

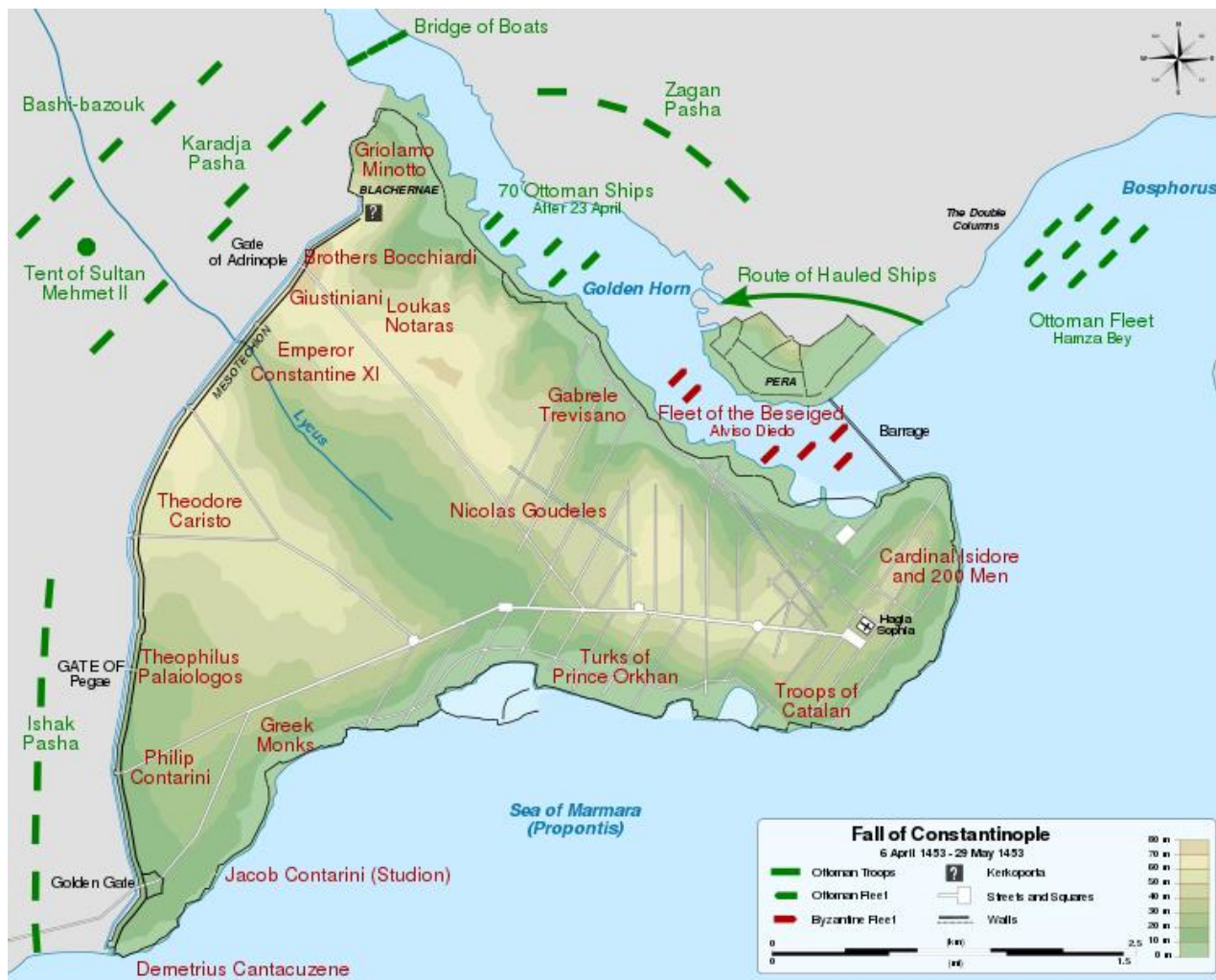
Document 1

Source: Muhammad El-Halaby, "The Liberation of Constantinople," 1453, translated from Ottoman Turkish

The historian Ismail Hami Danshbund, a contemporary of the sultan Muhammad Alfateh narrates: "The sultan would spend long hours every night since ascending the throne, studying the plans of the city, looking for strategic points of defence and attempting to find weak points which he could benefit from and to work on the appropriate plan to attack these points. In addition to this, the Sultan had committed to memory all the previous attempts to liberate the city, the names of their leaders, and the reasons for their failure... He would continue to discuss with his lieutenants and generals what is required for the final attack. He also ordered the engineers to build what is required to facilitate the liberation. They built large cannons which would traject numerous heavy metal balls and bombs weighing as much as three tonnes. In addition to the other heavy artillery which the sultan built himself which were used for the first time in the attack on Constantinople; which had a great effect in the liberation of the city. That was from the material end, however, on the morale end, he took with him many contemporary scholars and Imams who held authority such as Sheikh Alqourany, and Sheikh Khisrawi, who would motivate the soldiers and drive them towards Jihad... As for his enemies, as soon as he reached the walls of the Constantinople, he ordered the call of Azan for Jum`a and commenced prayer. When the Byzantines saw the hundred and fifty thousand Muslims praying behind their leader and the sound of their takbir breaking the horizon, they began to tremble in fear and worry, and their minds were defeated before their bodies.

Document 2

Source: Semhur, "The Fall of Constantinople," 1453, translated from French



Document 3

Source: Philippe de Mazerolles, "Siege de Constantinople," Ink on Canvas, 1479



Document 4

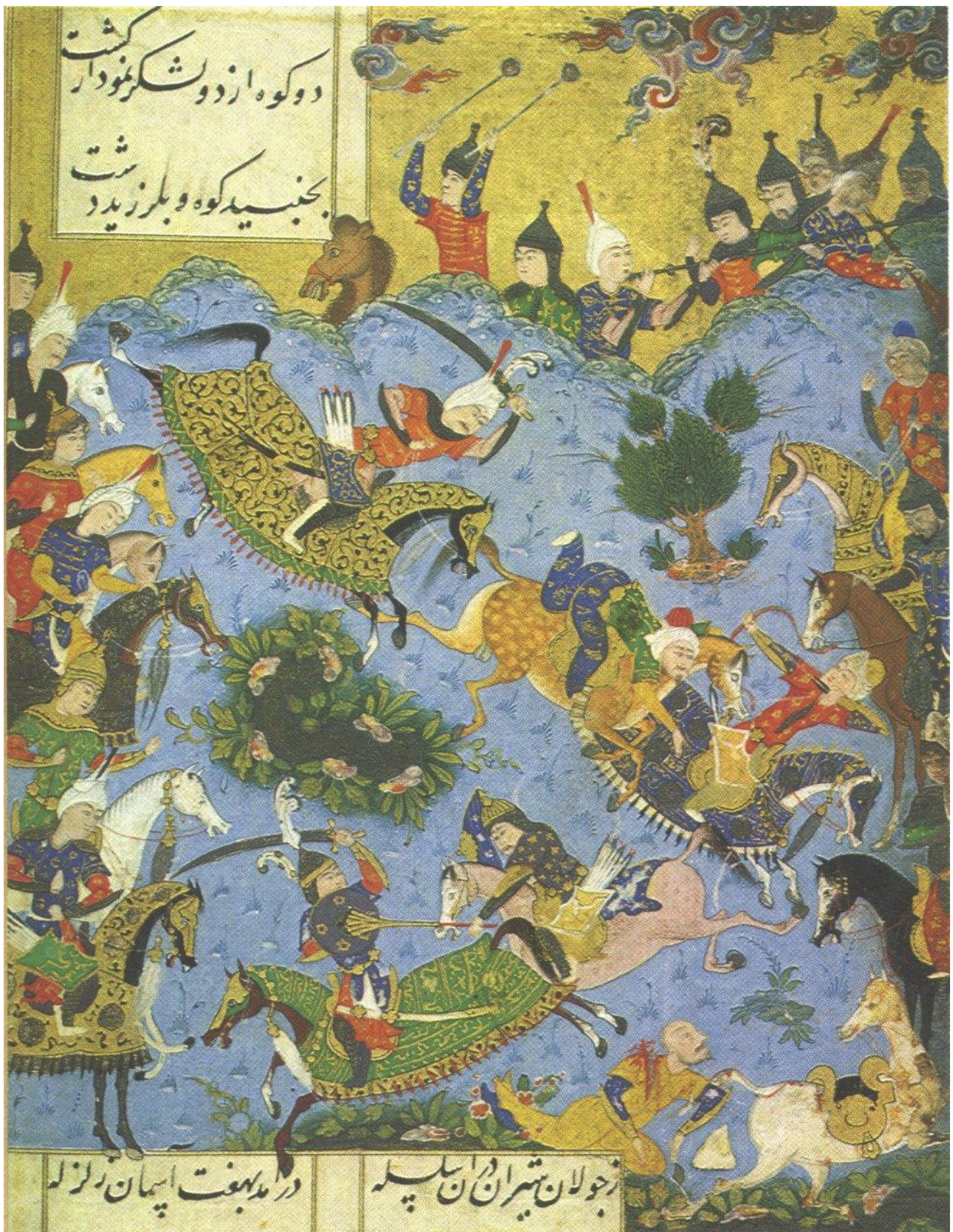
Source: Michael Critobulus, *History of Mehmet the Conqueror*, c. 15th Century, translated from Greek

The Sultan replied to them: "I have no intention to do you any injustice, O Romans, nor to do anything contrary to the agreements and treaties in this undertaking of mine, but only to protect my possessions while doing no injury to you. It is, however, just and right for each of us to guard and make sure of his own, not in the least injuring those with whom he has a treaty, and this is the desire of all. But, as you see, I rule over both Asia and Europe, continents separated from each other, and in each of these I have many opponents and enemies of my rule. . . . Besides, this place where I am now going to build a fortress is our own, being the place for crossing into our own territory, whether from Asia into Europe or from Europe into Asia. So you must not interfere too much. If you wish to enjoy peace, and if you have no intention on your part of preventing us from having this crossing-place, I on my part will neither break my pledges nor desire to do so, provided you will stay in your own place and not meddle at all in our affairs nor wish to be too prying."

With this reply, he dismissed the ambassadors. They on their return told everything to the Emperor Constantine and all the Romans [Byzantines] — the whole story and especially that it was not possible to prevent this undertaking entirely, either by argument or by persuasion, but only by resort to force, if indeed that were possible. And they, since they fully realized the exceeding gravity of the situation and that there was nothing they could do, kept an unwilling silence.

Document 5

Source: Unknown Author, "Battle between Shah Isma'il I of Iran and Farruhk Yasar of Shirvan," 1541



Document 6

Source: Mu'in Musavvir, *Tarikh-I alam-ary-I Sha Ismail**, "Battle between Shah Isma'il and Shyban Khan," Ink on Paper, 1688



*The World Adorning History of Shah Ismail

Document 7

Source: Shah Isma'il, "I Am God's Eye," 1510, translated from Azerbaijani

I am God's eye (or God Himself); come now, O blind man gone astray, to behold Truth (God).

I am that Absolute Doer of whom they speak. Sun and Moon are in my power. My being is God's House, know it for certain. Prostration before me is incumbent on thee, in the morn and even.

Know for certain, that with the People of Recognition Heaven and Earth are all Truth. Do not stray!

The Garden of Sanctity has produced a fruit. How can it be plucked by a short-handed one?

If you wish to join Truth to Truth, (here is) God who has reached the stage of Mim.

The one of pure connections considers his own person. Suddenly Khata'i has come by a treasure.

Document 8

Source: Sultan Selim I, "Letter from Selim I to Isma'il I," c. 1514, translated from Turkish

Animated by this [religious decree], conforming to the Qur'an, the code of divine laws, and wishing on one side to strengthen Islam, on the other to liberate the lands and peoples who writhe under your yoke, we have resolved to lay aside our imperial robes in order to put on the shelf and coat of mail, to raise our ever victorious banner, to assemble our invincible armies, to take up the gauntlet of the avenger, to march with our soldiers, whose sword strikes mortal blows...In pursuit of this noble resolution, we have entered upon the campaign, and guided by the hand of the Almighty, we hope soon to strike down your tyrannous arm, blow away the clouds of glory and grandeur which trouble your head and cause your fatal blindness, release from your despotism your trembling subjects, smother you in the end in the very mass of flames which your infernal [spirit] raises everywhere along your passage, accomplishing in this way on you the maxim which says: "He who sows discord can only reap evils and afflictions." However, anxious to conform to the spirit of the law of the Prophet, we come, before commencing war, to set out before you the words of the Qur'an, in place of the sword, and to exhort you to embrace the true faith; this is why we address this letter to you...

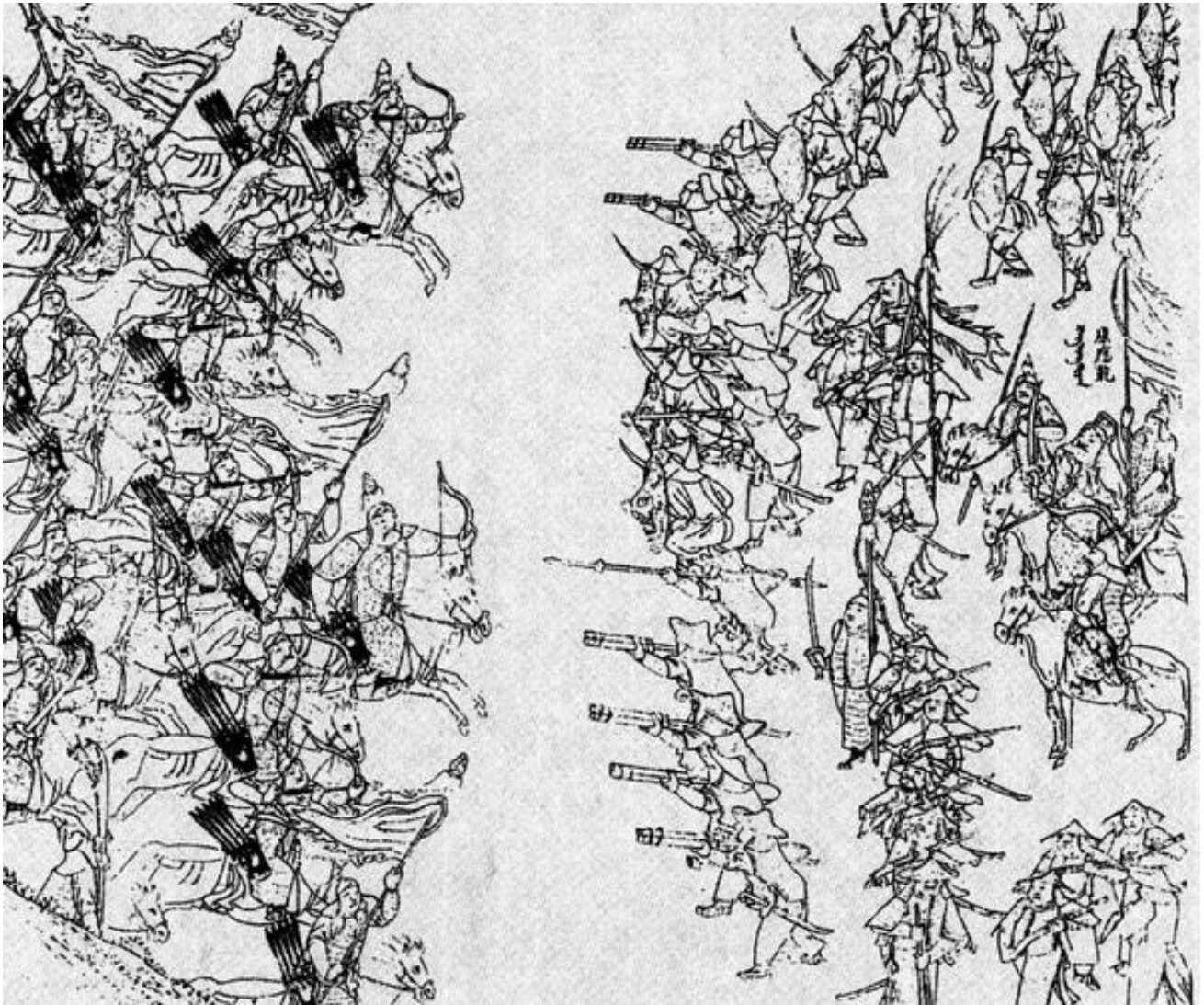
Document 9

Source: Mirza Muhammad Haidar Dughlat, "The Battle of Chaldiran," mid 16th century, translated from Persian

At that period Sháh Ismail returned to Irák, where he was attacked by the Sultán of Rum, Sultán Salim, with an army of several hundred thousand men. Sháh Ismail met him with a force of 30,000, and a bloody battle was fought, from which he escaped with only six men, all the rest of his army having been annihilated by the Rumi. Sultán Salim made no further aggressions after this, but returned to Rum, while Sháh Ismail, broken and [with his forces] dispersed, remained in Irák. A short time after this event, he went to join his colleagues Nimrud and Pharaoh, and was succeeded by his son Sháh Tahmásp. This Sháh, likewise, was on several occasions exposed to the kicks of the Rumi army; moreover, from fear of the Rumi he was not able to maintain his accursed religion, nor uphold the evil practices of his father.

Document 10

Source: Unknown Author, "Jurchen Cavalry Charging Ming Infantry in the Battle of Sarhu (1619)," Ink on Paper, 1635



Document 11

Source: Southern Ming Dynasty, "Iron Canon," 1650, Hong Kong Museum of Coastal Defense, Hong Kong

**Document 12**

Source: Sun Chengzong, Minister of War of the Ming Dynasty, "Report to the Imperial Court*," c. 1629, translated from Mandarin

The frontier situation is dire. Troops have been amassed, but not trained and military supplies have not arrived. You need generals to lead the troops but civil officials to coordinate training. Generals must oversee ranks, but a civil official must determine their use. You must use military officials to defend the frontiers but every day they should consult with civil officials in their tent. So the frontier should be entrusted to a provincial governor and a strategic manager and the decision to attack or defend should emanate from the court.

*regarding advances of the Manchu

Document 14

Source: Aul Fazl, *Akbarnama**, "Akbar's Siege of Ranthambhor Fort," c. 1590



*The Book of Akbar (Note the cannon being dragged by cattle)

Document 15

Source: Babur, *Baburnama**, "Battle of Panipat," 20 April 1526, translated from Chagatai

...News came, when it was light enough to distinguish one thing from another that the enemy was advancing in fighting-array. We at once put on mail, armed and mounted...

When the dark mass of the enemy first came in sight, he seemed to incline towards our right; 'Abdu'l-'azīz, who was the right-reserve, was sent therefore to reinforce the right. From the time that Si. Ibrāhīm's blackness first appeared, he moved swiftly, straight for us, without a check, until he saw the dark mass of our men, when he pulled up and, observing our formation and array, made as if asking, "To stand or not? To advance or not?" They could not stand; nor could they make their former swift advance.

My orders were for the turning-parties to wheel from right and left to the enemy's rear, to discharge arrows and to engage in the fight; and for the right and left to advance and join battle with him. The turning-parties wheeled round and began to rain arrows down. Mahdī Khwāja was the first of the left to engage; he was faced by a troop having an elephant with it; his men's flights of arrows forced it to retire. To reinforce the left I sent Secretary Aḥmadī and also Qūj Beg's Tardī Beg and Khalīfa's Muḥibb-i-'alī. On the right also there was some stubborn fighting. Orders were given for Muḥammadī Kūkūdāsh, Shāh Manṣūr *Barlās*, Yūnas-i-'alī and 'Abdu'l-lāh to engage those facing them in front of the centre. From that same position Ustād 'Alī-qulī made good discharge of *firingī* shots.

Muṣṭafa the commissary for his part made excellent discharge of *zarb-zan* shots from the left hand of the centre. Our right, left, centre and turning-parties having surrounded the enemy, rained arrows down on him and fought ungrudgingly. He made one or two small charges on our right and left but under our men's arrows, fell back on his own centre. His right and left hands were massed in such a crowd that they could neither move forward against us nor force a way for flight.

When the incitement to battle had come, the Sun was spear-high; till mid-day fighting had been in full force; noon passed, the foe was crushed in defeat, our friends rejoicing and gay. By God's mercy and kindness, this difficult affair was made easy for us! In one half-day, that armed mass was laid upon the earth. Five or six thousand men were killed in one place close to Ibrāhīm. Our estimate of the other dead, lying all over the field, was 15 to 16,000, but it came to be known, later in Āgra from the statements of Hindūstānīs, that 40 or 50,000 may have died in that battle.

The foe defeated, pursuit and unhorsing of fugitives began. Our men brought in amīrs of all ranks and the chiefs they captured; *mahauts* made offering of herd after herd of elephants.

Ibrāhīm was thought to have fled; therefore, while pursuing the enemy, we told off Qismatāī Mīrzā, Bābā *chuhra* and Būjka of the *khaṣa-tābīn* to lead swift pursuit to Āgra and try to take him. We passed through his camp, looked into his own enclosure and quarters, and dismounted on the bank of standing-water.

It was the Afternoon Prayer when Khalīfa's younger brother-in-law Ṭāhir Tībrī who had found Ibrāhīm's body in a heap of dead, brought in his head.

*Memoirs of Babur, founder of the Mughal Empire. In this account, Babur describes the Battle of Panipat. His victory here was his first in India and set the foundation for his rule in India.

Document 16

Source: Indian School, *Officer of the Mughal Army*, Lithograph, c. 1585



Document 1

Source: Ministry of Cardinal Richelieu on behalf of Louis XIII, "Edict of 1626," 1626, translated from French

"Whereas formerly the assemblies of the estates of this realm and those of notable persons chosen to give advice to ourselves, and to the late king, our very honorable lord and father, on important affairs of this realm, and likewise the assembly of the estates of the province of Brittany held by us in the year 1614, have repeatedly requested and very humbly supplicated our said lord and father and ourselves to cause the demolition of many strongholds in divers places of this realm, which, being neither on hostile frontiers nor in important passes or places, only serve to augment our expenses by the maintenance of useless garrisons, and also serve as retreats for divers persons who on the least provocation disturb the provinces where they are located...

For these reasons, we announce, declare, ordain, and will that all the strongholds, either towns or castles, which are in the interior of our realm or provinces of the same, not situated in places of importance either for frontier defense or other considerations of weight, shall be razed and demolished; even ancient walls shall be destroyed so far as it shall be deemed necessary for the well-being and repose of our subjects and the security of this state, so that our said subjects henceforth need not fear that the said places will cause them any inconvenience, and so that we shall be freed from the expense of supporting garrisons in them.

Document 2

Source: Pierre Patel, *Chateau de Versailles*, Oil on Canvas, 1668



Document 3

Source: Louis XIV, Memoires for the Instruction of the Dauphin, 1643-1715, translated from French

"I commanded the four secretaries of state not to sign anything at all any longer without discussing it with me, the superintendant likewise, and for nothing to be transacted at the finances without being registered in a little book that was to remain with me, where I could always see at a glance, briefly summarized, the current balance and the expenditures made or pending. The Chancellor received a similar order, that is, not to seal anything without my command, except for letters of justice. . . . I announced that all requests for graces of any type had to be made directly to me, and I granted to all my subjects without distinction the privilege of appealing to me at any time, in person or by petitions. The petitions were initially very numerous, which did not discourage me, however. The disorder into which my affairs had fallen produced many of them, the idle or unjustified hopes which were raised by this novelty hardly stimulated a lesser number. . . . But even in these apparently useless things I discovered much that was useful. I learned thereby many details about the condition of my people. They saw that I was concerned about them, and nothing did so much to win me their hearts. . . . As to the persons who were to support me in my work, I resolved above all not to have a prime minister, and if you and all your successors take my advice, my son, the name will forever be abolished in France, there being nothing more shameful than to see on the one hand all the functions and on the other the mere title of king. For this purpose, it was absolutely necessary to divide my confidence and the execution of my orders without entirely entrusting it to anyone, assigning these various persons to various functions in keeping with their various talents, which is perhaps the first and foremost talent of princes. In order to concentrate the entire authority of a master more fully in myself—even though there are all sorts of details into which our occupations and our very dignity do not usually permit us to go, I resolved to enter into these with each of the ministers whom I would choose, and when he would least expect it, so that he would realize that I might do the same on other subjects and at any time. . . . It is not so easy for me to tell you, my son, how to go about the choice of the various ministers. Fortune always plays, in spite of us, at least as much of a part in it as wisdom; and in the part that wisdom plays, intelligence can do far more than counsel. Neither of us, my son, is going to seek for these sorts of positions those whom distance and obscurity remove from our view, whatever qualifications they may have. It is necessary to decide from a small number which chance presents to us, that is, those already in office or whom birth and inclination have attached to our personal service. And as for this art of knowing men, which will be so important to you not merely on this but also on every other occasion of your life, I shall tell you, my son, that it can be learned but that it can not be taught."

Document 4

Source: Austrian Diplomat Johann von Korb, "Diary of von Korb," 1698, translated from German

"How sharp was the pain, how great the indignation, to which the tsar's Majesty was mightily moved, when he knew of the rebellion of the Streltsi [i.e., the Muscovite Guard], betraying openly a mind panting for vengeance! He was still tarrying at Vienna, quite full of the desire of setting out for Italy; but, fervid as was his curiosity of rambling abroad, it was, nevertheless, speedily extinguished on the announcement of the troubles that had broken out in the bowels of his realm. Going immediately to Lefort (almost the only person that he condescended to treat with intimate familiarity), he thus indignantly broken out: ATell me, Francis, son of James, how I can reach Moscow by the shortest way, in a brief space, so that I may wreak vengeance on this great perfidy of my people, with punishments worthy of their abominable crime. Not one of them shall escape with impunity. Around my royal city, which, with their impious efforts, they planned to destroy, I will have gibbets and gallows set upon the walls and ramparts, and each and every one of them will I put to a direful death." Nor did he long delay the plan for his justly excited wrath; he took the quick post, as his ambassador suggested, and in four week's time he had got over about three hundred miles without accident, and arrived the 4th of September, 1698---a monarch for the well disposed, but an avenger for the wicked."

Document 5

Source: Alexei Romanov, "Letter to Peter Romanov," October 1715, translated from Russian

Most Clement Lord and Father,

I have read the paper your Majesty gave me on the 27th of October, 1715, after the funeral of my late consort.

I have nothing to reply to it, but, that if your Majesty will deprive me of the succession to the Crown of Russia by reason of my incapacity, your will be done; I even most instantly beg it of you, because I do not think myself fit for the govern- ment. My memory is very much weakened, and yet it is necessary in affairs. The strength of my mind and of my body is much decayed by the sickness which I have undergone, and which have rendered me incapable of governing so many nations; this requires a more vigorous man than I am.

Therefore I do not aspire after you (whom God preserve many years) to the succession of the Russian Crown, even if I had no brother as I have one at present, whom I pray God preserve. Neither will I pretend for the future to that succession, of which I take God to witness, and swear it upon my soul, in testimony whereof I write and sign this present with my own hand.

I put my children into your hands, and as for myself, I desire nothing of you but a bare maintenance during my life, leaving the whole to your consideration and to your will.

Your most humble servant and son, Alexei

Document 6

Source: Government of Peter I, “Decree on a New Calendar,” 1700, translated from Russian

The Great Sovereign has ordered it declared: the Great Sovereign knows that many European Christian countries as well as Slavic peoples are in complete accord with our Eastern Orthodox Church . . . —all these peoples number their years from eight days after the birth of Christ, this is from January 1, and not from the creation of the world. There is a great difference in those two calendars. This year is 1699 since the birth of Christ, and on January 1 it will be 1700 as well as a new century. To celebrate this happy and opportune occasion, the Great Sovereign has ordered that henceforth all government administrative departments and fortresses in all their official business use the new calendar beginning January 1, 1700. To commemorate this happy beginning and the new century in the capital city of Moscow, after a solemn prayer in churches and private dwellings, all major streets, homes of important people, and homes of distinguished religious and civil servants should be decorated with trees, pine, and fir branches similar to the decoration of the Merchant Palace or the Pharmacy Building—or as best as one knows how to decorate his place and gates. Poor people should put up at least one tree, or a branch on their gates or on their apartment [doors]. These decorations are to remain from January 1 to January 7, 1700. As a sign of happiness on January 1, friends should greet each other and the New Year and the new century as follows: when the Red Square will be lighted and shooting will begin—followed by that at the homes of boyars, courtiers, and important officials of the tsar, military and merchant classes— everyone who has a musket or any other fire arm should either salute thrice or shoot several rockets or as many as he has. . . .

Document 7

Source: Nicolay Sidorov, “Growth of Russian from 1547-1725,” 2018



Document 8

Source: Nikolay Sauerweid, *Peter the I Stops Maraudering Troops After Taking Navra in 1704*, Oil on Canvas, 1859

**Document 9**

Source: The Lords Spiritual, Temporal, and Commons, *The Petition of Right*, 1628

To the King's Most Excellent Majesty, Humbly show unto our Sovereign Lord the King, the Lords Spiritual and Temporal, and Commons in Parliament assembled, that whereas it is declared and enacted by a statute made in the time of the reign of King Edward I, commonly called *Statutum de Tallagio non Concedendo*, that no tallage or aid shall be laid or levied by the king or his heirs in this realm, without the good will and assent of the archbishops, bishops, earls, barons, knights, burgesses, and other the freemen of the commonalty of this realm; and by authority of parliament holden in the five-and-twentieth year of the reign of King Edward III, it is declared and enacted, that from thenceforth no person should be compelled to make any loans to the king against his will, because such loans were against reason and the franchise of the land; and by other laws of this realm it is provided, that none should be charged by any charge or imposition called a benevolence, nor by such like charge; by which statutes before mentioned, and other the good laws and statutes of this realm, your subjects have inherited this freedom, that they should not be compelled to contribute to any tax, tallage, aid, or other like charge not set by common consent, in parliament.

Document 10

Source: Oliver Cromwell, "Order to Edward Dendy on the Publication of Pamphlets," 1654

"Whereas several scandalous and seditious pamphlets are from time to time published to the great dishonour of this nation, and the disturbance of the peace thereof, and we being informed that certain pamphlets of that nature have been, and now are about to be printed by several persons within the City of London, and the liberties thereof, these are therefore to will and require you forthwith to repair to the dwelling, or work houses of all such printers within the said City and liberties as you shall suspect to have lately printed or to be upon the printing of such pamphlets as foresaid, and them, and every of them forthwith to apprehend and bring in safe custody before our council at Whitehall. And you are to seize up on and bring away the several presses and all such the said pamphlets and other papers whatsoever that are any way prejudicial to us or the state, and in order thereunto you are hereby authorized to break open any locks or bolts whatsoever."

Document 11

Source: Regency of King Louis XIV of France, "Reaction to the Execution of Charles I," 1649

"A Declaration of the most Christian King, Louis the XIII.
King of France, and Navarre.

...

At length with Kisses and All-hailes in the fore-front of their Treason, they invite His Majesty to a Personall Treaty; who to manifest his passionate desire to peace, spread His Royall Selfe into acts of Grace and Favour; going beyond all his Predecessors in munificent Concessions: Yet even when he had yeilded beyond their hope and expectation, and surrendred His most indisputable Rights and Prerogatives into their hands: with malice as inexorable as the grave, deep and bottomlesse as hell, they abruptly break off, and by force of Arms drag him to the Bar; where Vassals took upon them to judge their Sovereigne, and call him to an accompt, who owed an accompt to none but God alone, and having Blasphemously upbrayded him with the unjust infamies of Tyrant, Traytour, and Murderer; and sufficiently sported themselves with scorn and contempt, after a small intervall of time, in Triumph they convey him to the Scaffold, which in aggravation of his sorrow, they had prepared at the entrance into his Royall Pallace, where in the sight of his Subjects they committed a most Barbarous Assassination upon his Sacred Person, by severing his Royall Head from his Body, by the hands of the Common Hangman;"

Document 12

Source: James Northcote, *William and Mary Presented the Crown*, Engraving, 1790



Document 13

Source: Secretary of the Admiralty Samuel Pepys, "Diary Entry on the Restoration of Charles II," 23 May 1660

"All the afternoon the King walking here and there, up and down (quite contrary to what I thought him to have been), very active and stirring. Upon the quarter-deck he fell in discourse of his escape from Worcester. Where it made me ready to weep to hear the stories that he told of his difficulties that he had passed through. As his traveling four days and three nights on foot, every step up to his knees in dirt, with nothing but a green coat and a pair of country breeches on and a pair of country shoes, that made him so sore all over his feet that he could scarce stir. Yet he was forced to run away from a miller and other company that took them for rogues. His sitting at table at one place, where the master of the house, that had not seen him in eight years, did know him but kept it private; when at the same table there was one that had been of his own regiment at Worcester, could not know him but made him drink the King's health and said that the King was at least four fingers higher than he. Another place, he was by some servants of the house made to drink, that they might know him not to be a Roundhead,² which they swore he was. In another place, at his inn, the master of the house, as the King was standing with his hands upon the back of a chair by the fire-side, he kneeled down and kissed his hand privately, saying that he would not ask him who he was, but bid God bless him whither that he was going."

Document 14

Source: English Parliament of 1689, English Bill of Rights, 1689

Whereas the said late King James II having abdicated the government, and the throne being thereby vacant, his Highness the prince of Orange (whom it hath pleased Almighty God to make the glorious instrument of delivering this kingdom from popery and arbitrary power) did (by the advice of the lords spiritual and temporal, and diverse principal persons of the Commons) caused letters to be written to the lords spiritual and temporal, being Protestants . . . to meet and sit at Westminster upon the two and twentieth day of January, in this year 1689, in order to such an establishment as that their religion, laws, and liberties might not again be in danger of being subverted; upon which letters elections have been accordingly made. And thereupon the said lords spiritual and temporal and Commons, pursuant to their respective letters and elections, being now assembled in a full and free representation of this nation, taking into their most serious consideration the best means for attaining the ends aforesaid, do in the first place (as their ancestors in like case have usually done), for the vindication and assertion of their ancient rights and liberties, declare:

1. That the pretended power of suspending laws, or the execution of laws, by regal authority, without consent of parliament is illegal.
2. That the pretended power of dispensing with the laws, or the execution of law by regal authority, as it hath been assumed and exercised of late, is illegal.
3. That the commission for erecting the late court of commissioners for ecclesiastical [religious] causes, and all other commissions and courts of like nature, are illegal and pernicious [destructive].
4. That levying money for or to the use of the crown by pretense of prerogative, without grant of parliament, for longer time or in other manner than the same is or shall be granted, is illegal.
5. That it is the right of the subjects to petition the king, and all commitments and prosecutions for such petitioning are illegal.
6. That the raising or keeping a standing army within the kingdom in time of peace, unless it be with consent of parliament, is against law.
7. That the subjects which are Protestants may have arms for their defense suitable to their conditions, and as allowed by law.
8. That election of members of parliament ought to be free.
9. That the freedom of speech, and debates or proceedings in parliament, ought not to be impeached or questioned in any court or place out of parliament.
10. That excessive bail ought not to be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted. . . .
13. And that for redress of all grievance and for the amending, strengthening, and preserving of the laws, parliament ought to be held frequently. And they do claim, demand, and insist upon all and singular the premises, as their undoubted rights and liberties. . . .

Document 15

Source: Toyotomi Hideyoshi, "Edict of 1588," 1588, translated from Japanese

"Farmers of all provinces are strictly forbidden to have in their possession any swords, short swords, bows, spears, firearms, or other types of weapons. If unnecessary implements of war are kept, the collection of annual rent may become more difficult, and without provocation, uprisings may occur...The heads of the provinces, samurai who receive a grant of land, and deputies, must collect all the weapons described above and submit them to Hideyoshi's government...If farmers possess only agricultural implements and devote themselves exclusively to cultivating the fields, they and their descendants will prosper. This compassionate concern for the well-being of the farms is the reason for the issuance of this edict, and such concern is the foundation for the peace and security of the country and the joy and happiness of all the people."

Document 16

Source: Sir John Chardin, "Travels in Persia," 1673-1677, translated from French

The most commendable property of the manners of the Persians is their kindness to strangers; the reception and protection they afford them and their universal hospitality and toleration in regard to religion, except the clergy of the country, who, as in all other places, hate to a furious degree all those that differ from their opinions. The Persians are very civil, and very honest in matters of religion; so far that they allow those who have embraced theirs, to recant, and resume their former opinion; whereof, the *Sadr*, or priest, gives them an authentic certificate for safety sake, in which he calls them by the name of *Apostat*, which amongst them is the highest affront. They believe that all men's prayers are good and prevalent; therefore, in their illnesses and in other wants, they admit of and even desire the prayers of different religions. I have seen it practiced a thousand times. This is not to be imputed to their religious principles, though it allows all sorts of worship; but I impute it to the sweet temper of the nation, who are naturally averse to contest and cruelty.

Document 17

Source: Father Paul Simon, Missionary Report from the court of Shah Abbas the Great, 1605, Isfahan

He is very valiant and has a great liking for warfare and weapons of war, which he has constantly in his hands: we have been eye-witnesses of this because, whenever we were with him, he was adjusting his [swords], testing his [muskets], etc: . . . This is the great experience, which he has obtained of warfare over so many years, that he makes it in person and from the first has made him a fine soldier and very skilled, and his men so dexterous that they are little behind our men in Europe. He has introduced into his militia the use of and esteem for [muskets], in which they are very practiced. Therefore it is that his realm has been so much extended on all sides. . . . All the above mentioned soldiers, who will total some 100,000, receive pay for the whole year.

Document 18

Source: Sir John Malcolm, *Memoirs on Harem and Pleasures*, mid-1600s, Turkey, Persia, India

A monarch, who was never permitted to leave this prison [the harem] till he ascended the throne, was likely to be effeminate and inefficient. It was hardly possible that he could resist the intoxication of absolute power. The unlimited indulgences of his passions seemed almost the certain consequence of his former debaucheries, and his entire lack of experience. . . . The love of wine, in which this prince often indulged to excess, was the cause of all the evils of his reign. It was in his moments of intoxication alone that he was capricious, cruel, and unjust; . . . To the public officers of government he was severe, but to the poor mild and lenient.

Document 19

Source: Aurangzeb, "Farewell," 1707, Translated from Persian

Health to you!

My heart is near you. Old age is arrived: weakness subdues me, and strength has forsaken all my members. I came a stranger into this world and a stranger I depart. I know nothing of myself, what I am, or for what I am destined. The instant which has passed in power has left only sorrow behind it. I have not been the guardian and protector of the empire. My valuable time has been passed vainly. I had a patron in my own dwelling [i.e., conscience], but his glorious light was unseen by my dim sight. Life is not lasting; there is no vestige of departed breath, and all hopes from futurity are lost. The fever has left me; but nothing remains of me but skin and bone. . . . The camp and followers, helpless and frightened, are like myself, full of alarms, restless as quicksilver. Separated from their lord, they know not if they have a master or not.

I brought nothing into this world, and, except the infirmities of man, carry nothing out. I have a dread for my salvation, and with what torments I may be punished. Though I have strong reliance on the mercies and bounties of God, yet, regarding my actions, fear will not quit me; but when I am gone reflection will not remain. Come then what may, I have launched my vessel in the waves. Though Providence will protect the camp, yet, regarding appearances, the endeavors of my sons are indispensable. Give my last prayers to my grandson, whom I cannot see, but the desire affects me. The Began [i.e., his daughter] appears afflicted; but God is the only judge of hearts. The foolish thoughts of women produce nothing but disappointment.

Farewell, farewell, farewell.

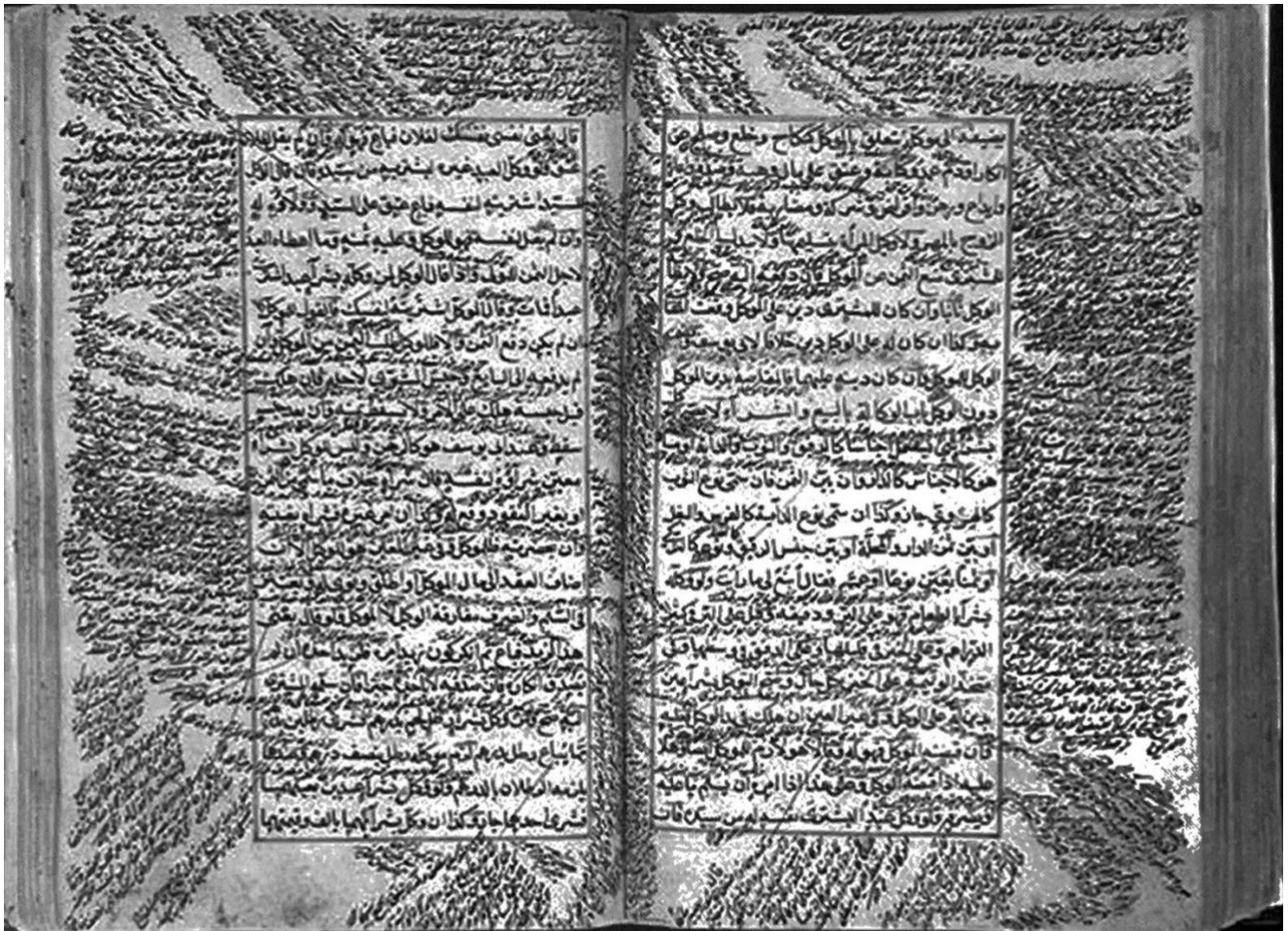
Document 20

Source: Imperial Mughal Revenue and Expenditure, 1595-1596

Income in Dams (Mughal Copper Coins)	Millions
Effective Revenues Collected	3,960.3
<i>Expenditures for Imperial Nobility</i>	
Mughal Nobles	827.5
Animal Allowances	371.4
Enlisted, heavily armed cavalry and regional troops	2038.9
Sub-total	3237.8
<i>Expenditures for Central Military Establishment</i>	
Cavalry and footsoldiers	142.9
Animals and stables	194.0
Arsenal and armor; supplies	22.1
Sub-total	359.0
<i>Expenditures for Imperial Household and Construction</i>	
Sub-total	187.4
Total Expenditures	3784.2
Revenue surplus	176.1

Document 21

Source: Ibrahim Al-Halabi, *Multaqa al-Abhur**, 11 September 1517, Arabic



*A noted work of Sunni jurisprudence. Note the annotations in the margins of this legal code.

Document 22

Source: Emperor Qianlong, "Letter to George III," 1793, translated from Mandarin, delivered by the Macartney Embassy

You, O King, live beyond the confines of many seas, nevertheless, impelled by your humble desire to partake of the benefits of our civilisation, you have dispatched a mission respectfully bearing your memorial. Your Envoy has crossed the seas and paid his respects at my Court on the anniversary of my birthday. To show your devotion, you have also sent offerings of your country's produce.

I have perused your memorial: the earnest terms in which it is couched reveal a respectful humility on your part, which is highly praiseworthy. In consideration of the fact that your Ambassador and his deputy have come a long way with your memorial and tribute, I have shown them high favour and have allowed them to be introduced into my presence. To manifest my indulgence, I have entertained them at a banquet and made them numerous gifts. I have also caused presents to be forwarded to the Naval Commander and six hundred of his officers and men, although they did not come to Peking, so that they too may share in my allembicing kindness.

Swaying the wide world, I have but one aim in view, namely, to maintain a perfect governance and to fulfil the duties of the State: strange and costly objects do not interest me. If I have commanded that the tribute offerings sent by you, O King, are to be accepted, this was solely in consideration for the spirit which prompted you to dispatch them from afar. Our dynasty's majestic virtue has penetrated unto every country under Heaven, and Kings of all nations have offered their costly tribute by land and sea. As your Ambassador can see for himself, we possess all things. I set no value on objects strange or ingenious, and have no use for your country's manufactures...

Document 23

Source: Ogier Ghiselin de Busbecq, Hapsburg Ambassador to Suleiman the Magnificent, "Letters sent to the Austrian Emperor," 1554-1562, Constantinople

The sultan's hall was crowded with people...but there was not in all that great assembly a single man who owed his position to anything save valor and merit. No distinction is attached to birth among the Turks...In making appointments, the Sultan pays no regard to any pretensions on the score of wealth or rank, nor does he take into consideration recommendations or popularity. He considers each case on its own merits, and examines carefully into the character, ability, and disposition of the man whose promotion is in question. Those who receive the highest offices from the Sultan...do not believe that high qualities are either natural or hereditary, nor do they think that they can be handed down from father to son, but that they are partly the gift of God, and partly the result of good training [in state schools], great industry, and unwearied zeal...Among the Turks, therefore, honors, high posts, and judgeships are the rewards of great ability and good service. If a man be dishonest, or lazy, or careless, he remains at the bottom of the ladder. This is the reason that they are successful in their undertakings...and are daily extending the bounds of their empire.

Document 24

Source: Francois Bernier, "An Account of India and the Great Mogul," 1655, translated from French

My lord, you may have seen before this, by the maps of Asia, how great every way is the extent of the empire of the Great Mogul, which is commonly called India or Indostan. I have not measured it mathematically; but to speak of it according to the ordinary journeys of the country, after the rate of three whole months' march, traversing from the frontiers of the kingdom of Golconda as far as beyond Kazni near Kandahar, which is the first town of Persia, I cannot but persuade myself otherwise but that it is at least five times as far as from Paris to Lyons, ---that is, about five hundred common leagues...

Of the like sort are more than an hundred rajahs, or considerable heathen sovereigns, dispersed through the whole empire, some near to, others remote from, Agra and Delhi; amongst whom there are about fifteen or sixteen that are very rich and puissant...

The Mogul is obliged to keep these rajahs in his service for sundry reasons: the first, because the militia of the rajahs is very good (as was said above) and because there are rajahs (as was intimated also) any one of whom can bring into the field above twenty-five thousand men; the second, the better to bridle the other rajahs and to reduce them to reason, when they cantonize, or when they refuse to pay tribute, or when, out of fear or other cause, they will not leave their country to serve in the army when the Mogul requires it; the third, the better to nourish jealousies and keenness among them, by favoring and caressing one more than the other, which is done to that degree that they proceed to fight with one another very frequently.

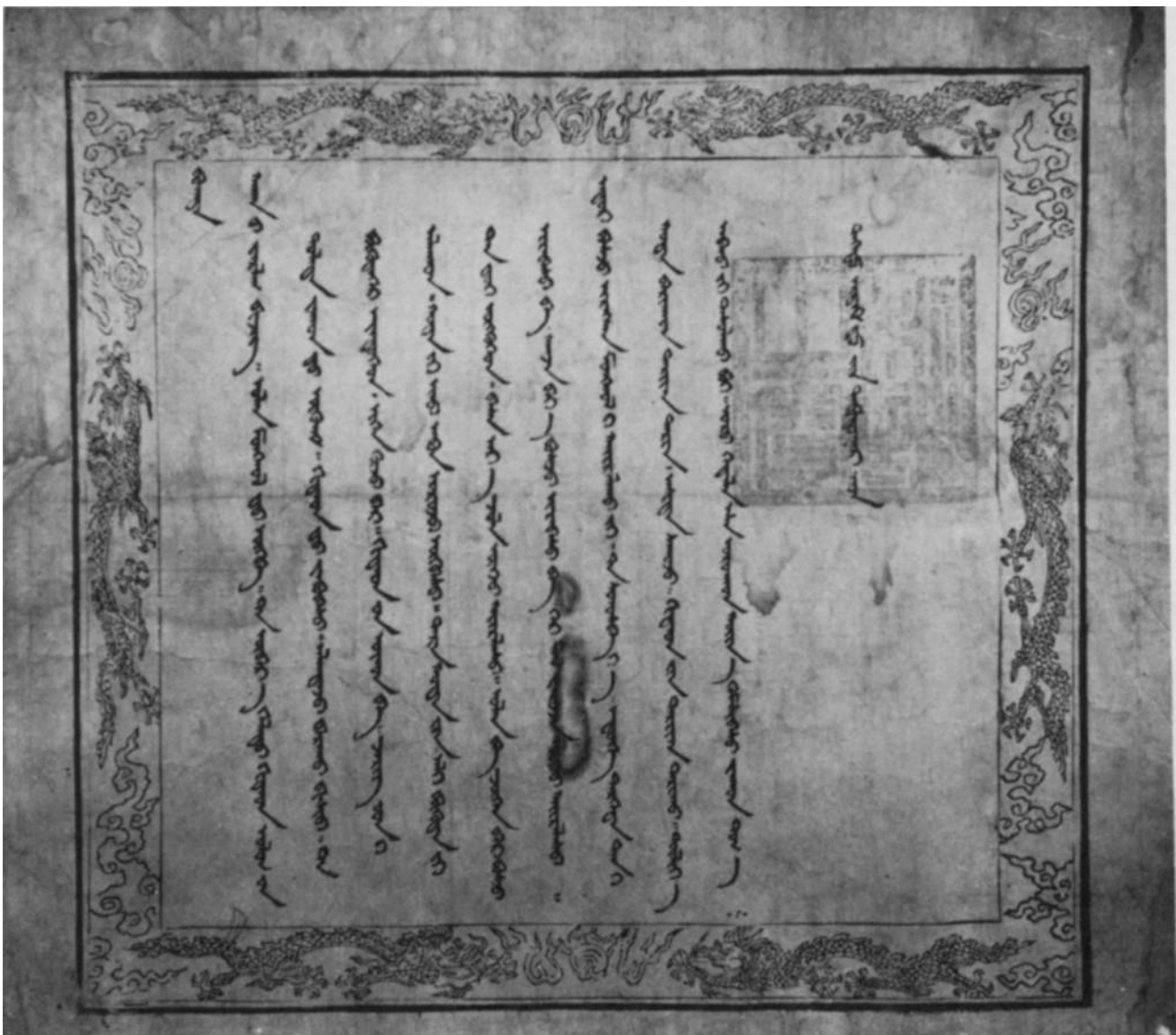
Document 25

Source: Hong Taiji, founder of the Qing Dynasty, "Manchu Decree," 1635, translated from Mandarin

Our *gurun* (tribe, state) originally had the names Manju, Hada, Ula, Yehe, and Hoifa. Formerly ignorant persons have frequently called [us] *jušen*. The term *jušen* refers to the Coo Mergen of Sibe barbarians and has nothing to do with our *gurun*. Our *gurun* establishes the name Manju. Its rule will be long and transmitted over many generations. Henceforth persons should call our *gurun* its original name, Manju, and not use the previous demeaning name.

Document 26

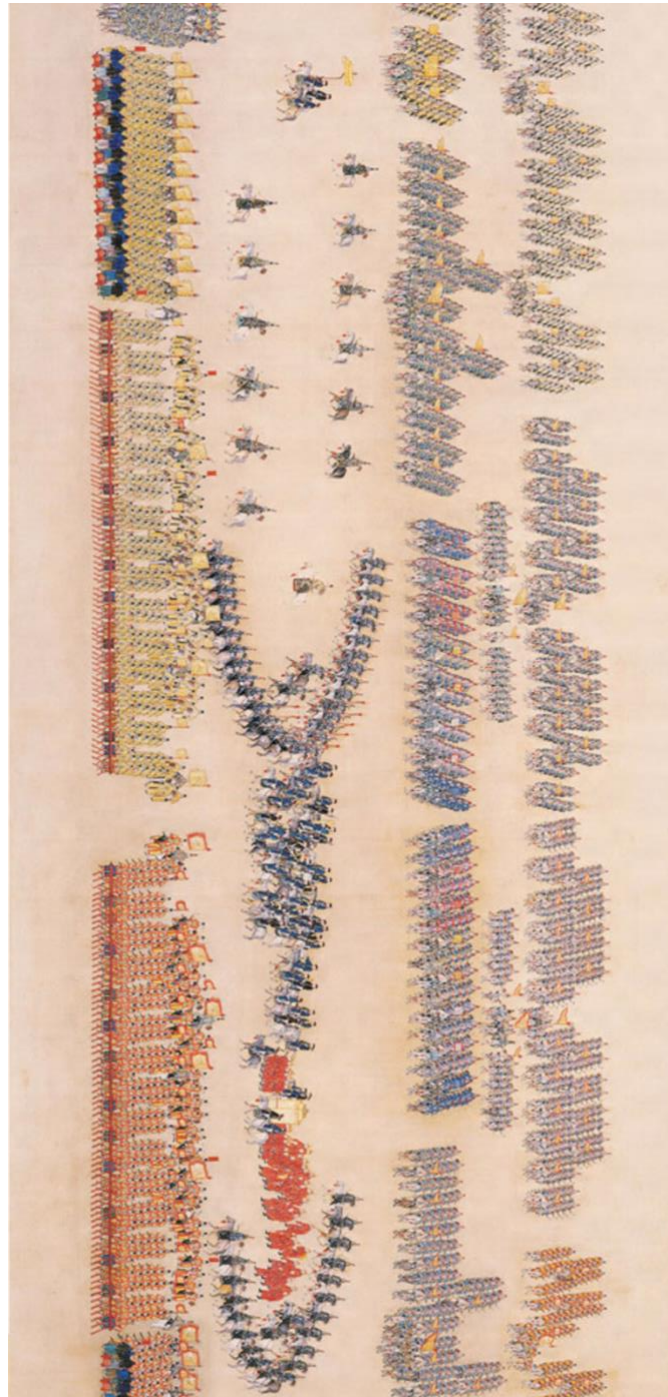
Source: Hong Taiji, "Edict for Pardoning Mongolian Lords,"* 1640, Mongolian



*Emperor Taiji would pardon Mongolian lords in the service of the Ming emperor

Document 27

Source: Jin Kun, *The Grand Review**, "Reviewing Battle Formations," Ink and Color on Paper, 1749



*This is only a clipping. The full image can be found here: https://upload.wikimedia.org/wikipedia/commons/b/b7/The_Grand_Review_-_No.3_-_Reviewing_Battle_Formation.jpg

Document 1

Source: Ali Akbar Isfahan, *Shah Mosque*, Marble, Isfahan, 1629

**Document 2**

Source: Kabir Das, *Selected Poems*, mid-16th century, Translated from Sanskrit

*(Kabir Das was a critic of both Hinduism and Islam. Many of his writings were adopted by Sikhism)

This union with the guru, O Kabir,
Sets me free; like salt mingled
With flour, I am no more !!

Now I have no caste, no creed,
I am no more what I am!

O dear brother!
By what name would you call me?

I do not quote from the scriptures;
I simply see what I see.

I am not a Hindu,
Nor a Muslim am I!

Document 3

Source: Abd ul-Qadir Bada'uni, *His Writings Opposing Akbar the Great's Religious Policies*, 1605, Translated from Persian

The emperor came to Fathpur. There he used to spend much time in the Hall of Worship in the company of learned men and sheiks [religious scholars] . . . And samanas [Hindus or Buddhist ascetics] and Brahmans [Hindus] . . . gained the advantage over every one in attaining the honor of interviews with His Majesty, and in associating with him . . . Some time before this a Brahman instructed His Majesty in the secrets and legends of Hinduism . . . Sometimes again it was Sheik Taj ud-din, . . . His Majesty listened the whole night to this Sufi's [Muslim mystics] obscenities and follies. . . . Learned monks also from Europe, who are called Priests, and have an infallible head called the Pope brought the Gospels and advanced proofs of the Trinity . . . and ordered Prince Murad (the heir) to take a few lessons in Christianity under good auspices, and charged Abu'l Fazl to translate the Gospel. Fire worshipers also came and proclaimed the religion of [Zoroaster]. . . . His Majesty also called some of the yogis, and gave them at night private interviews, inquiring into abstract truths.

Document 4

Source: Pierre du Jarric, *Akbar and the Jesuits*, 1610, translated from Portuguese

So great was the King's anxiety to see them that, during this period (as they subsequently learnt), he constantly calculated the number of days necessary for the completion of their journey, and repeatedly asked those about him when they would arrive. The moment he heard that they had come, he summoned them to his palace, where he received them with many marks of friendship, and entertained them in various ways until far into the night. Before they took their leave, a large quantity of gold and silver was brought to be presented to them. The Fathers thanked him very respectfully, but would not take any of the money, courteously excusing themselves on the ground of their calling. As for their livelihood, for which the King urged them to accept what he offered them, they said that it was sufficient happiness for them to enjoy his favour, and that they trusted to God to supply their daily needs. The King was much impressed by their refusal of the money, and for a long time could talk to his courtiers of nothing else.

Document 5

Source: Ustad Ahmad Lahauri, Taj Mahal, Marble, 1643

**Document 6**

Source: De Thou, "The Massacre of St. Bartholomew's Day," 1572, translated from French

"So it was determined to exterminate all the Protestants, and the plan was approved by the queen. They discussed for some time whether they should make an exception of the king of Navarre and the prince of Conde. All agreed that the king of Navarre should be spared by reason of the royal dignity and the new alliance. The duke of Guise, who was put in full command of the enterprise, summoned by night several captains of the Catholic Swiss mercenaries from the five little cantons, and some commanders of French companies, and told them that it was the will of the king that, according to God's will, they should take vengeance on the band of rebels while they had the beasts in the toils. Victory was easy and the booty great and to be obtained without danger. The signal to commence the massacre should be given by the bell of the palace, and the marks by which they should recognize each other in the darkness were a bit of white linen tied around the left arm and a white cross on the hat."

Document 7

Source: Cardinal Richelieu, "Political Testament," 1624, translated from French

"At the time when your Majesty resolved to admit me both to your council and to an important place in your confidence for the direction of your affairs, I may say that the Huguenots shared the state with you; that the nobles conducted themselves as if they were not your subjects, and the most powerful governors of the provinces as if they were sovereign in their offices.

I may say that the bad example of all of these was so injurious to this realm that even the best regulated *parlements* were affected by it, and endeavored, in certain cases, to diminish your royal authority as far as they were able in order to stretch their own powers beyond the limits of reason. I may say that every one measured his own merit by his audacity; that in place of estimating the benefits which they received from your Majesty at their proper worth, all valued them only in so far as they satisfied the extravagant demands of their imagination; that the most arrogant were held to be the wisest, and found themselves the most prosperous.

Notwithstanding these difficulties which I represented to your Majesty, knowing how much kings may do when they make good use of their power, I ventured to promise you, with confidence, that you would soon get control of your state, and that in a short time your prudence, your courage, and the benediction of God would give a new aspect to the realm.

I promised your Majesty to employ all my industry and all the authority which it should please you to give me to ruin the Huguenot party, to abase the pride of the nobles, to bring back all your subjects to their duty, and to elevate your name among foreign nations to the point where it belongs.

Document 8

Source: Jan Hus, "Final Declaration," 1 July 1415, Trial of Jan Hus at the Council of Constance, translated from Latin

I, Jan Hus, in hope a priest of Jesus Christ, fearing to offend God, and fearing to fall into perjury, do hereby profess my unwillingness to abjure all or any of the articles produced against me by false witnesses. For God is my witness that I neither preached, affirmed, nor defended them, though they say that I did. Moreover, concerning the articles that they have extracted from my books, I say that I detest any false interpretation which any of them bears. But inasmuch as I fear to offend against the truth, or to gainsay the opinion of the doctors of the Church, I cannot abjure any one of them. And if it were possible that my voice could now reach the whole world, as at the Day of Judgment every lie and every sin that I have committed will be made manifest, then would I gladly abjure before all the world every falsehood and error which I either had thought of saying or actually said!

I say I write this of my own free will and choice.

Written with my own hand, on the first day of July.

Document 9

Source: Pope Julius II (Commissioner), St. Peter's Basilica, Vatican City



Document 10

Source: Martin Luther, "Disputation on the Power and Efficacy of Indulgences," 1517, translated from Latin

Out of love for the truth and from desire to elucidate it, the Reverend Father Martin Luther, Master of Arts and Sacred Theology, and ordinary lecturer therein at Wittenberg, intends to defend the following statements and to dispute on them in that place. Therefore he asks that those who cannot be present and dispute with him orally shall do so in their absence by letter. In the name of our Lord Jesus Christ, Amen.

1. When our Lord and Master Jesus Christ said, "Repent" (Mt 4:17), he willed the entire life of believers to be one of repentance.
27. They preach only human doctrines who say that as soon as the money clinks into the money chest, the soul flies out of purgatory.
36. Any truly repentant Christian has a right to full remission of penalty and guilt, even without indulgence letters.
37. Any true Christian, whether living or dead, participates in all the blessings of Christ and the church; and this is granted him by God, even without indulgence letters.
82. Why does not the pope empty purgatory for the sake of holy love and the dire need of the souls that are there if he redeems an infinite number of souls for the sake of miserable money with which to build a church? The former reason would be most just; the latter is most trivial.
86. Why does not the pope, whose wealth is today greater than the wealth of the richest Crassus, build this one basilica of St. Peter with his own money rather than with the money of poor believers?'
94. Christians should be exhorted to be diligent in following Christ, their Head, through penalties, death and hell.
95. And thus be confident of entering into heaven through many tribulations rather than through the false security of peace (Acts 14:22).

Document 11

Source: Ferdinand I on behalf of Holy Roman Emperor Charles V, "The Peace of Augsburg," 1555, translated from German

[Protection of the Adherents of the Confession of Augsburg] And in order that such peace is respected and maintained despite the religious chasm, as is necessary in the Holy Roman Empire of the German nation and between his Roman Imperial Majesty and Us, on the one hand, and the electors, princes, and estates of the Holy Empire of the German nation, on the other, therefore His Imperial Majesty, and We, and the electors, princes, and estates of the Holy Empire will not make war upon any estate of the empire on account of the Augsburg Confession and the doctrine, religion, and faith of the same, nor injure nor do violence to those estates that hold it, nor force them, against their conscience, knowledge, and will, to abandon the religion, faith, church usages, ordinances, and ceremonies of the Augsburg Confession, where these have been established, or may hereafter be established, in their principalities, lands, and dominions. Nor shall We, through mandate or in any other way, trouble or disparage them, but shall let them quietly and peacefully enjoy their religion, faith, church usages, ordinances, and ceremonies, as well as their possessions, real and personal property, lands, people, dominions, governments, honors, and rights. Further, a complete peace within the disputed Christian religion shall be attained only by Christian, friendly, and peaceful means through his Imperial and Royal Majesties, the honorable princes, and by threat of punishment for breach of the Public Peace."

Document 12

Source: English Parliament, "Henry VII's Act of Supremacy," 1534, original text

Albeit the king's Majesty justly and rightfully is and ought to be the supreme head of the Church of England, and so is recognized by the clergy of this realm in their convocations, yet nevertheless, for corroboration and confirmation thereof, and for increase of virtue in Christ's religion within this realm of England, and to repress and extirpate all errors, heresies, and other enormities and abuses heretofore used in the same, be it enacted, by authority of this present Parliament, that the king, our sovereign lord, his heirs and successors, kings of this realm, shall be taken, accepted, and reputed the only supreme head in earth of the Church of England, called *Anglicana Ecclesia*; and shall have and enjoy, annexed and united to the imperial crown of this realm, as well the title and style thereof, as all honors, dignities, preeminences, jurisdictions, privileges, authorities, immunities, profits, and commodities to the said dignity of the supreme head of the same Church belonging and appertaining; and that our said sovereign lord, his heirs and successors, kings of this realm, shall have full power and authority from time to time to visit, repress, redress, record, order, correct, restrain, and amend all such errors, heresies, abuses, offenses, contempts and enormities, whatsoever they be, which by any manner of spiritual authority or jurisdiction ought or may lawfully be reformed, repressed, ordered, redressed, corrected, restrained, or amended, most to the pleasure of Almighty God, the increase of virtue in Christ's religion, and for the conservation of the peace, unity, and tranquility of this realm; any usage, foreign land, foreign authority, prescription, or any other thing or things to the contrary hereof notwithstanding.

Document 13

Source: John Calvin, "Institutes of the Christian Religion," 1536, translated from Latin, excerpt on double predestination

In conformity, therefore, to the clear doctrine of the Scripture, we assert, that by an eternal and immutable counsel, God has once for all determined, both whom he would admit to salvation, and whom he would condemn to destruction. We affirm that this counsel, as far as concerns the elect, is founded on his gratuitous mercy, totally irrespective of human merit; but that to those whom he devotes to condemnation, the gate of life is closed by a just and irreprehensible, but incomprehensible, judgment. In the elect, we consider calling as an evidence of election, and justification as another token of its manifestation, till they arrive in glory, which constitutes its completion. As God seals his elect by vocation and justification, so by excluding the reprobate from the knowledge of his name and the sanctification of his Spirit, he affords an indication of the judgement that awaits them.

Document 14

Source: Katherina Zell, "Concerning Mr. Ludwig Rabus," 1558, translated from German

I, Katherine Zell, wife of the late lamented Mathew Zell, who served in Strasbourg, where I was born and reared and still live, wish you peace and enhancement in God's grace. . . . From my earliest years I turned to the Lord, who taught and guided me, and I have at all times, in accordance with my understanding and His grace, embraced the interests of His church and earnestly sought Jesus. Even in youth this brought me the regard and affection of clergymen and others much concerned with the church, which is why the pious Mathew Zell wanted me as a companion in marriage; and I, in turn, to serve the glory of Christ, gave devotion and help to my husband, both in his ministry and in keeping his house. . . .

Ever since I was ten years old I have been a student and a sort of church mother, much given to attending sermons. I have loved and frequented the company of learned men, and I conversed much with them, not about dancing, masquerades, and worldly pleasures but about the kingdom of God. . . . Consider the poor Anabaptists, who are so furiously and ferociously persecuted. Must the authorities everywhere be incited against them, as the hunter drives his dog against wild animals? Against those who acknowledge Christ the Lord in very much the same way we do and over which we broke with the papacy? Just because they cannot agree with us on lesser things, is this any reason to persecute them and in them Christ, in whom they fervently believe and have often professed in misery, in prison, and under the torments of fire and water?

Governments may punish criminals, but they should not force and govern belief, which is a matter for the heart and conscience not for temporal authorities. . . . When the authorities pursue one, they soon bring forth tears, and towns and villages are emptied.

Document 15

Source: Ignatius of Loyola, "The Spiritual Exercises," 1523, translated from Latin, excerpt

"Man is created to praise, reverence, and serve God our Lord, and by this means to save his soul. And the other things on the face of the earth are created for man and that they may help him in prosecuting the end for which he is created.

From this it follows that man is to use them as much as they help him on to his end, and ought to rid himself of them so far as they hinder him as to it.

For this it is necessary to make ourselves indifferent to all created things in all that is allowed to the choice of our free will and is not prohibited to it; so that, on our part, we want not health rather than sickness, riches rather than poverty, honor rather than dishonor, long rather than short life, and so in all the rest; desiring and choosing only what is most conducive for us to the end for which we are created."

Document 16

Source: The Council of Trent, "Decree on Justification," 1547, translated from Latin, The Sixth Session

Canon IX. If any one shall say, that by faith alone the impious is justified; so as to mean that nothing else is required to co-operate in order unto the obtaining the grace of justification, and that it is not in any respect necessary that he be prepared and disposed by the movement of his own will; let him be anathema.

Canon X. If any one shall say, that men are justified without the righteousness of Christ, by which He merited for us to be justified; or that it is by that [justice] itself that they are formally just; let him be anathema.

Canon XI. If any one shall say, that men are justified either by the sole imputation of the righteousness of Christ, or by the sole remission of sins, to the exclusion of the grace and the charity which is shed abroad in their hearts by the Holy Ghost and is inherent in them; or even that the grace, by which we are justified, is only the favour of God; let him be anathema.

Canon XII. If any one shall say, that justifying faith is nought else but confidence in the divine mercy which remits sins for Christ's sake; or that it is this confidence alone by which we are justified; let him be anathema.

Canon XIII. If any one shall say, that it is necessary unto everyone, for the obtaining the remission of sins, that he believe for certain, and without any hesitation arising from his own infirmity and indisposition, that his sins are remitted unto him; let him be anathema.

Canon XIV. If any one shall say, that man is absolved from his sins and justified, because that he assuredly believed himself to be absolved and justified; or that no one is truly justified save he who believes himself justified; and that, by this faith alone, absolution and justification are perfected; let him be anathema.

Document 17

Source: Emperor Ferdinand II, "Edict of Restitution," 1629, translated from German

"We, Ferdinand II, by God's grace elected Roman Emperor [. . .] announce the following to each and all electors, princes, [etc.] and also all others of Ours and the Empire's subjects and dependents of whatever dignity, status, and nature, Our friendship, grace, and all the best. Many of you will doubtless already know and recognize all too well in what injurious dissension and ruin Our dear fatherland of the German Nation has for a long time been living.

It is true that the Religious Peace in subsection 15 guarantees that the estates of the Augsburg Confession shall be undisturbed in the faith, rites, and church ordinances that they established or may establish in their principalities, lands, and lordships. Some pretend, however, to conclude from that that they also possess the power to reform the monasteries in these lands. Yet, although these monasteries depend on the secular powers for the protection they are owed, in their establishments and spiritual affairs they have nothing to do with the lands and lordships. Rather, as already noted, they belong to God and the churches. For this reason they are exempt and free from secular jurisdictions and governance...

Document 18

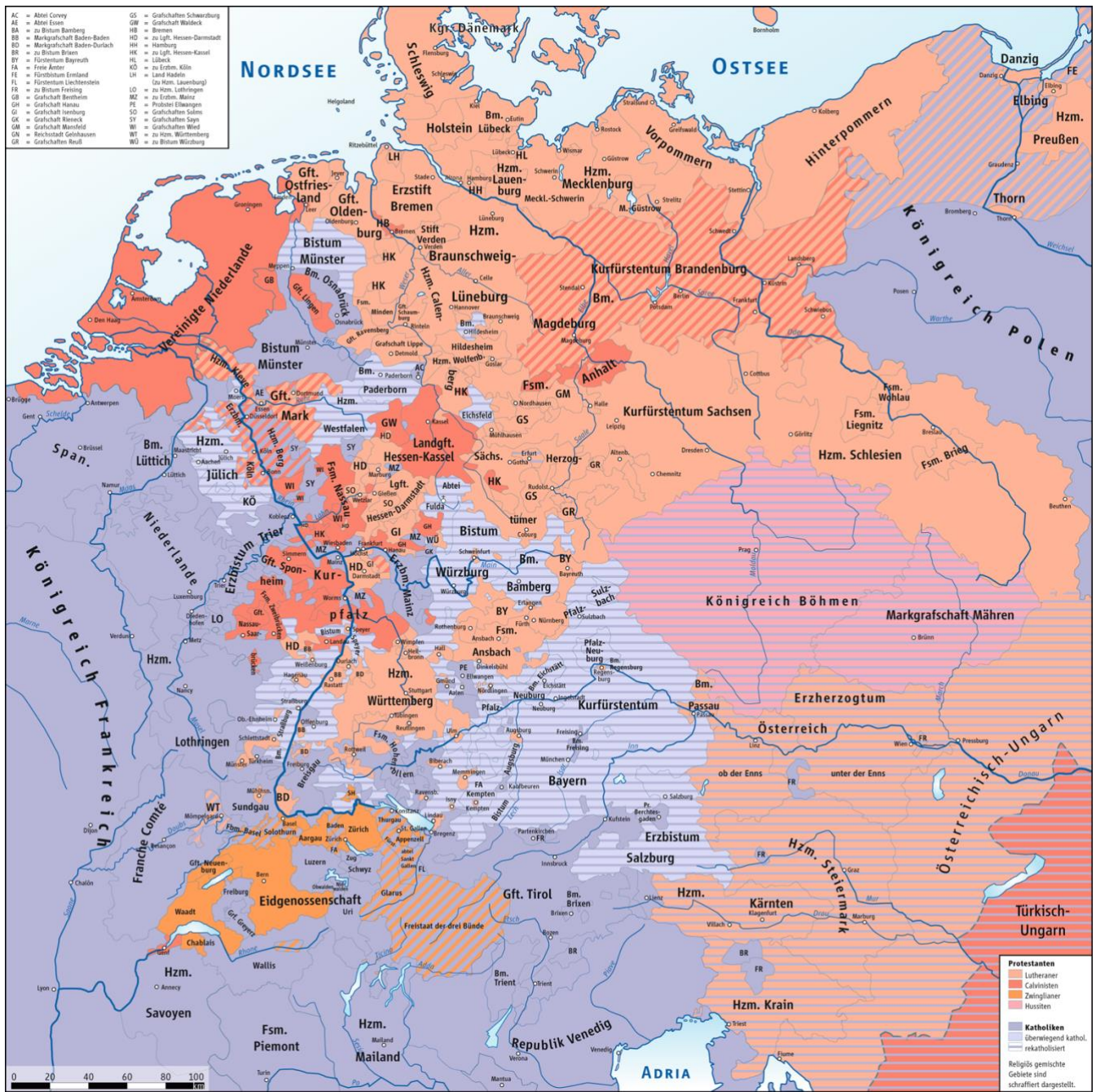
Source: Peace of Westphalia, "Treaty of Westphalia," 1648, translated from German

"In the name of the most holy and individual Trinity: Be it known to all, and every one whom it may concern, or to whom in any manner it may belong, That for many Years past, Discords and Civil Divisions being stir'd up in the Roman Empire, which increas'd to such a degree, that not only all Germany, but also the neighbouring Kingdoms, and France particularly, have been involv'd in the Disorders of a long and cruel War...

That there shall be a Christian and Universal Peace, and a perpetual, true, and sincere Amity, between his Sacred Imperial Majesty, and his most Christian Majesty; as also, between all and each of the Allies, and Adherents of his said Imperial Majesty, the House of Austria, and its Heirs, and Successors; but chiefly between the Electors, Princes, and States of the Empire on the one side; and all and each of the Allies of his said Christian Majesty, and all their Heirs and Successors, chiefly between the most Serene Queen and Kingdom of Swedeland, the Electors respectively, the Princes and States of the Empire, on the other part. That this Peace and Amity be observ'd and cultivated with such a Sincerity and Zeal, that each Party shall endeavour to procure the Benefit, Honour and Advantage of the other; that thus on all sides they may see this Peace and Friendship in the Roman Empire, and the Kingdom of France flourish, by entertaining a good and faithful Neighbourhood."

Document 19

Source: Ziegelbrenner, "Map of the Religious Situation in Central Europe in 1618," 2009



Document 20

Source: Undevicimus, "Europe 1648," 2013



Document 21

Source: Gerard ter Borch, *The Ratification of the Treaty of Munster*, Oil on Copper, 1648

