

Chapter 1 : Holy Roman Empire | Ancient to Medieval Art

In the sixteenth century, the Holy Roman Empire was a confederation of states roughly equivalent to modern-day Germany, Austria, Switzerland, the Czech Republic and Slovenia. Under the Emperor Maximilian I (ruled -), whose Triumphal Cart is displayed downstairs, art flourished.

Kingdom of Burgundy from to High Middle Ages[edit] Investiture controversy[edit] Kings often employed bishops in administrative affairs and often determined who would be appointed to ecclesiastical offices. Meanwhile, the German princes had elected another king, Rudolf of Swabia. After his death, his second son, Henry V , reached an agreement with the Pope and the bishops in the Concordat of Worms. The Pope and the German princes had surfaced as major players in the political system of the empire. Imperial and directly held Hohenstaufen lands in the Empire are shown in bright yellow. This led to over a century of strife between the two houses. Conrad ousted the Welfs from their possessions, but after his death in , his nephew Frederick I "Barbarossa" succeeded him and made peace with the Welfs, restoring his cousin Henry the Lion to his "albeit diminished" possessions. The Hohenstaufen rulers increasingly lent land to ministerialia, formerly non-free servicemen, who Frederick hoped would be more reliable than dukes. Initially used mainly for war services, this new class of people would form the basis for the later knights , another basis of imperial power. A further important constitutional move at Roncaglia was the establishment of a new peace mechanism for the entire empire, the Landfrieden , with the first imperial one being issued in under Henry IV at Mainz. Another new concept of the time was the systematic foundation of new cities by the Emperor and by the local dukes. These were partly caused by the explosion in population, and they also concentrated economic power at strategic locations. Before this, cities had only existed in the form of old Roman foundations or older bishoprics. Cities that were founded in the 12th century include Freiburg , possibly the economic model for many later cities, and Munich. Frederick I , also called Frederick Barbarossa, was crowned Emperor in . He emphasized the "Romanness" of the empire, partly in an attempt to justify the power of the Emperor independent of the now strengthened Pope. Imperial rights had been referred to as regalia since the Investiture Controversy but were enumerated for the first time at Roncaglia. This comprehensive list included public roads, tariffs, coining, collecting punitive fees, and the investiture or seating and unseating of office holders. These rights were now explicitly rooted in Roman Law, a far-reaching constitutional act. He also embroiled himself in another conflict with the Papacy by supporting a candidate elected by a minority against Pope Alexander III " Frederick supported a succession of antipopes before finally making peace with Alexander in . After returning to Germany, an embittered Frederick opened proceedings against the Duke, resulting in a public ban and the confiscation of all his territories. German speaking farmers, traders, and craftsmen from the western part of the Empire, both Christians and Jews, moved into these areas. The gradual Germanization of these lands was a complex phenomenon that should not be interpreted in the biased terms of 19th-century nationalism. The eastward settlement expanded the influence of the empire to include Pomerania and Silesia , as did the intermarriage of the local, still mostly Slavic, rulers with German spouses. The monastic state of the Teutonic Order German: Deutschordensstaat and its later German successor state of Prussia were, however, never part of the Holy Roman Empire. Henry added the Norman kingdom of Sicily to his domains, held English king Richard the Lionheart captive, and aimed to establish a hereditary monarchy when he died in . Otto prevailed for a while after Philip was murdered in a private squabble in until he began to also claim Sicily. The Reichssturmfahne , a military banner during the 13th and early 14th centuries. After his victory, Frederick did not act upon his promise to keep the two realms separate. Though he had made his son Henry king of Sicily before marching on Germany, he still reserved real political power for himself. This continued after Frederick was crowned Emperor in . Another point of contention was the crusade, which Frederick had promised but repeatedly postponed. Now, although excommunicated, Frederick led the Sixth Crusade in , which ended in negotiations and a temporary restoration of the Kingdom of Jerusalem. In the Confoederatio cum principibus ecclesiasticis , Frederick gave up a number of regalia in favour of the bishops, among them tariffs, coining, and fortification. The Statutum in favorem principum mostly extended these privileges to

secular territories. Although many of these privileges had existed earlier, they were now granted globally, and once and for all, to allow the German princes to maintain order north of the Alps while Frederick concentrated on Italy. In 1198, King Ottokar I bearing the title "king" since extracted a Golden Bull of Sicily a formal edict from the emperor Frederick II, confirming the royal title for Ottokar and his descendants and the Duchy of Bohemia was raised to a kingdom. Bohemian kings would be exempt from all future obligations to the Holy Roman Empire except for participation in the imperial councils. After 1273, the crown was contested between Richard of Cornwall, who was supported by the Guelph party, and Alfonso X of Castile, who was recognized by the Hohenstaufen party but never set foot on German soil. Changes in political structure[edit] This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. August Learn how and when to remove this template message An illustration from Schedelsche Weltchronik depicting the structure of the Reich: The Holy Roman Emperor is sitting; on his right are three ecclesiastics; on his left are four secular electors. During the 13th century, a general structural change in how land was administered prepared the shift of political power towards the rising bourgeoisie at the expense of aristocratic feudalism that would characterize the Late Middle Ages. Instead of personal duties, money increasingly became the common means to represent economic value in agriculture. Peasants were increasingly required to pay tribute to their lands. The concept of "property" began to replace more ancient forms of jurisdiction, although they were still very much tied together. In the territories not at the level of the Empire, power became increasingly bundled: Whoever owned the land had jurisdiction, from which other powers derived. It is important to note, however, that jurisdiction at this time did not include legislation, which virtually did not exist until well into the 15th century. Court practice heavily relied on traditional customs or rules described as customary. During this time territories began to transform into the predecessors of modern states. The process varied greatly among the various lands and was most advanced in those territories that were almost identical to the lands of the old Germanic tribes, e. It was slower in those scattered territories that were founded through imperial privileges. Late Middle Ages[edit] Further information: This development probably best symbolizes the emerging duality between emperor and realm Kaiser und Reich, which were no longer considered identical. The emperor now was to be elected by a majority rather than by consent of all seven electors. For electors the title became hereditary, and they were given the right to mint coins and to exercise jurisdiction. Also their sons were to know the imperial languages " German, Latin, Italian, and Czech. Instead, the Reichsgut was increasingly pawned to local dukes, sometimes to raise money for the Empire, but more frequently to reward faithful duty or as an attempt to establish control over the dukes. The direct governance of the Reichsgut no longer matched the needs of either the king or the dukes. The kings beginning with Rudolf I of Germany increasingly relied on the lands of their respective dynasties to support their power. In contrast with the Reichsgut, which was mostly scattered and difficult to administer, these territories were relatively compact and thus easier to control. In 1279, Rudolf I thus lent Austria and Styria to his own sons. After him all kings and emperors relied on the lands of their own family Hausmacht: Vehmic court The Holy Roman Empire in The "constitution" of the Empire still remained largely unsettled at the beginning of the 15th century. Although some procedures and institutions had been fixed, for example by the Golden Bull of 1356, the rules of how the king, the electors, and the other dukes should cooperate in the Empire much depended on the personality of the respective king. It therefore proved somewhat damaging that Sigismund of Luxemburg king, emperor " and Frederick III of Habsburg king, emperor " neglected the old core lands of the empire and mostly resided in their own lands. The Imperial Diet as a legislative organ of the Empire did not exist at that time. The dukes often conducted feuds against each other " feuds that, more often than not, escalated into local wars. Simultaneously, the Catholic Church experienced crises of its own, with wide-reaching effects in the Empire. The conflict between several papal claimants two anti-popes and the "legitimate" Pope ended only with the Council of Constance " ; after the Papacy directed much of its energy to suppress the Hussites. The medieval idea of unifying all Christendom into a single political entity, with the Church and the Empire as its leading institutions, began to decline. With these drastic changes, much discussion emerged in the 15th century about the Empire itself. Rules from the past no longer adequately described the structure of the time, and a reinforcement of earlier Landfrieden was

urgently needed. During this time, the concept of "reform" emerged, in the original sense of the Latin verb *re-formare* "to regain an earlier shape that had been lost. When Frederick III needed the dukes to finance a war against Hungary in 1451, and at the same time had his son later Maximilian I elected king, he faced a demand from the united dukes for their participation in an Imperial Court. For the first time, the assembly of the electors and other dukes was now called the Imperial Diet German Reichstag to be joined by the Imperial Free Cities later. Here, the king and the dukes agreed on four bills, commonly referred to as the Reichsreform Imperial Reform: For example, this act produced the Imperial Circle Estates and the Reichskammergericht Imperial Chamber Court, institutions that would to a degree persist until the end of the Empire in 1806. However, it took a few more decades for the new regulation to gain universal acceptance and for the new court to begin to function effectively; only in 1521 would the Imperial Circles be finalized. The King also made sure that his own court, the Reichshofrat, continued to operate in parallel to the Reichskammergericht. Reformation and Renaissance[edit] See also: This ensured for the first time that all the realms of what is now Spain would be united by one monarch under one nascent Spanish crown. The founding territories retained their separate governance codes and laws. The balance and imbalance between these separate inheritances would be defining elements of his reign and would ensure that personal union between the Spanish and German crowns would be short-lived. In addition to conflicts between his Spanish and German inheritances, conflicts of religion would be another source of tension during the reign of Charles V. At this time, many local dukes saw it as a chance to oppose the hegemony of Emperor Charles V. The empire then became fatally divided along religious lines, with the north, the east, and many of the major cities " Strasbourg, Frankfurt, and Nuremberg " becoming Protestant while the southern and western regions largely remained Catholic.

Abraham and David Roentgen. African Christianity in Ethiopia. Albrecht Dürer () Barbarians and Romans. Ethiopia's Enduring Cultural Heritage.

What was the Holy Roman Empire? The Holy Roman Empire was a loosely joined union of smaller kingdoms which held power in western and central Europe between A. It was ruled by a Holy Roman Emperor who oversaw local regions controlled by a variety of kings, dukes, and other officials. However, these two empires were different in both time period and location. The Roman Empire 27 B. It had no official capital, but the emperors—usually Germanic kings—ruled from their homelands. In the fourth century, Christianity was embraced by the emperor and was pronounced the official religion of the Roman Empire. This blending of religion and government led to an uneasy but powerful mix of doctrine and politics. Eventually, power was consolidated in a centralized Roman Catholic Church, the major social institution throughout the Middle Ages. This act set a precedent for the next years, as the Popes claimed the right to select and install the most powerful rulers on the Continent. During the Middle Ages, a wide variety of new church traditions became official doctrine of the Roman Church. Further, the church-state engaged in many military conflicts, including the Crusades. Late in the period of the Holy Roman Empire, a growing number of Christians grew uneasy with the dominance, teaching, and corruption of the Roman Catholic Church. In the 1500s, Martin Luther launched the Protestant Reformation. John Calvin became a Reformation leader based in Geneva, Switzerland, and others, including Ulrich Zwingli and a large Anabaptist movement, helped reform religion in the Western world. This teaching led to the development of new churches outside of the Catholic system and the development of new statements of faith for the many Protestant groups founded during this time. Europe was emerging from the Middle Ages. In summary, the Holy Roman Empire served as the government over much of Europe for the majority of medieval history. The Roman Catholic Church, melded in a church-state alliance with the emperor, was the major religious entity. The Church encountered numerous changes even as it amassed land and political clout. Late in this period, Martin Luther and other Reformers transformed the way religion was practiced in central Europe, and their work continues to influence many around the world today.

Chapter 3 : History of Art: Art of the Roman Empire

The Holy Roman Empire was a union of territories in Central Europe during the Middle Ages and the Early Modern period under a Holy Roman Emperor. The first emperor of the Holy Roman Empire was Otto I, crowned in

Europe, to The Holy Roman Empire was a feudal monarchy that encompassed present-day Germany , the Netherlands , Belgium , Luxembourg, Switzerland , Austria , the Czech and Slovak Republics, as well as parts of eastern France , northern Italy, Slovenia , and western Poland at the start of the early modern centuries. It was created by the coronation of the Frankish king Charlemagne as Roman emperor by Pope Leo III on Christmas Day in the year , thus restoring in their eyes the western Roman Empire that had been leaderless since After the western empire was again without an emperor until the coronation of Otto I , duke of Saxony, on 2 February This coronation was seen to transfer the Roman imperial office to the heirs of the East Franks, the Germans. The position of emperor remained among the Germans until the Holy Roman Empire was abolished in the aftermath of the Napoleonic Wars in In the north it was bounded by the Baltic and North Seas and by the Danish kingdom; in the south, it reached to the Alps. At no time in its long history did the empire possess clearly defined boundaries; its people, perhaps fifteen million in , spoke a variety of languages and dialects. German predominated, but the advice of the Golden Bull of that future princes of the empire should learn the "German, Italian, and Slavic tongues" remained apposite. The multilingual empire stood at the crossroads of Europe and its emerging national cultures; it also included significant Jewish communities in the south and west. European trade and communication moved along the mighty rivers within the empire—the Rhine , the Main, the Danube , and the Elbe. On these rivers stood some of its most important cities: Cologne , the largest in the empire with about thirty thousand inhabitants, as well as Frankfurt, Vienna , and Hamburg. By there were about a dozen big cities with over ten thousand inhabitants each, and about twenty with between two and ten thousand people. The history of the term "Holy Roman Empire of the German Nation" illustrates several key developments on the path to the early modern empire. The medieval "Roman Empire," ambiguously created through the imperial coronation of Charlemagne, was first given the adjective "holy" *sacrum imperium Romanum* by the Imperial Chancellery of Frederick I Barbarossa ruled in The term "Holy Roman Empire," used regularly from , challenged the monopoly on the sacred presented by the papacy of the "Holy Roman Church" *sancta Romana Ecclesia* and presented the empire as an equal heir to the legacy of Rome. The first official use of the full term "Holy Roman Empire of the German Nation" in acknowledged that the empire had been for some time a German political unit in all practical terms. At the same time, the term also underscored a sense that it was the unique destiny of the Germans to rule the universal sacred empire of Christendom. In this way the term limited claims to the empire from ambitious French rulers such as Francis I ruled , who campaigned for election to the imperial throne in , only to be defeated by the Habsburg Charles of Ghent , Emperor Charles V ruled The Holy Roman Empire developed a complex legal and political structure. Its central figure was the emperor, whose position combined ancient Roman pretensions of universal, divinely sanctioned rule with the Germanic tradition of elected kingship, overlaid with efforts to define the emperor as a feudal overlord and his leading princes as his vassals. The position of emperor was elected, a characteristic the empire shared with other European monarchies such as the papacy. Just as the cardinals, princes of the church, chose each new pope, so the leading princes of the empire, called electors, chose their emperor. Technically, each emperor was first chosen "king of the Romans," signifying his popular claim to the Roman Empire, by the leading nobles of the empire. The right of these princes to choose their king was precisely codified in by a proclamation of Emperor Charles IV ruled called the "Golden Bull. Originally, the king of the Romans received the title of emperor only through coronation by the pope. This tradition was set aside by Maximilian I ruled , who assumed the title "Elected Roman Emperor. Only males were allowed to hold the imperial office. From their base of power in Austria, the House of Habsburg outmaneuvered other leading families of the empire to secure their election to the imperial throne again and again; from the reign of Albert in forward, a Habsburg was always elected except for a brief interlude from to when the Wittelsbach Prince Charles Albert of Bavaria was elected as Emperor

Charles VII, and the office of the emperor became quasi-hereditary. In legal terms the emperor was "administrator of the empire" rather than "lord of the empire. In each of these principalities rulers exercised many of the functions associated by early modern and modern political theorists with sovereignty. In the first instance the princes of the empire—rather than the emperor—collected taxes, administered justice, minted coins, and claimed responsibility for the material and spiritual salvation of their subjects. Many of the principalities of the empire had their own parliamentary bodies representing the estates of the territory. The territorial ambitions of the princes, alongside their predilection for partible inheritance, created a patchwork of German principalities that grew bewilderingly complex. These cities were subject to no one but the emperor, which made them effectively independent. Scholars today would explain the development in different terms but agree that the imperial monarchy had traded away considerable power and authority to the princes and the church during the medieval period. Few European political units seem as remote and confusing as the Holy Roman Empire. At the start of the early modern period, the supranational, multiethnic structure of this feudal state made perfect sense, of course, to the people who lived in it and shaped its development. Indeed, in the period from the Holy Roman Empire was a dynamic political unit of crucial importance to the growth of the Habsburg empire and the Protestant Reformation. By the mid-eighteenth century, however, Europeans saw the Holy Roman Empire in a very different light. In a Europe of centralized, hereditary monarchies consolidating their nation-states, its polycentric, supranational structure, elected emperor, and ponderous parliament had become ever more difficult to understand and explain. When it ceased to exist, few understood its significance. The focus of the empire had shifted to its German-speaking lands, especially the wealthy southern area known as Upper Germany, which saw the birth and growth of effective imperial institutions. Foremost was its parliament, the Imperial Diet Reichstag. The diet emerged from medieval political struggles that obligated the emperor to consult with his leading princes in feudal terms, the holders of imperial fiefs on decisions affecting the empire. The diet became the most important site of communication, conflict, and negotiation between the emperor and the estates. The emperor did not rule as an autocrat but was bound by the resolutions of the Imperial Diet. As was typical of early modern statecraft, the diets often passed resolutions that could not be enforced the Edict of Worms is the most famous example, but its organization helped define the empire through its estates. From 1495 on, the diet met in three colleges, similar to the houses of the English Parliament: The diet was summoned by the emperor only when needed; sessions were held in the leading imperial cities of the south, usually Augsburg, Nuremberg, Regensburg, or Speyer. When the diet met, the emperor presided, flanked by six of the electors, with the archbishop of Trier seated directly in front of the imperial throne. Along the sides of the hall sat the representatives of the college of imperial princes, and facing the emperor at the back of the hall were the representatives of the imperial free cities. Each college deliberated separately, voted within the college, and then cast one vote in the assembled diet. After the diet transformed itself into a body of representatives sitting permanently in Regensburg. The Imperial Diet in Worms in 1495 marked a turning point. Led by the archbishop-elect of Mainz, Berthold von Henneberg, the diet outlawed all private wars and noble feuding and established the Imperial Chamber Court Reichskammergericht to replace violence with arbitration. The imperial estates gathered in Worms in 1495 also voted to establish a new form of direct imperial taxation, the "Common Penny" gemeiner Pfennig, to fund the Imperial Chamber Court. The tax was collected from all male inhabitants, regardless of status, for a period of four years and was renewed in 1500 and 1505 to pay for the defense of the empire. The division of the empire into administrative districts called Imperial Circles Kreise was another innovation of the reign of Maximilian. Initially these districts served to enforce the imperial peace, but later their competence was extended to include imperial taxation and defense. From 1500, the empire was divided into ten Imperial Circles: The territories of the Bohemian crown, the Swiss Confederation, and the Italian imperial fiefs were not included in this plan. These Circles and the Imperial Diet came to define the empire by the early sixteenth century and can help us distinguish between two conceptions of the empire. The greater empire was based on theoretical claims of universal dominion and historical claims of rule over Italy, Burgundy, and Germany. This greater empire encompassed all of Italy north of the Papal States except Venice as fiefs of the empire and included the kingdom of Bohemia, the Swiss Confederation, and the Habsburg Netherlands. Within these broad claims

based on medieval precedent, feudal law, and dynastic connections, a second, more concentrated empire "Reichstags-Deutschland" actually participated in the growth of imperial institutions in the fifteenth and sixteenth centuries. This empire, culturally German, found its political and institutional base in the southwest of the empire and in the electoral principalities. The threat to the empire posed by the dynamic Ottoman Empire stood on the agenda of almost every Imperial Diet during the reigns of Maximilian I and Charles V. Habsburg Austria was constantly threatened by Turkish invasion, and the Habsburg emperors called the estates together to request aid. The threat was especially clear when the Ottoman Turks conquered most of Hungary in 1526. Austria would be next. Vienna was besieged by an army led by Suleiman the Magnificent ruled in 1529. The dependence of the Habsburg emperors on the support of the imperial estates in their struggle against Turkish expansion deeply affected their response to the next great challenge of imperial politics, the Reformation. The extraordinarily diverse and divided political landscape of the empire in the early sixteenth century was the single most important factor in the spread of evangelical ideas and the adoption of church reforms. As it became clear to Martin Luther that the Church of Rome would not accept his theological and pastoral reforms referred to as "evangelical", he turned "to the Christian Nobility of the German Nation" the title of his important treatise of 1520, *An den christlichen Adel deutscher Nation* and exhorted them to take up their responsibility to reform the church. Their response was varied. Charles stated clearly that he would not "deny the religion of all his ancestors for the false teachings of a solitary monk. Protected from arrest and trial for heresy by his prince, Frederick the Wise, and frightened by the disorder unleashed by the spread of evangelical ideas, Luther looked to the leading secular authorities of the empire to implement his ideas. This they did, taking advantage of the fragmentation of imperial and territorial authority across the empire. Individual principalities and city-states became "laboratories" for church reform and religious innovation. Because the builders of the first Protestant institutions were leaders among the estates of the empire, the conflict over reform and Reformation was played out in the institutions of the empire, above all in the Imperial Diets. It was at the Diet of Speyer in 1521 that a group of princes including the elector of Saxony and the landgrave of Hesse and fourteen imperial free cities submitted an official protest against the suppression of the evangelical movement. The name "Protestant" arose from their action. The next Imperial Diet at Augsburg in 1530 produced a definitive Protestant statement of faith, the Augsburg Confession of Philipp Melancthon, and a reinforcement of the Edict of Worms. This alliance was not formally directed against the empire or its Catholic ruling house of Habsburg, but its confessional politics held an immense potential to disrupt the institutions of the empire. Scholars have labeled this process "confessionalization," and it is the defining characteristic of the empire in the period from the 1520s through the end of the seventeenth century. Confessionalization meant the doctrinal and organizational consolidation of the diverging Christian Reformations into established churches with mutually exclusive creeds, constitutions, and forms of piety. The power and authority of the princes was naturally reinforced by this new level of spiritual administration. In the confessional era the line between insider and outsider became much sharper. Subjects and rulers together deployed the new scope of territorial authority to accuse, try, and burn witches; expel Jews and Christians of other confessions; and police the poor and the criminal. The cruel work of the great European witch persecutions reached its peak in the years between 1580 and 1630, and about half of the forty to fifty thousand executions took place in the empire. The promulgation of countless church and police ordinances allowed territorial rulers to envision though not create a land of godly, orderly, and obedient subjects. Geographically and politically, these territories resembled modern sovereign states, and this gain in power and authority by the individual estates of the empire proved irreversible. The first evidence that power had shifted came in the aftermath of the Schmalkaldic War in 1547. Despite the military victory of Charles V over the Protestant princes, he was unable to roll back the progress of the Reformation before shifting alliances forced him to flee Germany in 1550. Exhausted by the struggle to return the German princes to the Catholic faith, Charles handed all responsibility for German affairs over to his brother, Archduke Ferdinand of Austria ruled as emperor in 1550, who negotiated the Religious Peace of Augsburg in 1555. This agreement established the legal equality of the Evangelical and Catholic churches and the right of princes of the empire to choose either of these confessions for their territories. With the Religious Peace of Augsburg, the empire was divided among two mutually hostile Christian confessions:

Chapter 4 : Army of the Holy Roman Empire - Wikipedia

Holy Roman Architecture. The Holy Roman Empire existed from the late 10th century until the 19th century. The Empire was marked by the convergence of different cultures and as a collection of hundreds of different territories, most of them located in Central Europe.

The Empire was marked by the convergence of different cultures and as a collection of hundreds of different territories, most of them located in Central Europe. During the nine centuries of its existence, the Empire underwent significant changes which were also reflected in the architecture of different periods. This is because the architecture employed in the Empire usually imitated the popular architectural currents of the period. As a result, the Empire itself went through pre-Romanesque, Romanesque, Gothic, Renaissance and Baroque periods of architecture which are well reflected in the extant buildings in central Europe. Influences on Holy Roman Empire Architecture Early Roman Empire architecture was directly influenced by the pre-Romanesque style which originated with the Carolingians. Notable features of this style of architecture included the use of the Roman triumphal arch and the use of blind arcade coupled with polychromatic masonry. The pre-Romanesque style eventually gave way to the Romanesque style which flourished in the Empire from the 10th to 13th centuries. This style of architecture featured groin vaults, semi-circular arches and a certain kind of minimalism in the outlook of buildings. Holy Roman Empire architecture dates from the 10th century until the 19th century. Holy Roman Empire architecture was influenced by pre-Romanesque, Romanesque, Gothic, Renaissance and Baroque styles, often embellishing them with original features of its own. Holy Roman Empire architecture can be seen throughout Germany. The Cologne Cathedral in Cologne, Germany. This was the Gothic style of architecture which was uniquely associated with the Holy Roman Empire and influenced the architecture of contemporary Europe at large. Gothic architecture is marked by the use of pointed arches, rib vaults, tall towers and spires. A unique sub-type of the Gothic architecture called brick Gothic evolved in the north of the Holy Roman Empire. This type of architecture relied entirely on bricks while imitating the architectural features of the Gothic style. Architecture During The Renaissance From the 15 to 17th centuries, Europe was in the midst of a Renaissance which relied heavily on classic Greek and Roman legacies. This was reflected in the Renaissance architecture and the unique architecture of the period also affected the style of construction in the Holy Roman Empire. Notable examples of Holy Roman Empire architecture of this period include St. Michael church in Munich. The baroque architecture was marked by experimentalism in architecture and the use of unusually bright colours and tones in the outlook of buildings. Notable examples of the Holy Roman Empire architecture of the period include the Die Frauenkirche in Dresden which was built in the 18th century. Top five examples of Holy Roman Empire architecture: The Abbey Church of St. Michael in Hildesheim which was built in early 11th century. Cologne Cathedral in Cologne, Germany. Its first phase of construction from to Construction was then halted and resumed only in the 19th century. Die Frauekirche in Dresden which dates to the first half of the 18th century.

Background on the Empire On Christmas day in the year 800 "more than three centuries after the abdication of the last Roman emperor" Charlemagne, the Carolingian king of the Franks, was crowned Emperor of the West by Pope Leo III.

Under Augustus, arts of Hellenic tradition were adapted to proclaim the permanence and universality of Roman power. Artists and craftsmen from Alexandria, Athens, and Asia Minor flocked to the imperial court to create models that celebrated the best of all possible worlds. During the crisis years of the reign of Commodus, artists developed the independent artistic language that led to the remarkable works of late antiquity. Reflected in imperial art from the accession of the first Roman emperor Octavian 31bc , to the deposition of the last, Romulus Augustus ad , it was continued by the Byzantine dynasties "emperors of the Romans" until This mood of ideological fervour permeated the art of the entire imperial era. An Empire of Symbols Undaunted by any challenge, the Romans built arches, bridges, aqueducts, roads, walled cities, and frontier fortresses. These constructions were the conscious symbols of a mighty empire, the lasting and immutable traces of which are still to be seen today from Europe through to Mesopotamia and North Africa. At the heart of the continued reverence of the ideal of the empire by so many generations was the long-standing religious concern of the Romans to guarantee the survival and good fortune of their community through the scrupulous observance of divine will. Superstitious practices, threatened by the popularity in Italy of Epicurean doctrine, were modified for future centuries by Augustus, who translated them into loyal adherence to the images of the new regime. Out of the mythology inherited from eastern Greece, which had caused so much embarrassment to the rationalists, a few retained elements were sufficient to trace the essential historical origins of Rome and to rechannel traditional beliefs towards the new structures of imperial rule. These included the descent of the Julians from the goddess Venus Genitrix; the role of Mars, from the birth of Romulus to the avenging of the murder of Caesar; and the protection of Diana and Apollo in the battles that ended the civil wars. The task of the Chief Pontiff charged with religious functions was to preserve on the basis of these beliefs the "reciprocal link" religion with the gods rather than to expound the nature of the divinities. The past was reinterpreted as the forerunner of the history of Rome by writers such as Livy. In reviving the forms of worship necessary for the maintenance of the state, the leading personage of the governing class evoked the moral aspect of ancient religious zeal, adapting it to popular philosophical attitudes. The portraits of Augustus embody the heroic and the divine aspects of the "actions" res gestae of the man who performed them. Crossing the "city of marble" from the Palatine to the Capitol and the Campus Martins, one is surrounded by buildings and monuments that culminate in the Mausoleum of Augustus, where the apotheosis of the Emperor fulfilled the legend of his origins: The Ara Pads, the altar set up to commemorate the rule of Augustus, transmits the tidings of messianic investiture and discloses the eternity of Rome, as do the Carmen Saeculare a choral lyric of Horace and the fourth Eclogue of Virgil. Henceforth, no public monument would fail to reflect in the actions of the heroes being portrayed or in its allegorical decoration faith in the sacred, everlasting essence of Rome. Marble bust of Octavian, Fondi. National Archaeological Museum, Naples. However, these Greek influences are tempered by the Roman preference for specific detail in portraiture. This is typified in the impressive marble statue of Augustus from Prima Porta, dating from after 17bc. In Greece, among the many conventional images, there is an extraordinary bronze statue, depicting Augustus on horseback with military and religious attributes. Among these can be seen the sheath of his sword and the lituus a staff used for divination of the augurs on the mount of his ring " Augustus was appointed Chief Pontiff in 12bc. His neck is long and the fringe of hair is typically forked above the brow us in the earlier portraits. The body is thin under the mantle, the face is bony, and the skull irregularly broad. An air of defiance is suggested by the prominent chin, the lips pursed by the nervous contraction of the cheeks, and the tension in the eyes. The memory of youth contrasts with the harsh truth of a man in advanced age. The principal representation of Augustus and other images of him are cast aside by the artist, who shows the disturbing truth, far removed from the image favoured for propaganda purposes - the signs of an unhappy adolescence, the mental turmoil of an ageing man who, behind the

unyielding mask of power, never reached full maturity.

Chapter 6 : Holy Roman Empire – Google Arts & Culture

Holy Roman Empire, German Heiliges Römisches Reich, Latin Sacrum Romanum Imperium, the varying complex of lands in western and central Europe ruled over first by Frankish and then by German kings for 10 centuries ().

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End of the Holy Roman Empire

The peace proved short-lived, however, for at the end of a new coalition directed against France was formed the War of the Second Coalition , – This time Prussia remained neutral. Frederick William III , a conscientious and modest but ineffectual ruler, was notable for private morality rather than political skill. The government in Berlin drifted back and forth, dabbling in minor economic and administrative reforms without significantly improving the structure of the state. A decade of neutrality was frittered away while the army commanders rested on the laurels of Frederick the Great. Austria , on the other hand, played the same leading role in the War of the Second Coalition that it did in the War of the First Coalition, with the same unfortunate result. More than that, those rulers who lost their possessions on the left bank under the terms of the peace were to receive compensation elsewhere in the empire. In order to carry out this redistribution of territory, the Imperial Diet entrusted a committee of princes, the Reichsdeputation, with the task of drawing a new map of Germany. France, however, exercised the major influence over its deliberations. Napoleon had resolved to utilize the settlement of territorial claims to fundamentally alter the structure of the Holy Roman Empire. The result was that the Final Recess Hauptschluss of the Reichsdeputation of February marked the end of the old order in Germany. In their attempt to establish a chain of satellite states east of the Rhine, the French diplomats brought about the elimination of the smallest and least viable of the political components of Germany. They thereby also furthered the process of national consolidation, since the fragmentation of civic authority in the empire had been a mainstay of particularism. That Napoleon did not intend to encourage unity among his neighbours goes without saying. Yet he unwittingly prepared the way for a process of centralization in Germany that helped to frustrate his own plans for the future aggrandizement of France. The chief victims of the Final Recess were the free cities, the imperial knights, and the ecclesiastical territories. They fell by the dozens. Too weak to be useful allies of Napoleon, they were destroyed by the ambition of their French conquerors and by the greed of their German neighbours. They could still boast of their ancient history as sovereign members of the Holy Roman Empire, but their continued existence had become incompatible with effective government in Germany. The principal heirs to their holdings were the larger secondary states. To be sure, Napoleon could not keep Austria and Prussia from making some gains in the general scramble for territory that they had helped make possible. But he worked to aggrandize those German rulers, most of them in the south, who were strong enough to be valuable vassals but not strong enough to be potential threats. The princes had been pitted against the emperor to enhance the role that Paris could play in the affairs of the German states. Yet the German princes did not resent being used as pawns in a political game to promote the interests of a foreign power. Whatever objections they raised against the settlement of were based on expediency and opportunism. The most serious indictment of the old order was that in the hour of its imminent collapse none of the rulers attempted to defend it in the name of the general welfare of Germany. The end came three years later. In Austria joined the third coalition of Great Powers determined to reduce the preponderance of France resulting in the War of the Third Coalition, – The outcome of this war was even more disastrous than those of the wars of the first and second coalitions. Napoleon forced the main Habsburg army in Germany to surrender at Ulm October 17, ; then he descended on Vienna, occupying the proud capital of his enemy; and finally he inflicted a crushing defeat December 2, on the combined Russian and Austrian armies at Austerlitz in Moravia now in the Czech Republic. Before the year was out, Francis II was forced to sign the humiliating Treaty of Pressburg December 26 , which ended the dominant role his dynasty had played in the affairs of Germany. The rulers of the secondary states in the south had supported him in the war against Austria, and in the peace that ensued they were richly rewarded. Not only did they share in the booty seized from the Habsburgs , but they also were permitted to absorb the remaining free cities, petty principalities, and ecclesiastical territories. The last vestiges of the imperial constitution had now been destroyed, and Germany

was ready for a new form of political organization reflecting power relationships created by the force of arms. In the summer of 1648, 16 of the secondary states, encouraged and prodded by Paris, announced that they were forming a separate association to be known as the Confederation of the Rhine. Yet all these brave plans were never more than a facade for the harsh reality of alien hegemony in Germany. There could be no doubt whose interests these troops would serve. The secondary rulers of Germany were expected to pay a handsome tribute to Paris for their newly acquired sham sovereignty. On August 1 the confederated states proclaimed their secession from the empire, and a week later, on August 6, 1648, Francis II announced that he was laying down the imperial crown. The Holy Roman Empire thus came officially to an end after a history of a thousand years.

Chapter 7 : Holy Roman empire: - - Oxford Reference

The Holy Roman Empire (Latin: Sacrum Romanum Imperium; German: Heiliges Römisches Reich) was a multi-ethnic complex of territories in central Europe that developed during the Early Middle Ages and continued until its dissolution in during the Napoleonic Wars.

Holy Roman Empire A political entity in western Europe from to It was initially known as the Empire in the West. In the 11th century it was called the Roman Empire and in the 12th century the Holy Empire. The title Holy Roman Empire was adopted in the 13th century. Although the borders of the empire shifted greatly throughout its history, its principal area was always that of the German states. From the 10th century its rulers were elected German kings, who usually sought, but did not always receive, imperial coronation by the popes in Rome. Background The Holy Roman Empire was an attempt to revive the Western Roman Empire, whose legal and political structure deteriorated during the 5th and 6th centuries, to be replaced by independent kingdoms ruled by Germanic nobles. The Roman imperial office was vacant after the deposition of Romulus Augustulus in During the turbulent early Middle Ages the traditional concept of a temporal realm coextensive with the spiritual realm of the church had been kept alive by the popes in Rome. The Byzantine Empire, which controlled the provinces of the Eastern Roman Empire from its capital, Constantinople now Istanbul, Turkey , retained nominal sovereignty over the territories formerly controlled by the Western Empire, and many of the Germanic tribes that had seized these territories formally recognized the Byzantine emperor as overlord. Partly because of this and also for other reasons, including dependence on Byzantine protection against the Lombards, the popes also recognized the sovereignty of the Eastern Empire for an extended period after the enforced abdication of Romulus Augustulus. Growing Tensions With the coalescence of the Germanic tribes into independent Christian kingdoms during the 6th and 7th centuries, the political authority of the Byzantine emperors became practically nonexistent in the West. The spiritual influence of the western division of the church expanded simultaneously, in particular during the pontificate of Gregory I. As the political prestige of the Byzantine Empire declined, the papacy grew increasingly resentful of interference by secular and ecclesiastical authorities at Constantinople in the affairs and practices of the Western church. The consequent feud between the two divisions of the church attained critical proportions during the reign of the Byzantine emperor Leo III, who sought to abolish the use of images in Christian ceremonies. After severance of its ties with the Byzantine Empire, the papacy nourished dreams of a revived Western Empire. Some of the popes weighed the possibility of launching such an enterprise and assuming the leadership of the projected state. Lacking any military force or practical administration, and in great danger from hostile Lombards in Italy, the church hierarchy, abandoning the idea of a joint spiritual and temporal realm, seemed to have decided to confer imperial status on the then dominant western European power, the kingdom of the Franks. Several of the Frankish rulers had already demonstrated their fidelity to the church, and Charlemagne, who ascended the Frankish throne in , had displayed ample qualifications for the exalted office, notably by the conquest of Lombardy in and by the expansion of his dominions to imperial proportions. This act established both a precedent and a political structure that were destined to figure decisively in the affairs of central Europe. The precedent established the papal claim to the right to select, crown, and even depose emperors that was asserted, at least in theory, for nearly years. In its primary stage, the resurrected Western Empire endured as an effective political entity for less than 25 years after the death of Charlemagne in The reign of his son and successor, Louis I, was marked by feudal and fratricidal strife that climaxed in in partition of the empire. Despite the dissension within the newly created Western Empire, the popes maintained the imperial organization and the imperial title, mainly within the Carolingian dynasty, for most of the 9th century. The emperors exercised little authority beyond the confines of their dominions, however. After the reign of Berengar I of Friuli, also styled as king of Italy or ruler of Lombardy, who was crowned emperor by Pope John X, the imperial throne remained vacant for nearly four decades. Besides being a capable and ambitious sovereign, Otto I was an ardent friend of the Roman Catholic church, as revealed by his appointment of clerics to high office, by his missionary activities east of the Elbe River, and finally by his military campaigns, at the

behest of Pope John XII, against Berengar II, king of Italy. A Union of Germanic States The empire in the West, at first an unstable union of Germany and northern Italy and later a loose union of Germanic states, remained in almost continuous existence for more than years. During the Italo-German phase, the empire played a significant role in central European politics and ecclesiastical affairs. A central feature of this period was the mortal struggle between the popes notably Gregory VII and the emperors notably Henry IV for control of the church. With the Concordat of Worms, an agreement between Emperor Henry V and Pope Callistus II, the emperor relinquished the right of spiritual investiture, or installation of bishops into ecclesiastical office. All the emperors were German kings, and because imperial duties and ambitions inevitably required their full attention, local German interests were neglected. As a result, Germany, which might have been transformed into a strong centralized state, degenerated into a multiplicity of minor states under aristocratic rule. The agreement at Worms had removed one source of friction between church and state, but through the 12th century the struggle for political ascendancy continued. In Frederick I, called Frederick Barbarossa, one of the greatest of emperors, first used the designation Holy Empire, ostensibly to increase the sanctity of the Crown. Frederick, attempting to restore and perpetuate the ancient Roman Empire, tried to suppress both the restless nobles of Germany and the self-governing cities of Italy. His interventions in the latter country were opposed by the Lombard League and severely strained his relations with the papacy. Pope Adrian IV insisted that Frederick held the empire as a papal fief, but the emperor, who had the support of the German bishops, maintained that his title to it came from God alone. During the almost two decades of sporadic warfare in Italy that followed, Frederick was defeated at Legnano by the cities of the Lombard League, and the cities thus established their independence from further imperial authority. Emperor Henry VI, who claimed the throne of Sicily through marriage, twice invaded Italy and the second time made Sicily his in fact. Emperor Frederick II renewed imperial efforts to vanquish the Italian cities and the papacy in the 13th century, but he was unsuccessful. The Holy Roman Empire had little real importance in European political and religious developments after the Great Interregnum. The death of Frederick II left the imperial throne vacant, and two rival candidates attempted to win support for their claims. In another imperial election was followed by the crowning at Aachen of the English Richard, earl of Cornwall, who was, however, unable to win control of the empire. In effect, this signaled papal victory in the protracted struggle with the empire. Beginning in with Rudolf I, the first of the Habsburg dynasty, various German kings laid claim to the imperial title and, in several instances, these claims were recognized by the popes. The office was little more than honorary, however, and inasmuch as the empire comprised a loose confederation of sovereign states and principalities, imperial authority was nominal. Louis IV, who assumed the title in , successfully challenged the power of the papacy and for a brief period restored the prestige of the empire. In Charles IV promulgated the Golden Bull, which prescribed the form and procedure of imperial election and enhanced the importance of the electors. During the reign of Charles V, the empire encompassed territories as extensive as those of Charlemagne; but dynastic rather than ecclesiastical principles composed the chief cohesive element in the imperial structure of Charles V. The medieval concept of a temporal state coextensive and in harmony with the spiritual dominions of the church survived solely as a theory. As the Protestant Reformation gained headway, even the theory lost practical meaning. The unity of the empire was weakened in after the Religious Peace of Augsburg permitted each free city and state of Germany to exercise choice between the adoption of Lutheranism or Catholicism. In its final phase the Holy Roman Empire served mainly as a vehicle for the imperial pretensions of the Habsburgs, but it performed certain useful functions, including the maintenance of a measure of unity among its component states. The later emperors, all rulers of Austria and concerned mainly with aggrandizement of their personal dominions, were mere figureheads. Futile armed intervention against the French Revolution constituted the last important venture of the empire in European politics. Because of well-founded fears that Napoleon I of France intended to annex the imperial title, Francis II, the last of the emperors, formally dissolved the empire on August 6, , and established the Empire of Austria. From the Microsoft R Encarta,

Chapter 8 : Holy Roman Empire Architecture

The Army of the Holy Roman Empire (German Reichsarmee, Reichsheer or Reichsarmatur; Latin exercitus imperii) was created in and came to an end when the Holy Roman Empire dissolved in as the result of the Napoleonic Wars.

Visit Website This effectively calmed simmering tensions between peoples of the two faiths within the Holy Roman Empire for more than 60 years, although there were flare ups, including the Cologne War and the War of the Julich Succession Visit Website Still, the Holy Roman Empire may have controlled much of Europe at the time, though it was essentially a collection of semi-autonomous states or fiefdoms. The emperor, from the House of Habsburg, had limited authority over their governance. The so-called Defenestration of Prague fenestration: Soon, armies for both sides were engaged in brutal warfare on multiple fronts, in present-day Austria and in the east in Transylvania, where Ottoman Empire soldiers fought alongside the Bohemians in exchange for yearly dues paid to the sultan against the Poles, who were on the side of the Habsburgs. Even with help from soldiers from Scotland, however, the armies of Denmark-Norway fell to the forces of Ferdinand II, ceding much of northern Europe to the emperor. Gustavus Adolphus But in , Sweden, under the leadership of Gustavus Adolphus, took the side of the northern Protestants and joined the fight, with its army helping to push Catholic forces back and regain much of the lost territory lost by the Protestant Union. With the support of the Swedes, Protestant victories continued. However, when Gustavus Adolphus was killed in the Battle of Lutzen in , the Swedes lost some of their resolve. Using military assistance of Bohemian nobleman Albrecht von Wallenstein, who provided his army of an estimated 50, soldiers to Ferdinand II in exchange for the freedom to plunder any captured territory, began to respond and, by , the Swedes were vanquished. With religious and political tensions in the latter regions remaining high, fighting continued. French Involvement The French, though Catholic, were rivals of the Habsburgs and were unhappy with the provisions of the Peace of Prague. Thus, the French entered the conflict in However, at least initially, their armies were unable to make inroads against the forces of Ferdinand II, even after he died of old age in However, the French recovered, and fighting between the French-Protestant alliance and the forces of Spain and the Holy Roman Empire were at a stalemate for the next several years. In , the Portuguese began to revolt against their Spanish rulers, thereby weakening their military efforts on behalf of the Holy Roman Empire. Two years later, the Swedes re-entered the fray, further weakening Habsburg forces. That year, Denmark-Norway took up arms again, this time fighting on the side of the Habsburgs and the Holy Roman Empire. Over the ensuing years, the French army had several notable victories, but also suffered significant defeats, particularly at the Battle of Herbsthausen in Also in , the Swedes attacked Vienna, but were unable to capture the city from the Holy Roman Empire. By this time, only the Austrian territories remained under the control of the Habsburgs. Weakened by the fighting, for example, Spain lost its grip over Portugal and the Dutch republic. The peace accords also granted increased autonomy to the former Holy Roman Empire states in German-speaking central Europe. This radically altered the balance of power in Europe and resulted in reduced influence over political affairs for the Catholic Church, as well as other religious groups. What happened in the Thirty Years War?

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