



## PRIMARY SOURCE Peter the Great's Reforms

*Czar Peter I of Russia, known as Peter the Great, visited western Europe in 1697 to learn more about European customs and industry. Inspired by his trip, he sought to westernize Russia in order to strengthen Russia's position in the modern world. How did the following decrees change daily life in Russia?*

### A Decree On a New Calendar

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. . . .

### Decrees on Compulsory Education of the Russian Nobility

Send to every gubernia [region] some persons from mathematical schools to teach the children of the nobility—except those of freeholders and gov-

ernment clerks—mathematics and geometry; as a penalty [for evasion] establish a rule that no one will be allowed to marry unless he learns these [subjects]. Inform all prelates to issue no marriage certificates to those who are ordered to go to schools. . . .

The Great Sovereign has decreed: in all gubernias children between the ages of ten and fifteen of the nobility, of government clerks, and of lesser officials, except those of freeholders, must be taught mathematics and some geometry. Toward that end, students should be sent from mathematical schools [as teachers], several into each gubernia, to prelates and to renowned monasteries to establish schools. During their instruction these teachers should be given food and financial remuneration . . . from gubernia revenues set aside for that purpose by personal orders of His Imperial Majesty. No fees should be collected from students. When they have mastered the material, they should then be given certificates written in their own handwriting. When the students are released they ought to pay one ruble each for their training. Without these certificates they should not be allowed to marry nor receive marriage certificates.

*from Basil Dmytryshyn, Imperial Russia: A Sourcebook, 1700–1917 (New York: Holt, Rinehart and Winston, Inc., 1967), 14–22. Reprinted in Peter N. Stearns, ed., Documents in World History, Vol. II (New York: Harper Collins Publishers, 1988), 32–34.*

## Discussion Questions

### Recognizing Facts and Details

1. When did the new Russian calendar go into effect and how did Russia celebrate?
2. What penalty did children of Russian nobles face if they did not learn mathematics?
3. **Making Judgments** What advantages do you think Russia gained by these reforms? What disadvantages, if any, do you see?

## 15.6 Peter the Great: Correspondence with His Son

Peter the Great (1672–1725) hoped to westernize Russia and make his nation a great power in Europe. To this end, he promulgated a wide variety of reforms and involved Russia in numerous wars. Discontent with his policies led some in Russia to look to his son Alexei for leadership. Alexei was eventually tried and executed for treason.

**Source:** *The Global Experience*, Vol. 2, by Philip F. Riley, et. al. (Upper Saddle River, NJ: Prentice Hall, 1998), pp. 44–46.

### A LETTER TO ALEXEI

October 11, 1715

Declaration to My Son,

You cannot be ignorant of what is known to all the world, to what degree our people groaned under the oppression of the Swedes before the beginning of the present war.

By the usurpation of so many maritime places so necessary to our state, they had cut us off from all commerce with the rest of the world, and we saw with regret that besides they had cast a thick veil before the eyes of the clear-sighted. You know what it has cost us in the beginning of this war (in which God alone has led us, as it were, by the hand, and still guides us) to make ourselves experienced in the art of war, and to put a stop to those advantages which our implacable enemies obtained over us.

We submitted to this with a resignation to the will of God, making no doubt but it was he who put us to that trial, till he might lead us into the right way, and we might render ourselves worthy to experience, that the same enemy who at first made others tremble, now in his turn trembles before us, perhaps in a much greater degree. These are the fruits which, next to the assistance of God, we owe to our own toil and to the labour of our faithful and affectionate children, our Russian subjects.

But at the time that I am viewing the prosperity which God has heaped on our native country, if I cast an eye upon the posterity that is to succeed me, my heart is much more penetrated with grief on account of what is to happen, then I rejoice at those blessings that are past, seeing that you, my son, reject all means of making yourself capable of well-governing after me. I say your incapacity is voluntary, because you cannot excuse yourself with want of natural parts and strength of body, as if God had not given you a sufficient share of either: and though your constitution is none of the strongest, yet it cannot be said that it is altogether weak.

But you even will not so much as hear warlike exercises mentioned; though it is by them that we broke through that obscurity in which we were involved, and that we made ourselves known to nations, whose esteem we share at present.

I do not exhort you to make war without lawful reasons: I only desire you to apply yourself to learn the art of it: for it is impossible well to govern without knowing the rules and discipline of it, was it for no other end than for the defense of the country.

I could place before your eyes many instances of what I am proposing to you. I will only mention to you the Greeks, with whom we are united by the same profession of faith. What occasioned their decay but that they neglected arms? Idleness and repose weakened them, made them submit to tyrants, and brought them to that slavery to which they are now so long since reduced. You mistake, if you think it is enough for a prince to have good generals to act under his order. Everyone looks upon the head; they study his inclinations and conform themselves to them: all the world owns this. My brother during his reign loved magnificence in dress, and great equipages of horses. The nation were not much inclined that way, but the prince's delight soon became that of his subjects, for they are inclined to imitate him in liking a thing as well as disliking it.

If the people so easily break themselves of things which only regard pleasure, will they not forget in time, or will they not more easily give over the practice of arms, the exercise of which is the more painful to them, the less they are kept to it?

You have no inclination to learn war, you do not apply yourself to it, and consequently you will never learn it: And how then can you command others, and judge of the reward which those deserve who do their duty, or punish others who fail of it? You will do nothing, nor judge of anything but by the eyes and help of others, like a young bird that holds up his bill to be fed.

You say that the weak state of your health will not permit you to undergo the fatigues of war: This is an excuse which is no better than the rest. I desire no fatigues, but only inclination, which even sickness itself cannot hinder. Ask those who remember the time of my brother. He was of a constitution weaker by far than yours. He was not able to manage a horse of the least mettle, not could he hardly mount it: Yet he loved horses. hence it came, that there never was, nor perhaps is there actually now in the nation a finer stable than his was.

By this you see that good success does not always depend on pain, but on the will.

If you think there are some, whose affairs do not fail of success, though they do not go to war themselves; it is true: But if they do not go themselves, yet they have an inclination for it, and understand it.

For instance, the late King of France did not always take the field in person; but it is known to what degree he loved war, and what glorious exploits he performed in it, which made his campaigns to be called the theatre and school of the world. His inclinations were not confined solely to military affairs, he also loved mechanics, manufactures and other establishments, which rendered his kingdom more flourishing than any other whatsoever.

After having made to you all those remonstrances, I return to my former subject which regards you.

I am a man and consequently I must die. To whom shall I leave after me to finish what by the grace of God I have begun, and to preserve what I have partly recovered? To a man, who like the slothful servant hides his talent in the earth, that is to say, who neglects making the best of what God has entrusted to him?

Remember your obstinacy and ill-nature, how often I reproached you with it, and even chastised you for it, and for how many years I almost have not spoke to you; but all this has availed nothing, has effected nothing. It was but losing my time: it was striking the air. You do not make the least endeavors. and all your pleasure seems to consist in staying idle and lazy at home: Things of which you ought to be ashamed (forasmuch as they make you miserable) seem to make up your dearest delight, nor do you foresee the dangerous consequences of it for yourself and for the whole state. St. Paul has left us a great truth when he wrote: If a man know not how to rule his own house, how shall he take of the church of God?

After having considered all those great inconveniences and reflected upon them, and seeing I cannot bring you to good by any inducement, I have thought fit to give you in writing this act of my last will, with this resolution however to wait still a little longer before I put it in execution to see if you will mend. If not, I will have you to know that I will deprive you of the succession, as one may cut off a useless member.

Do not fancy, that, because I have no other child but you, I only write this to terrify you. I will certainly put it in execution, if it please God; for whereas I do not spare my own life for my country and the welfare of my people, why should I spare you who do not render yourself worthy of either? I would rather choose to transmit them to a worthy stranger, than to my own unworthy son.

Peter

### ALEXEI'S REPLY

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 government. 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 sicknesses 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

### Question:

1. What does Peter's letter to Alexei reveal about Peter's attitude toward war and his views on Alexei's right of succession?

War:

Alexei: