerland, on May 27, 1564. During those fifty-five years, John Calvin influenced his world more than, perhaps, all of his contemporaries put together.

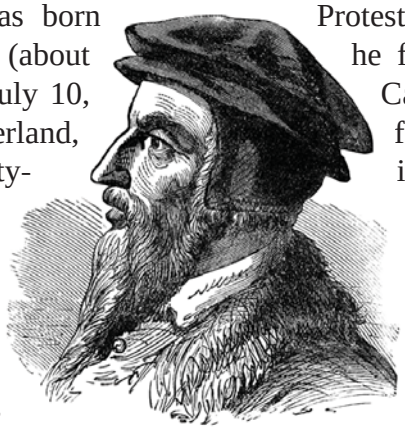
He studied theology and law at the universities located in the French cities of Paris, Orleans, and Bourges. In a lifetime of activity, Calvin was a theologian, a lawyer, a statesman, and a reformer. Although we may not agree with all his ideas and actions, he was, nevertheless, superb at all four careers.

At the age of 27 (1536), Calvin wrote what some scholars have considered to be the most profound volume of the Christian religion ever produced. He wrote it in Latin as *Christianae Religionis Instituto* ("Institutes of the Christian Religion"). In it, Calvin combined his studies of theology and law.

Within a year of its first publication, the *Institutes* sold out; he was invited to issue a second edition. Calvin responded by writing a much larger version, also in Latin (1539). Two years later, (1541), he translated his work into his native French. John Calvin spent the remainder of his life revising and enlarging the book. In its final printing, the *Institutes of the Christian Religion* was more than one thousand pages in length.

In its completed form, Calvin's *Institutes* consisted of four volumes. The first discussed God the Father as Creator, Protector, and King. The second considered God the Son and His Salvation. The third dealt with God the Holy Spirit as Comforter and Guide. The fourth and final volume was concerned with the Church and its relationship with civil government.

Meanwhile, Calvin's increasingly pro-Protestant opinions had made Catholic France unsafe for him. Therefore, he fled to largely Protestant Switzerland. It was there he finished the *Institutes*. John Calvin was one of the key figures in setting up a theocracy in Geneva. Calvin's effect on those who visited Geneva, Switzerland was profound. One such individual was John Knox, a leading Scottish reformer.



John Calvin

John Calvin's goal in Geneva was to establish a model community, based on the teaching of the Bible, in which the church and state worked together in harmony. Those "reforms" were not accomplished without considerable difficulty and opposition. For a time, Calvin was even exiled from Geneva.

After three years, however, he was able to return to Geneva and take up his work again.

Calvin was among men who insisted that only the Old Testament Psalms be sung in church services. That concept alone had great influence throughout Europe and America. Some congregations still follow that practice to this day.

Under Calvin's leadership, a separate branch of Protestantism developed, known as the "Reformed Churches." The Dutch Reformed, the French Huguenots, the Scottish Presbyterians, and the English and American Puritans are examples of that "Calvinist" tradition. Furthermore, through his writings, Calvin became the most important dominant person among the Reformed churches.

He stressed the need for Christian schools to train children. He preached, taught, wrote, and corresponded with Protestant religious leaders all across Europe. He insisted that Geneva be maintained as a refuge for any Protestants fleeing persecution.

Those individuals who thus came to Geneva were trained to go back to their own countries and teach what they had learned. By means of that technique, Geneva became the most influential location in Protestant Europe. Thereby, the tenets of "Calvinism" were spread throughout Christendom.

Calvin's influence on European Protestantism may have been greater than Luther's. Calvin possessed a very methodical mind and presented Protestant doctrines in an organized, systematic manner. John Calvin was, arguably, the dominant person of the Protestant Reformation Period.

The story of the Protestant Reformation was one of triumph and tragedy. Wonderful heights were achieved, along with terrible depths. John Calvin's Geneva gave us examples of both.

One of the worst examples of man's inhumanity to man took place in France eight years after Calvin's death. Any incident of hatred, *bigotry*, and persecution is intolerable. The mind set behind the St. Bartholomew's Day Massacre, however, puts it in a class by itself.



LIFE PRINCIPLE

"There is not one blade of grass, there is no color in this world that is not intended to make us rejoice."

—John Calvin



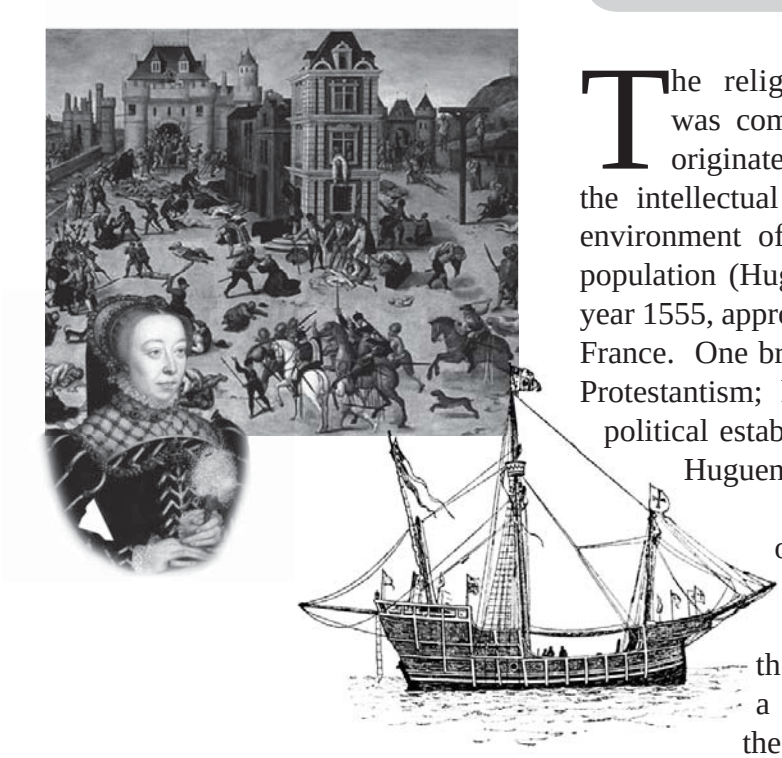
Lesson 15

Chapter 4

Section 3
Lessons 11-15

Sports & Recreation

BARTHOLOMEW'S DAY MASSACRE



The religious situation in 16th century France was complicated by a variety of factors. Those originated from the Church, the government, and the intellectual elite. Scholars were clamoring for an environment of free inquiry. The country's Protestant population (Huguenots) had grown significantly. By the year 1555, approximately a half million protestants lived in France. One branch of the French royal family embraced Protestantism; however, the religious, educational, and political establishments of France felt threatened by the Huguenots.

Therefore, the forces of reaction and opposition increased in France. One such center of ***antagonism*** was the Sorbonne. That institution was a college within the University of Paris system. It had a reputation for academic excellence and theological "correctness."

The Roman Catholic Church was obviously against any increase of the Protestant movement in France. Many of the Huguenot "missionaries," spreading the Protestant message throughout the country, had been trained in Geneva. The Catholic Church feared the growing influence of John Calvin in France.

King Francis I (1515-1547) was of two minds about religion in France. Sometimes he favored the Protestants. At other times, he persecuted them. His sister Margaret was greatly impressed by the writings of Luther and Calvin. By her second marriage, she was the mother of Henry of Navarre, and raised Henry as a Protestant.

In the meantime, Henry II (r. 1547-1559) the son and heir of Francis I, was strongly opposed to the Protestant Reformation. Nevertheless, the Huguenot church gained great momentum in France. Henry II died in 1559, and was succeeded by his fifteen year old son, Francis II (r. 1559-1560).

VOCABULARY

Antagonism: opposition, hostility
Heinous: shockingly evil
Macabre: horrifying, gruesome
Perpetrators: those guilty of committing or executing crimes or misdeeds.
Unconscionable: having no conscience regarding conduct
Impoverished: reduced to poverty, deprived of natural wealth

He was succeeded by his younger brother, Charles IX (r. 1560-1574). Charles was only 10 years old when he came to the throne of France. He was totally under the domination of his mother, Catherine de Medici, a militant Catholic.



Catherine de Medici

For the next thirty-two years, from 1562 to 1594, France experienced a bloody, religious civil war. Some of the best people on both sides were killed. In August of 1572, a "truce" was arranged. Henry of Navarre (a Protestant) was to marry Marguerite (daughter of Catherine de Medici). It was hoped their marriage would bring about peace. Many Huguenot leaders had gathered in Paris for the wedding.



Bartholomew's Day Massacre

Little did they know that Catherine de Medici and her son, King Charles IX, had formed a ***heinous*** plot. When least expected, a massacre of the Huguenots was ordered. On the morning of August 24, 1572 (Saint Bartholomew's Day), the Parisian church bells began to ring. That was the signal for the ***macabre*** "recreational" activities to begin.

Huguenot men, women, and children were slaughtered in the streets. Huguenot church buildings, with the congregations inside, were nailed shut and set afire. Huguenot homes were broken into, and the residents murdered. From balconies and windows of palaces, anti-Protestants engaged in "target practice." The targets were Huguenots. Even the boy king, Charles IX, joined in the "fun." Children roamed the streets, playing with the bodies of slaughtered babies.

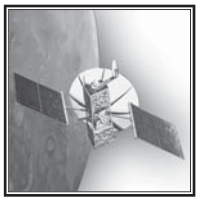
The entire affair was treated as a carnival or a holiday. To the ***perpetrators*** of the massacre, it was a form of recreation, a sport! Shooting Huguenots was just like shooting game birds. It has been estimated that as many as 100,000 innocent people were murdered in Paris and other French cities on that fateful St. Bartholomew's Day.

A far greater number would have died except that many honorable French people refused to take part. The Roman Catholic Archbishop of Paris bitterly opposed the slaughter and denounced it in the strongest of terms. He was among those who would not take part in the "recreation" of "Huguenot hunting."

The St. Bartholomew's Day Massacre will always be remembered as a shameful day in history. What happened on August 24, 1572, was an ***unconsionable*** tragedy!

Some 80 years earlier, a man accomplished what he believed was a personal goal. The stated goal, however, was not really achieved. Nevertheless, October 12, 1492, was a much better day than August 24, 1572.

We now want to travel to Spain and North America. We will drop back in time about a hundred years before the St. Bartholomew's Day slaughter of the Huguenots.



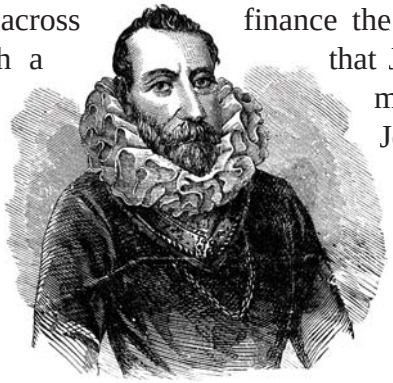
Discoveries

COLUMBUS SAILED THE OCEAN BLUE

Christopher Columbus was born in the year 1451. The country of his birth was either Italy or Spain. As a young man, Columbus took to the sea. He was also a scholar. He did much studying and reading about the world in which he lived. He was greatly influenced by two things: the work of Galileo and the words of the Christian Bible.

Columbus decided that if the world was truly round, it would be possible to reach

India and China by sailing west across the Atlantic. He thought such a sea route would be shorter and quicker than land routes used in his day. He wanted to make that trip.



Christopher Columbus

According to his own statements, another motivation for making his first voyage was of a religious nature. He wanted to take the teachings of Jesus Christ to people who had never heard them. In the official log he kept of the voyage, written for the benefit of the King and Queen of Spain, Columbus made the following comments:

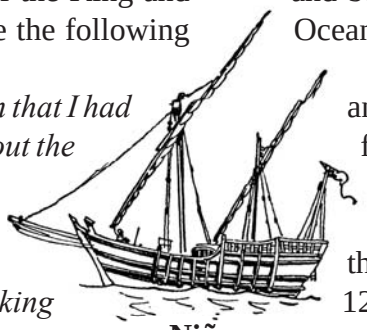
"Based on the information that I had given your highnesses about the land of India and about the Prince who is called the Great Khan, which in our language means 'king of Kings,' Your Highnesses decided to send me, Christopher Columbus, to the regions of India, to see the Prince there and the peoples and the lands, and to learn of their disposition, and of everything, and the measures which could be taken for their conversion to our Holy Faith."

He attempted to interest the King of Portugal in his proposed project. He was turned down. Therefore, he went next to Spain. After several years of being put off, King Ferdinand and Queen Isabella finally agreed to sponsor Columbus' voyage of exploration.

Legend says that the queen pawned her jewels to finance the voyage. Other scholars maintain that Jewish bankers in Spain loaned the money. It has been said, "It was Jews, not jewels."

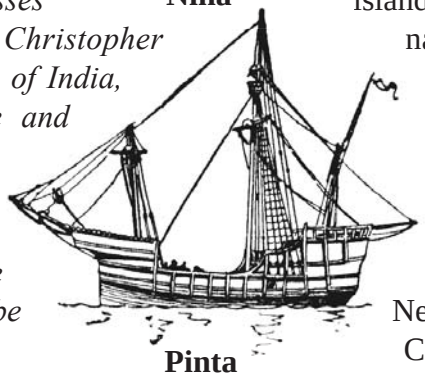
Columbus was provided with three very small ships. The *Santa Maria* was to be the flagship. She would be accompanied by the *Pinta* and the *Niña.*

On August 3, 1492, the tiny fleet left Spain. They sailed south to the Canary Islands (off the west coast of Africa). There, Columbus turned west and began the long trip across the Atlantic Ocean.



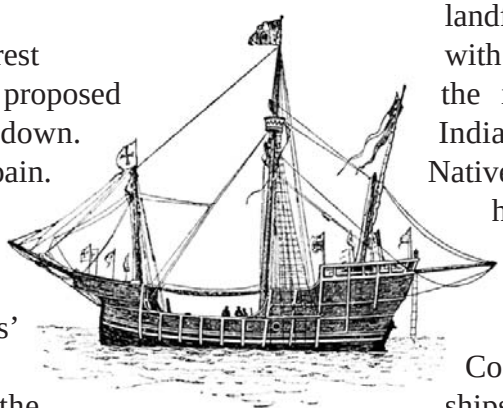
Niña

The *Santa Maria*, the *Niña*, and the *Pinta* sailed westward for five weeks. The crews became discouraged and almost mutinied, but Columbus was able to persuade them to continue. Finally, on October 12, 1492, they made contact with an island in the Caribbean Sea. Columbus named it San Salvador ("Holy Savior"). It was probably one of the Bahamas.



Pinta

The fleet explored the region they had discovered, but they never did land on the mainland of North America. Neither had they reached India or China, however, they had made landfall in the New World traded with the local natives. Based on the idea that they had reached India, the Spaniards called the Native Americans "Indians." The history of two continents was about to change forever.



Santa Maria

Although the *Santa Maria* was wrecked on the Coast of Haiti, the other two ships were able to return to Spain.

There, Columbus received a hero's welcome. He had accomplished a mighty feat.

As for the Native Americans Columbus (and later explorers) encountered, their lifestyles would never be the same again: The arrival of Europeans brought horses, cattle, literacy, machinery, ideas, slavery, and new diseases.

Columbus made three more voyages to the Americas. He received great honors and recognition. He was also the object of persecutions. Sadly he died a broken, lonely, and ***impoverished*** man. However, his discoveries opened the way for other explorations that established such nations as Canada, the United States, Argentina, Bolivia, Venezuela, Mexico, Columbia, and other countries in what is known as Central and South America.

In this chapter, you have learned of numerous events and discoveries that changed or shaped world history because men dared to believe and explore new ideas. The next chapter includes more examples of the men and women whose activities, character, and beliefs became history.

LIFE PRINCIPLE



"By prevailing over all obstacles and distractions, one may unfailingly arrive at his chosen goal or destination."

—Christopher Columbus