

# INFLAME



## U-HIGH HISTORY JOURNAL

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Dear Reader--

Welcome to Vol. V of U-High's history and economics Journal, *InFlame*! Dedicated to publishing excellent student papers written in history and economics, InFlame is published annually. This issue marks our second of the year, and the seventh overall for the journal.

All U-High students are eligible to submit papers written during their high school career. Submissions are reviewed anonymously by our student board composed of eight members. Please see page 4 for submission guidelines — we look forward to reading your papers!

Happy Reading!

The InFlame Board

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## Mission Statement

We are a student-run journal dedicated to publication of work in history and economics. We wish to promote scholarly discussion by providing students a forum in which to publish and share work with their peers. Our editorial staff works directly with authors at each stage of the publication process. As a journal, we hold ourselves to a high standard of excellence. We value honest academic research and strong theses. We look for papers of a high quality that demonstrate a clear understanding of the material, draw meaningful conclusions, and present new and interesting ideas. Our goal is to foster a community that encourages thoughtful and creative writing in history and economics.

## Criteria for Submission

All submissions must be written by a U-High student during their tenure at U-High for a history and economics class or independent study course. Papers must meet the following formatting and length criteria:

- Between 4 and 20 pages in length
- Include proper citations (footnotes/endnotes and works cited list) in Chicago Turabian format (guidelines [here](#))
- Include a cover page which contains: title, author name, class for which paper was written
- Double spaced
- 1 inch margins
- 12 pt., Times New Roman font
- Header with author last name, page number
- Submitted as in Microsoft Word or as a PDF
- Illustrations, maps and tables are welcome but should be properly cited

All submissions are reviewed anonymously by the student board. No decisions may be repealed, however all students are encouraged to revise and resubmit their papers if not accepted. An InFlame editor will provide general feedback with notification of rejection to guide revision. No special consideration is given to papers that have received external recognition. InFlame typically publishes between 3-5 papers an issue.

Submissions should be sent in via the InFlame Turnitin Class. For instructions on how to do this, visit <https://hshapir.github.io/inflamejournal/>. Questions about any of our policies should be directed to [hshapir@ucls.uchicago.edu](mailto:hshapir@ucls.uchicago.edu).



## **Ruthless Rivals : Elizabeth I and Mary, Queen of Scots**

By: Emma Trone

The rule of Elizabeth I over England was heralded during her own time and throughout history as a golden age of stability, national pride, and culture, now known as the Elizabethan era. Much of Elizabeth's reign, however, was fraught with threats to her throne due to wider European conflicts between Protestants and Catholics. Attacks on the Elizabeth's legitimacy were represented throughout much of Elizabeth's reign by the Catholic Queen of Scotland, Mary Stuart. Although Queen Elizabeth I's rivalry with the Queen of Scots posed numerous threats, such as Mary's control of both France and Scotland, the scramble to create or dissolve marriage alliances, and assassination attempts by Catholic forces, the policies that Elizabeth created out of these difficulties and the increasingly disastrous decisions made by Mary to seek the English throne secured much-needed stability for the rest of Elizabeth's reign.

Queen Elizabeth I's formation of her successful foreign policy stratagem early in her reign was heavily influenced by the threat of Mary Stuart on the French throne. Mary, Queen of Scots, had been betrothed to the Dauphin of France, later Francis II, by the age of six.<sup>1</sup> When the King of France, Henry II, was fatally wounded in a jousting tournament, Mary's husband, the sickly Francis II came to the throne with Mary by his side as Queen.<sup>2</sup> With their marriage and rise to power, the crowns were united. This was cause for concern in England; particularly for Elizabeth, because of Mary's claim to her throne; and more broadly for English Protestants, because the startling power of France still appeared to be committed, monolithically, to the Catholic cause.<sup>3</sup> Militarily, the French alliance with Scotland loomed as a threat to the English as a possible force of invasion. Although she could not risk outright war with France, and thusly the forces of the Catholic Counter-Reformation such as the powerful Habsburgs, Elizabeth would face both a French army and a French fleet on her northern frontiers in Scotland.<sup>4</sup> Although hesitant, Elizabeth sent troops into Scotland and negotiated a French withdrawal, explaining to the continent "that she had no territorial aims, and was merely anxious to restore the Scots to their ancient liberties and so forth."<sup>5</sup> Her careful diplomatic maneuvering managed to keep England in the good graces of the powers of the Counter-Reformation during a period where their aggression could dethrone her, but also rallied her own subjects and many Scots who saw her intervention as a move in the ideological war between the

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<sup>1</sup> Retha Warnicke. "Mary Stuart." In *World History: The Modern Era*, ABC-CLIO, 2001. Accessed December 1, 2016. <https://worldhistory.abc-clio.com/Search/Display/1296341>.

<sup>2</sup> Neville Williams. *All the Queen's Men: Elizabeth I and Her Courtiers*. (New York City, NY: Macmillan Company, 1972), 68.

<sup>3</sup> Paul Johnson. *Elizabeth I*. (Chicago: Holt, Rinehart and Winston, 1974), 96.

<sup>4</sup> *Ibid*

<sup>5</sup> Paul Johnson. *Elizabeth I*. (Chicago: Holt, Rinehart and Winston, 1974), 100.

Reformation and papalist powers.<sup>6</sup> The success of this example of diplomacy early in her reign helped pave the way for Elizabeth's success over the Spanish and their "invincible" armada during the 1580s.<sup>7</sup> The distinctive yet subtle balance that Elizabeth was able to strike with France and Scotland in her earlier reign, she was also able to use to her advantage with the revolt against Spain by the Netherlands, insisting that she had no territorial aims and only wanted freedom for the Dutch.<sup>8</sup> Although she obviously no longer had the support of the Spanish Habsburgs and their Catholic rigidity, the association with Spain and tyrannical Catholicism in England and throughout Protestant Europe helped rally support for Elizabeth and the English. England formed as a symbol of Protestantism and anti-Spanish sentiment.<sup>9</sup> The utter humiliation of the mighty Spanish navy, who were dispatched as a result of England's involvement in the Dutch revolution, helped propel England to assured independence and international prominence, as well as intense national pride.<sup>10</sup>

The race for both Elizabeth and Mary to secure powerful marriage alliances also led to the stabilization of Elizabeth's domestic relations and national sovereignty. Mary, after the premature death of her husband Francis II, worked quickly to seek powerful marriage alliances with figures such as Don Carlos of Spain or Archduke Charles of Austria.<sup>11</sup> Elizabeth and her advisors sensed the threat that Mary could pose once again as the Queen of two Catholic powerhouses, but also saw a chance to neutralize the widowed Queen, with a marriage to a less powerful English nobleman. To manipulate the situation and prevent the further unification of Catholic nations, Elizabeth informed Mary that if Mary married to her satisfaction, Elizabeth "would surely be a good friend and sister to her, and in the course of time, make her her heir."<sup>12</sup> Although Mary married an Englishman as Elizabeth had hoped, Mary married her cousin, Henry Stuart, Lord Darnley who proved to be a much larger threat to Elizabeth's reign than any foreign alliance, as Lord Darnley also had a strong claim to the English throne. The marriage destroyed the possibility of an understanding between the two queens, as it strengthened momentarily the claim of the Scottish Queen to succeed, or possibly, supplant, Elizabeth.<sup>13</sup> This great threat, however, was soon neutralized by marital strife. In fact, until her marriage to Lord Darnley, Mary's personal rule had been

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<sup>6</sup> Gordon Donaldson. *All The Queen's Men*. (New York: St. Martin's Press, 1983), 30.

<sup>7</sup>Tim Watts. "Spanish Armada." In *World History: The Modern Era*, ABC-CLIO, 2001. Accessed November 29, 2016. <https://worldhistory.abc-clio.com/Search/Display/309978>.

<sup>8</sup> Gordon Donaldson. *All The Queen's Men*. (New York: St. Martin's Press, 1983), 30.

<sup>9</sup> John A. Wagner. "Treaty of Nonsuch." In *World History: The Modern Era*, ABC-CLIO, 2001. Accessed November 29, 2016. <https://worldhistory.abc-clio.com/Search/Display/1797676>.

<sup>10</sup> Tim Watts. "Spanish Armada." In *World History: The Modern Era*, ABC-CLIO, 2001. Accessed November 29, 2016. <https://worldhistory.abc-clio.com/Search/Display/309978>.

<sup>11</sup> Antonia Fraser. *Mary, Queen of Scots*. (New York: Delacorte Press, 1969), 212.

<sup>12</sup> *Ibid*

<sup>13</sup> Gordon Donaldson. *All The Queen's Men*. (New York: St. Martin's Press, 1983), 70.

successful, but afterwards “crisis followed crisis” and in the end followed disaster.<sup>14</sup> The struggle for power and the crown matrimonial for Darnley had caused such hatred between the couple that Mary allegedly conspired to have her husband murdered.<sup>15</sup> Making matters worse, Mary took her husband’s suspected murderer, Lord Bothwell, as her third husband shortly afterwards.<sup>16</sup> This action and instant association with guilt destroyed her reputation among her people, and across the continent. The Scots’ hatred of their queen forced her abdication in the place of her toddler son James.<sup>17</sup> Queen Elizabeth learned by this example the precariousness of choosing a husband, especially during a time where women were reviled as incapable of ruling a country without a king.<sup>18</sup> Elizabeth was pressured at home to find a husband and produce an undisputed heir, but privately preferred to stay single partially as a result of Mary’s fall, “did not the Crown of England compel her to marry to the profit of England,”<sup>19</sup> in her own words. She even proclaimed at a certain point that she “would rather be a beggar and single than a queen and married.”<sup>20</sup> A marriage to one of the queen’s own subjects would deprive England of a potentially invaluable foreign alliance and threatened the potentially disastrous formation of internal political factions.<sup>21</sup> On the other hand, the risk that England could become merely a pawn in the schemes of a foreign ruler<sup>22</sup> became all too evident to Elizabeth based on Mary’s marriage, where she had been a pawn in Darnley’s claim to the English and Scottish thrones. Mary’s unwise marriage not only lost her the Scottish throne, but also aided Elizabeth’s decision to remain single, which eventually shielded England from foreign intervention, and mitigated the risks of further internal division domestically.

Although Elizabeth was the target of several assassination attempts by a long-running Catholic coup to place Mary on the throne, Elizabeth helped gain the support of the people against the growing threat of Catholicism that became personified in Mary. The Roman Catholic Church saw Elizabeth, the progeny of the Protestant union between Henry VIII and Anne Boleyn, as illegitimate and unfit to rule.<sup>23</sup> Catholics across Europe looked to Mary as the rightful queen of England and put into motion plans to

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<sup>14</sup> *Ibid*

<sup>15</sup> Paul Johnson. *Elizabeth I*. (Chicago: Holt, Rinehart and Winston, 1974), 162.

<sup>16</sup> *Ibid*

<sup>17</sup> Retha Warnicke. "Mary Stuart." In *World History: The Modern Era*, ABC-CLIO, 2001. Accessed December 1, 2016. <https://worldhistory.abc-clio.com/Search/Display/1296341>.

<sup>18</sup> John A. Wagner. "Elizabeth I: Marriage Question." In *World History: The Modern Era*, ABC-CLIO, 2001. Accessed November 30, 2016. <https://worldhistory.abc-clio.com/Search/Display/1797668>.

<sup>19</sup> Neville Williams. *All the Queen's Men: Elizabeth I and Her Courtiers*. (New York City, NY: Macmillan Company, 1972), 95.

<sup>20</sup> "Elizabeth I: Quote on Marriage." In *World History: The Modern Era*, ABC-CLIO, 2001. Accessed December 1, 2016. <https://worldhistory.abc-clio.com/Search/Display/342712>.

<sup>21</sup> *Ibid*

<sup>22</sup> John A. Wagner. "Elizabeth I: Marriage Question." In *World History: The Modern Era*, ABC-CLIO, 2001. Accessed November 30, 2016. <https://worldhistory.abc-clio.com/Search/Display/1797668>.

<sup>23</sup> Patrick McGrath. *Papists and Puritans under Elizabeth I*. (Poole: Blandford Press, 1968), 69.



dethrone the “pretended Queen of England and the servant of crime.”<sup>24</sup> After Mary was forced to abdicate her Scottish throne, she escaped from captivity and to England, where she hoped to receive Elizabeth’s help in reclaiming her country. However, Elizabeth imprisoned her instead. Plots hatched to free Mary from her nearly 19-year-imprisonment were reinforced even further by the excommunication of Elizabeth in the Papal bull *Regnans in Excelsis* in 1570, absolving all Catholics of allegiance to the queen.<sup>25</sup> A plot named the Riddolfi plot emerged a year later, bolstered by Elizabeth’s excommunication, with the cooperation of Spain, the Vatican, and the Duke of Norfolk, to invade England with Spanish troops, rescue Mary, and murder Elizabeth.<sup>26</sup> However, correlated with the building threat of Mary and Catholicism retaking England was in fact the growing popularity of Elizabeth.<sup>27</sup> The Protestant majority throughout the country threw their support behind their queen, who they saw as a stalwart against the tyranny of the Spanish and the papists. During a stay at Hampton Court, “crowds knelt by the roadside begging her to take care of her person.”<sup>28</sup> The failure of the Ridolfi Plot led to the formation of the Throckmorton Plot, which was also coordinated by a Catholic-sympathizing Englishman and the Spanish to replace Elizabeth with Mary but was narrowly foiled by Elizabeth’s secretary of state.<sup>29</sup> This only further revealed the extent of the Queen’s popularity when Elizabeth’s lord treasurer and secretary of state drafted a new pledge of allegiance in response to the Throckmorton Plot. Known as the Bond of Association, the pledge bound signatories to execute or hunt down those who either attempted or successfully usurped the throne or killed Elizabeth, and “never to allow, accept, or favor any such pretended successor, by whom, or for whom, any such detestable act shall be attempted or committed, as unworthy of all government in any Christian realm or civil state.”<sup>30</sup> The obvious target of this rallying cry was Mary Stuart and her Catholic connections; delivered to towns and shires throughout the country, thousands of undyingly patriotic Englishmen committed themselves to violent vengeance and protection of their Protestant queen.<sup>31</sup> The Bond of Association eventually gave legal precedent for the execution of Mary after the final attempt for escape through the Babington Plot produced letters between Mary and the conspirators that planned, similarly to the previous plots, to kill Elizabeth and place Mary on the throne.<sup>32</sup> With the full force of the law and the outcry of the English people, Mary was executed in 1587 for

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<sup>24</sup> *Ibid*

<sup>25</sup> Paul Johnson. *Elizabeth I*. (Chicago: Holt, Rinehart and Winston, 1974), 179.

<sup>26</sup> John A. Wagner. "Ridolfi Plot." In *World History: The Modern Era*, ABC-CLIO, 2001. Accessed November 6, 2016. <https://worldhistory.abc-clio.com/Search/Display/1797681>.

<sup>27</sup> Neville Williams. *All the Queen's Men: Elizabeth I and Her Courtiers*. (New York City, NY: Macmillan Company, 1972), 198.

<sup>28</sup> *Ibid*

<sup>29</sup> Paul Johnson. *Elizabeth I*. (Chicago: Holt, Rinehart and Winston, 1974), 239.

<sup>30</sup> "The Bond of Association." In *World History: The Modern Era*, ABC-CLIO, 2001. Accessed October 30, 2016. <https://worldhistory.abc-clio.com/Search/Display/1483775>.

<sup>31</sup> *Ibid*

<sup>32</sup> Antonia Fraser. *Mary, Queen of Scots*. (New York: Delacorte Press, 1969), 482.

treason. Even in death, as described by Elizabethan courtesan Richard Wigmore, Mary represented the Catholic church in England. Before laying her head on the executioner's block, she prayed in Latin, "during which prayer, the queen sat upon her stool, having her Agnus Dei, crucifix, beads, and an office in Latin."<sup>33</sup> With the Catholic threat to their queen's crown finally removed, the people of London cheered in the streets, rejoicing in Elizabeth's might.<sup>34</sup> With a country firmly united behind her, and the powers of the Counter-Reformation momentarily quelled, Elizabeth secured the stability needed for the coming war with Spain, where she would achieve one of the greatest English military victories of all time to further establish her rule as one of England's most successful.<sup>35</sup>

The lengthy and storied reign of Elizabeth I brought forth an English golden age in culture, rooted in stability and well-timed military victory. Although Mary Stuart threatened Elizabeth's crown, it was in fact the very presence of Mary as a Catholic contender for the throne that fully unified the English people under Elizabeth, and against the forces of the Counter-Reformation, in order to reach the levels of success and independence that characterized by the Elizabethan age. In modern times, as cultural interest and glorification of Mary Stuart and her dramatic life increases, as evidenced by the creation of the Mary, Queen of Scots Festival in Kinross, Scotland in 2015,<sup>36</sup> and the American historical fantasy show, *Reign*,<sup>37</sup> it also has become vitally important to understand the political, rather than sensational, reasoning behind actions taken by the rival queens in their fight for the throne.

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<sup>33</sup> "Excerpt from Wigmore's Description of the Death of Mary, Queen of Scots." In *World History: The Modern Era*, ABC-CLIO, 2001. Accessed October 30, 2016. <https://worldhistory.abc-clio.com/Search/Display/1483776>.

<sup>34</sup> Paul Johnson. *Elizabeth I*. (Chicago: Holt, Rinehart and Winston, 1974), 294.

<sup>35</sup> *Ibid*

<sup>36</sup> Brigit Katz. "428 Years after Her Bloody Execution, Mary, Queen of Scots, Is Still Stirring up Controversy." *The New York Times*, September 15, 2015. Accessed December 2, 2016. <http://nytlive.nytimes.com/womenintheworld/2015/09/15/428-years-after-her-bloody-execution-mary-queen-of-scots-is-still-stirring-up-controversy/>.

<sup>37</sup> Laurie McCarthy prod. "Reign." 2013. <http://www.cwtv.com/shows/reign/>

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## **The Double-Edged Sword: The Development of Reactionary yet Revolutionary Chinese Nationalism**

By: Emma Trone

As the world's oldest continuously existent civilization, China existed within an imperial system for 4,000 years, ending only in 1912 with the establishment of the Chinese Republic.<sup>38</sup> The devastating consequences of the Opium Wars during the mid-19th century and the expansion of Western influence solely created the countermovement of extreme nationalism that was expressed in different shades, and eventually led to the overthrow of 4000 years of imperial power through the weakening of the Qing dynasty and the traditional powers associated with the Son of Heaven, the spread of Christianity, and the education of Chinese intellectuals in Western ideas and philosophy.

The humiliating losses of the First and Second Opium Wars during the 19th century stirred resentment towards the West and Western Imperialism, creating an impetus for revolution against a regime that made foreign concessions. Although China had enjoyed a place of power as a manufacturer of fine goods for many centuries, trade with the West became increasingly difficult as the West produced almost nothing the Chinese would want in exchange for their heavily sought after tea, silk, and porcelain, besides silver.<sup>39</sup> In order to fix this trade imbalance, the British began importing opium, harvested from India, to increase revenues, to extreme but terrible success.<sup>40</sup> As the drug trade continued illicitly, up to 10% of the entire population were regular users of opium and the effects on the Chinese economy were disastrous, shifting the trade balance quickly.<sup>41</sup> In successively extreme actions on both sides to both kill and expand the trade respectively, the First Opium War ended in disaster for the Qing.<sup>42</sup> The Chinese forces lost badly to the industrialized, powerful British and their navy; and as the century continued and a Second Opium War was waged and lost, China was forced to make concessions in "unequal" treaties, so named because the British were under no obligations whatsoever towards the Chinese under these treaties. The Treaty of Nanking, signed after the First Opium War stated "that British subjects, with their families and establishments, shall be allowed to reside, for the purposes of carrying on their mercantile pursuits, without molestation or restraint", permitted British merchants "to carry on their mercantile

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<sup>38</sup> "China." In *World History: The Modern Era*, ABC-CLIO, 2001. Accessed March 1, 2017. <https://worldhistory.abc-clio.com/Search/Display/317222>.

<sup>39</sup> "Opium War." In *World History: The Modern Era*, ABC-CLIO, 2001. Accessed February 21, 2017. <https://worldhistory.abc-clio.com/Search/Display/309863>.

<sup>40</sup> Immanuel Chung-yueh Hsü. *The rise of modern China*. New York: Oxford University Press, 2000. 172.

<sup>41</sup> *Ibid*

<sup>42</sup> John King Fairbank and Merle Goldman. *China: a new history*. Cambridge, MA: Belknap Press of Harvard University Press, 2006. 200.

transactions with whatever persons they please”, and transferred Hong Kong to Britain as a colony.<sup>43</sup> This humiliating loss and acquiescence marked a radical shift in the way that China traded with the rest of the world. Whereas a good deal of the Emperor’s power and godly persona traditionally was supported by exacting tributary obeisance from foreigners, the replacement of this system with a treaty-based system started to break down the image of the Qing as China’s rightful and Heaven-chosen rulers.<sup>44</sup> Over the following 50 years, Western powers time and time again politically humiliated the Qing and the Chinese people and reduced China to semi-colonial status. Britain, France, Russia and even Japan participating in the “carving of China like a melon” near the end of the 19th century, creating “spheres of influence” that in practice prevented the Qing from governing large swaths of China.<sup>45</sup> All of these events, combined with natural disasters like the flooding of the Yellow River convinced many Chinese, both peasant and intellectual, that the Qing had lost the Mandate of Heaven.<sup>46</sup> Anti-Qing and revolutionary sentiment took on a distinctly nationalist hue with the condemnation of the ethnically Manchurian, rather than Han, Qing as “alien” and as the unworthy, “barbarian” invaders of China.<sup>47</sup> Nationalist students, who spoke mostly to common Chinese audiences, condemned the Qing for appeasing the West, and violating China’s sovereignty, laying the groundwork for a total overhaul of not only the Qing dynasty, but the dynastic system.<sup>48</sup>

The increased introduction of Christianity to China after the Opium Wars weakened the Qing dynasty further, and drove many Chinese to anti-Christian and anti-Western nationalism. After the Second Opium War, another devastating concession outlined by the Treaty of Tianjin stated that “Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teach and practice the principles of Christianity, shall in no case be interfered with or molested.”<sup>49</sup> The further opening of Christianity produced two opposite but equally damaging reactions to the Qing dynasty. One creation was an extremist Chinese Christianity, which developed into the Taiping Rebellion.<sup>50</sup> Under the leadership of Hong Xiuqian, the self-proclaimed younger brother of Jesus Christ,

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<sup>43</sup> "Treaty of Nanjing (1842)." In *World History: The Modern Era*, ABC-CLIO, 2001. Accessed February 25, 2017. <https://worldhistory.abc-clio.com/Search/Display/309253>.

<sup>44</sup> John King Fairbank and Merle Goldman. *China: a new history*. Cambridge, MA: Belknap Press of Harvard University Press, 2006. 201.

<sup>45</sup> Marie-Claire Bergère. *Sun Yat-sen*. Translated by Janet Lloyd. Stanford, CA: Stanford University Press, 2000. 16.

<sup>46</sup> "Nian Rebellion." *World History: The Modern Era*, ABC-CLIO, 2017. Accessed Feb. 26, 2017. [worldhistory.abc-clio.com/Search/Display/421288](https://worldhistory.abc-clio.com/Search/Display/421288).

<sup>47</sup> Harold Z Schiffrin. *Sun Yat-sen and the Origins of the Chinese Revolution*. Los Angeles, CA: University of California Press. 1970. 293.

<sup>48</sup> *Ibid*

<sup>49</sup> "Treaty of Tianjin (1858)." In *World History: The Modern Era*, ABC-CLIO, 2001. Accessed February 26, 2017. <https://worldhistory.abc-clio.com/Search/Display/309261>.

<sup>50</sup> "Taiping Rebellion." In *World History: The Modern Era*, ABC-CLIO, 2001. Accessed February 28, 2017. <https://worldhistory.abc-clio.com/Search/Display/309990>.

the Taipings raged nationalistic revolution against the Qing and created a theocracy in southeast China.<sup>51</sup> With soldiers who were convinced of their predestination to heaven, the fearless army posed a true threat to the Qing dynasty, and only collapsed due to infighting and poor leadership after 14 years of war.<sup>52</sup> Although the revolution failed, later revolutionary nationalists carried on their social revolution during the late 19th century and early 20th century.<sup>53</sup> A second, later reaction was outrage and the formation of secret societies such as the Boxers against the West and Christianity. The movement was in some respects very similar to the ideas of Western nationalists during the mid-19th century; both were devoted to the preservation of their respective cultures. The Boxers trained in martial arts and calisthenics that they believed would make them impervious to bullets, in order to defeat the “foreign devils” who “have attracted all the greedy and grasping as converts, and to an unlimited degree practiced oppression, until every good official has been corrupted and has become their servant,” according to wall posters that promoted their anti-Western and anti-Christian views.<sup>54</sup> They believed that Christianity was “polluting” traditional Chinese society, and generally resented the economic, political, and cultural intrusions by the West, but especially Christianity which was seen as an “un-Chinese” sect.<sup>55</sup> The Boxer rebellion in 1900 slaughtered 250 foreigners, most of which were missionaries.<sup>56</sup> Although the Qing had originally somewhat illicitly supported the movement to expel the West, eventually a multinational force destroyed the movement and levied heavy penalties on China which weakened the Qing further.<sup>57</sup> Although the Boxer movement was more conservative in nature and had the backing of the Qing, the failure of the movement forced many Chinese to look to a more liberal nationalism, to throw off Western intrusion, which included the overthrow of the dynastic system altogether.<sup>58</sup>

While many Chinese despised the influence of the West on their country, it was in fact their semicolonial status that allowed nationalist ideas to be formed by those under Western occupation, trained in European rather than Chinese philosophy. These ideas were epitomized in Sun Yat-sen, known as the “Father of the Nation.” Born in Southern China as a peasant and later educated at an English school in Hawaii, Sun Yat-sen also spent time in the treaty ports created after the opium wars.<sup>59</sup> These areas became the cradles of the type of Chinese nationalism that eventually overthrew the Qing; even though

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<sup>51</sup> Immanuel Chung-yueh Hsü. *The rise of modern China*. New York: Oxford University Press, 2000. 252.

<sup>52</sup> Immanuel Chung-yueh Hsü. *The rise of modern China*. New York: Oxford University Press, 2000. 250.

<sup>53</sup> Immanuel Chung-yueh Hsü. *The rise of modern China*. New York: Oxford University Press, 2000. 253.

<sup>54</sup> Rev. George T. Candlin. “The Associated Fists,” in *The Open Court*. London, England. 1900. 558.

<sup>55</sup> Tim Watts. “Boxers.” In *World History: The Modern Era*, ABC-CLIO, 2001. Accessed March 1, 2017. <https://worldhistory.abc-clio.com/Search/Display/311762>.

<sup>56</sup> John King Fairbank and Merle Goldman. *China: a new history*. Cambridge, MA: Belknap Press of Harvard University Press, 2006. 231.

<sup>57</sup> Tim Watts. “Boxers.” In *World History: The Modern Era*, ABC-CLIO, 2001. Accessed March 1, 2017. <https://worldhistory.abc-clio.com/Search/Display/311762>.

<sup>58</sup> *Ibid.*

<sup>59</sup> Marie-Claire Bergère. *Sun Yat-sen*. Translated by Janet Lloyd. Stanford, CA: Stanford University Press, 2000. 21.

these Chinese still resented European social and political privileges like the more conservative nationalists such as the Boxers, they admired European institutions and the nearly invincible power they seemed to represent.<sup>60</sup> Sun Yat-sen's Three Principles of the People, the cornerstone of the nationalist policies, were deeply rooted in Western ideology and inspired by Western figures. In fact, "government of the people, by the people, for the people," immortalized by Abraham Lincoln in his Gettysburg Address, directly inspired Sun in the creation of the 3 principles.<sup>61</sup> The first principle of nationalism was described by Sun as the drive "to maintain independence in the family of nations, and to spread our indigenous civilization as well as to enrich it by absorbing what is best in world civilization, with the hope that we may forge ahead with other nations towards the goal of ideal brotherhood."<sup>62</sup> For the second principle of democracy, Sun admits that the Chinese "have to go to Europe and America for a republican form of government"<sup>63</sup> as the Chinese have no historical examples of such a system. For the third and final principle of the people's welfare, which in this case referred to economic stability, Sun notes that on his "tour of Europe and America, [he] saw with [his] own eyes the instability of their economic structure and the deep concern of their leaders in groping for a solution." Without these founding and unifying principles, all inspired directly by Western conflict and thought, the nationalist revolution would not have had the organization needed to both gain a following or successfully overthrow the Qing.

Although immense attention and study is granted to the later Chinese communist revolution, the rise of nationalism against the looming threat and intrusion of the West perhaps marks a more startling shift in Chinese history. Chinese nationalism is steadily growing and has been used as a tool by the Chinese Communist Party to legitimize their rule.<sup>64</sup> As the United States embarks on a new era of Chinese relations in the Trump era, it is more important than ever to understand the intricacies of Chinese history and politics, as West once again interacts with a China that is fiercely protective over their economic, political, and cultural traits.

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<sup>60</sup> Harold Z Schiffirin. *Sun Yat-sen and the Origins of the Chinese Revolution*. Los Angeles, CA: University of California Press. 1970. 4.

<sup>61</sup> Lyon Sharman. *Sun Yat-sen: His life and its meaning, a critical biography*. Stanford: Stanford University Press. 1968. 94.

<sup>62</sup> Paul Halsall. "Chinese Cultural Studies: Sun Yat-sen: Fundamentals of National Reconstruction (1923 CE)." *Chinese Cultural Studies: Sun Yat-sen: Fundamentals of National Reconstruction (1923 CE)*. Accessed February 20, 2017.

<sup>63</sup> *Ibid.*

<sup>64</sup> Abanti Bhattacharya. "CHINESE NATIONALISM AND CHINA'S ASSERTIVE FOREIGN POLICY." *The Journal of East Asian Affairs* 21, no. 1 (2007): 237.. <http://www.jstor.org/stable/23258004>.



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**A City Within A City: Transformation of Italian-Jewish Life and Culture during the 15<sup>th</sup>-17<sup>th</sup> Centuries in a Venetian Context**

By: Rachel Zemil

Although the Venetian Government established many provisions meant to keep Jews separated from the rest of Italian society, the creation of Jewish ghettos in Venice effectively resulted in stronger Italian-Jewish relations and a more independent Jewish life and culture. After the formation of Italian-Jewish ghettos, the economy, government, and culture exhibited changes within a Jewish context. By examining the inception of the ghetto and the provisions made toward the Jews of Italy, it is possible to recognize the changes to Jewish life in Italy, and understand the reasons for these changes.

The Venetian ghetto was established in 1516 for economic and religious reasons. Jews were often moneylenders because of the unwillingness of many Christians to handle money. Jewish moneylenders required paid interest for the money that they lent to other businessmen. Moneylending by Jews existed despite a prohibition by both Judaism and Christianity for such practices. In the case of Christianity, papal prohibitions on money lending existed as it was a sin to charge interest on what was seen as an unequal exchange. Jewish money lending to poor Christians in the republic helped to reduce socioeconomic issues, but also meant that Christians did not have to go against biblical laws.<sup>1</sup> Therefore, the Jews became an established and crucial part to the Venetian economy by engaging in a practice that their Christian peers would not undertake. Although the Jews were economically important to the republic, many Venetians, including priests and other clerics did not wish to have the Jews inhabit Venice.<sup>2</sup> Catholic priests often advocated for the expulsion of the Jews of Venice because they harbored anti-Jewish sentiments and were against money lending.<sup>3</sup> This shows a breakdown between the views of the Venetian government and those of religious clerics toward the Jews. While religious clerics wished to exile the Jews, the Venetian government needed the Jews to stay in order to assist in the support of the Venetian economy. A change that brought both sides together came in 1516 when the Jews were accused of corruption of the republic along with other sins. It was suggested that the Jews live in the Ghetto Novo, or the New Ghetto. This proposal was deemed sufficient for both clerics and the Venetian government. For clerics, the establishment of the ghetto was seen as an appeal for absolution from God as they believed that the republic had sinned by allowing Jews to live freely within the city.<sup>4</sup> For the Venetian government,

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<sup>1</sup> Benjamin Ravid, "The Venetian Government and the Jews," in *The Jews of Early Modern Venice*, ed. Robert C. Davis and Benjamin Ravid (Baltimore: The Johns Hopkins University Press, 2001), 8.

<sup>2</sup> Ibid.

<sup>3</sup> Riccardo Calimani, *The Ghetto of Venice* (New York: M. Evans, 1987), 34.

<sup>4</sup> Ibid.

the founding of the ghetto allowed them to appease the clerics while also retaining a crucial aide to the Venetian economy. The creation additionally pacified the Venetian middle class, who believed that isolation of the Jews was necessary, as they saw the Jews as rivals in their professions, which included merchants and craftsmen.<sup>5</sup> Therefore, the proposition was able to assuage all parts of Venetian society, excluding the Jewish population. An edict was formulated by the Venetian Senate to finalize the inception of the ghetto which states: “All Jews who at present are found residing in the various streets of this [sic] Our city... shall, until it will be differently decided in accordance with the exigencies of the time, be obligated to proceed to dwell together in the kind of houses located near the geto [sic]”<sup>6</sup>. This edict made clear the intention to segregate the Jews from the rest of Venetian society as the edict made it obligatory for the Jews to live together and separately from the rest of the population. Therefore, the formation of the Venetian Ghetto was a result of economic and religious compromise regarding the Jews of the city and formally set up a precedent to changes in Italian-Jewish life during the 15<sup>th</sup>-17<sup>th</sup> centuries.

Although the ghetto was meant to keep the Jewish population separate from the rest of the Italian population, and subsequently the rest of the outside world, the formation of the ghetto resulted in an increase in trade between Jews and those outside the ghetto walls. The Jews participated in the trade of precious jewels. In order to keep Jews from contending with their Christian counterparts, the government forbid Jews from working as diamond polishers. Furthermore, they were not allowed to visit jewelry stores in order to prevent them from becoming familiar with the skill, and were officially prohibited from trading precious stones.<sup>7</sup> This provision was critical to assuaging the Venetian middle class’ fear of Jewish usurpation. It is also crucial to understanding the importance of keeping the Jewish population in its place as Jews were prohibited from conducting occupational affairs as they pleased. However, the actual result of this provision was a paradox of the presumption that the Jewish population would cease to engage in jewel trade. Jewel trade began to flourish between Venetian-Jews and foreign countries. Since Jews were in part only allowed to deal in second hand items and pledge assets in terms of moneylending, it was difficult for the authorities to enforce the stipulation against jewel trade.<sup>8</sup> Cecil Roth, a British Jewish historian, states the result of this stipulation against jewel trade when he writes: “Hence, when a person required a particularly fine jewel, it was to the ghetto that he would go. Foreign rulers, in search of jewelry in Venice were wiser in this respect and generally entrusted the commission outright to a Jew.”<sup>9</sup> In this sense, the trade of precious jewels between Venetian Jews and foreign lands was able to increase

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<sup>5</sup> Alexis P. Rubin, ed. *Scattered among the Nations: Documents Affecting Jewish History, 49 to 1975* (Toronto, Ont.: Wall & Emerson, 1993), 61.

<sup>6</sup> Venetian Senate, *Establishing a Ghetto (1516)*, in *Scattered among the Nations: Documents Affecting Jewish History, 49 to 1975*, ed. Alexis P. Rubin (Toronto, Ont.: Wall & Emerson, 1993), 61.

<sup>7</sup> Cecil Roth, *Venice* (Philadelphia: The Jewish Publication Society of America, 1930), 182.

<sup>8</sup> *Ibid*, 183.

<sup>9</sup> *Ibid*.

because foreign rulers understood the economic value of obtaining the jewels from skilled Jews, instead of their Christian peers as the Jews were able to obtain precious jewels from other regions. Furthermore, provisions made against the Jews to keep them from engaging in this kind of trade by the Venetian government and papal mandates, paradoxically led to an increase of Jewish-external relations in terms of jewel commerce. The increase of changes to Jewish-external relations in terms of trade and business is further illustrated regarding the conditions found inside the ghetto. Donatella Calabi, a professor of Venetian history at IUAV University in Venice, observes the nature of the ghetto: “Shops of printers, booksellers, and jewelers, employing both Christian and Jewish workers...brought into the ghettos a virtual mob of casual laborers from both faiths...Such cultural and social vivacity helped draw foreigners visiting Venice into the ghetto.”<sup>10</sup> The liveliness of the ghetto and its surroundings drew in outsiders. In an economic sense, external relations between Jews, Christians, and foreign lands, where each side was able to conduct business with the other, were able to increase because of the culturally rich and open environment that the ghetto produced. This is additionally illustrated by a continual flow of visitors and merchants from different Italian cities and foreign countries. Therefore, the provisions that were made against the Jews economically and in order to isolate them, had the opposite effect by producing increased relations and trade between Jews and the world outside of the ghetto.

Although the Venetian Republic still held political power over the Jews living in the ghetto, the Jews were able to develop a type of self-government to preside over affairs within the ghetto as a result of provisions that created a separate community. During the time of the ghetto, the Jewish community grew to become pan-ethnic due to a charter by the Venetian government in 1589, which allowed Iberian and Levantine Jewish merchants to reside in the ghetto.<sup>11</sup> This pan-ethnic nature of the ghetto created concerns that a certain ethnic group would exert power over its population. Consequently, the Jewish community developed a bicameral political structure consisting of a Large Assembly which was responsible to elect members of the Small Assembly, which directed daily affairs in the ghetto. Thus, a balance of power was kept between different ethnicities by including members of all groups within the assemblies.<sup>12</sup> The vibrant environment that the ghetto produced saw an increase of trade and business between Venetian Jews and foreigners (both Jews and non-Jews) who came to engage in business. The benefits of this environment prompted Iberian and Levantine Jewish merchants to stay within the ghetto. Therefore, the rise of a pan-ethnic community due to trade and economic means prompted the Venetian Jewish

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<sup>10</sup> Donatella Calabi, “The City of the Jews,” in *The Jews of Early Modern Venice*, ed. Robert C. Davis and Benjamin Ravid (Baltimore: The Johns Hopkins University Press, 2001), 45.

<sup>11</sup> David J. Malkiel and Universitah ha-‘Ivrit bi-Yerushalayim. Makhon le-mada‘e ha-Yahadut, *A Separate Republic: The Mechanics and Dynamics of Venetian Jewish Self-government, 1607-1624* (Jerusalem: The Magnes Press, The Hebrew University, 1991), 14.

<sup>12</sup>Ibid.

community to develop a bicameral political structure. Moreover, the bicameral structure that the ghetto produced altered social rank. With the establishment of the ghetto, the Jewish community was not only isolated from the rest of the Venetian population, but also forced into tight public quarters. The lack of privacy in the ghetto fostered internecine competition for economic prosperity amongst Venetian Jews.<sup>13</sup> Sumptuary law in the Libro Grande, an Italian translation of the record book in the ghetto for the years 1607-24, discontinued this competition by stipulating the kind and amount of jewelry women were permitted to wear along with other conditions.<sup>14</sup> The social rank and pressure of each family became clear as those within the ghetto flaunted their wealth. Since sumptuary law, asserted by the Small Assembly, dictated how people were allowed to display their wealth, the social divide between those of different classes in the ghetto became less evident as competition ceased. Therefore, the bicameral structure formed within the ghetto was able to influence the lives of the Jews living within the ghetto by removing the transparency of the social structure which went against community values that people held toward indulgence.

Although the Jewish population was not completely isolated, their separation from the rest of Venetian society and the stipulations made against them created a more independent Italian-Jewish culture. The development of Jewish culture within the ghetto can be shown through Jewish ceremonial art. The Venetian government prohibited ostentatious buildings within the ghettos. Therefore, it was the inside of the synagogue, including religious and ceremonial art that developed.<sup>15</sup> An example of the religious ceremonial art in the ghetto is a curtain made for an ark in Venice at the end of the 16<sup>th</sup> century\*.<sup>16</sup> The ark is a cupboard where the Torah scrolls, the foundation of biblical Jewish Law, are placed. The curtain includes a bright red background with various patterned light yellow and cream colored flowers. At the bottom of the curtain are white, embroidered Hebrew characters which serve as additional aesthetic decoration. In this manner, the Jewish community was able to showcase beauty by developing elegant ceremonial art within the synagogues as they were forbidden from presenting their art on the exterior of any architectural construction. The concept of isolating the Jews from the rest of society and the conditions made against them were meant to prevent the Jews from being integrated with Christian society; however, these decisions did not prevent the flourishing of Jewish art. Moreover, the changes to Jewish life in the ghetto can be illustrated in terms of philosophy. An edict given by Pope Paul IV in 1555 called Cum Nimis Absurdum stated that all of the Jews of Italy were required to live in

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<sup>13</sup> Ibid, 225.

<sup>14</sup> Ibid.

<sup>15</sup> Moses A. Shulvass (Moses Avigdor), *The Jews in the World of the Renaissance* (Leiden: Brill, 1973), 238.

<sup>16</sup> "Curtain for the Torah Ark (detail)." In Jewish Museum (New York, N.Y.), and Vivian B. Mann, *Gardens and Ghettos: The Art of Jewish Life in Italy* (Berkeley: University of California Press, 1989), 118.

ghettos. The edict also consisted of provisions which specified affairs in which Jews could not engage, including a stipulation about external relations: “Nor should they be so presumptuous as to entertain or dine with Christians or to develop close relations and friendships with them.”<sup>17</sup> This condition meant to prohibit Jews throughout Italy from engaging in any way with their Christian counterparts. It especially revealed the newer, harsher laws against the Jews during the Catholic Counter Reformation since the edict included many other stipulations in opposition to the Jews which mostly limited their contact with Christians. Consequently, it also restricted their ability to engage in daily affairs as they pleased. However, neither Jews nor Christians always followed this specific provision in the edict. A kind of Jewish philosophy and a mystic interpretation of the Bible, the Kabbalah, drew in many Christian humanists to the ghetto as they looked for a way to reinstate a syncretic verity. Hence, Christian humanists came into the ghetto to have the Jewish scholars teach them Hebrew texts, the Hebrew language, and to exchange ideas with them.<sup>18</sup> This increase in relations between Jews and Christians signified that not only could the Christian humanists be influenced by Judaism, but that Jews would be able to further evolve their culture because of their acceptance of an amalgamation of different views and ideas. Although the Jews were prohibited from being in contact with Christians and those outside the ghetto, they were able to increase and continue their relations with Christians, which in turn could help them develop more current ideas within their religion. Therefore, the establishment of the Venetian ghetto not only led to a more independent Jewish life and culture, but to an acceptance of syncretic notions.

The notion that Jewish life and culture was able to flourish and develop, even under shameful circumstances is a testament to the conviction that humans always find a way to prosper and conduct their lives in a civilized manner. The separation of Jews from the rest of society did not mean an end to their relations with those outside the ghetto because they were able to keep a dignified existence. Therefore, the provisions made against the Jews of Venice and their already established culture served as a means of transforming Jewish life while also helping it to thrive.

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<sup>17</sup> Pope Paul IV, *Cum nimis absurdum* (1555) in Kenneth Stow, *Catholic Thought and Papal Jewry Policy 1555-1593* (New York, 1977), 296.

<sup>18</sup> Robert Bonfil, “A Cultural Profile,” in *The Jews of Early Modern Venice*, ed. Robert C. Davis and Benjamin Ravid (Baltimore: The Johns Hopkins University Press, 2001), 180.

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\*Jewish ceremonial art: “Curtain for the Torah Ark (detail).”