

CONTENTS

Preface.....	5
Chapter 1: The Spirit of the Renaissance	11
Chapter 2: The Renaissance in Italy	19
I. The Italian City-State	19
II. Florence	20
a. Government	20
b. Lorenzo de' Medici: Il Magnifico	22
c. Florentine Society	28
d. The Writers	32
e. The Artists and Builders.....	38
f. The Reformer: Savonarola, 1452-1498.....	56
III. Venice and Her Painters	62
IV. Renaissance Rome	66
a. The Popes	66
b. Architects and Artists in Rome	70
Chapter 3: The Empire	79
I. Maximilian, 1493-1519.....	79
II. Charles V, 1519-1556.....	81
Chapter 4: Spain, 1492-1598	93
I. Ferdinand and Isabella.....	93
II. Philip II, 1556-1598	99
III. Spanish Civilization	106
Chapter 5: France of the Renaissance	109
I. The Growth of the French Monarchy.....	109
II. French Kings and the Italian Wars	112
a. Charles VIII, 1485-1498.....	112
b. Louis XII, 1498-1515.....	115
c. Francis I, 1515-1547	117
d. Henry II, 1547-1559.....	121
III. The Court of France in the Sixteenth Century	123
IV. French Architecture and Sculpture.....	125
V. The Writers	126
Chapter 6: Early Tudor England, 1485-1558.....	133
I. The Foundation of the Tudor Monarchy	133
II. Henry VIII, 1509-1547.....	135

III. Economic Troubles Under Edward VI.....	144
IV. The Five Years of Mary Tudor	148
Chapter 7: The Renaissance in the North	153
I. The Printers of the Renaissance	153
II. Humanism	155
III. Erasmus	157
IV. The Oxford Scholars.....	167
V. Sir Thomas More.....	168
VI. Two German Artists.....	178
Chapter 8: Renaissance Education	183
I. European Educators of the Renaissance.....	184
II. English Education.....	188
a. John Colet	188
b. Some English Books on Education	193
c. The Sixteenth Century School	200
III. The Education of Women.....	203
Chapter 9: The Renaissance and the Discoveries of Science ..	205
I. Leonardo da Vinci: The Man of Science, 1452-1519	206
II. Copernicus, 1473-1543.....	207
III. Kepler and Galileo.....	209
Chapter 10: The Age of Discovery	213
I. The Pioneers from Portugal.....	213
II. The Spanish Conquistadores	219
III. The First English and French Explorers.....	223
Chapter 11: Europe on the Eve of the Reformation	225
I. General Conditions	225
II. The Earlier Reformers	228
Chapter 12: The Reformation in Germany: Martin Luther	233
Chapter 13: Reformers in Switzerland and France	243
I. Zwingli in Zurich.....	243
II. John Calvin in Geneva	245
III. The Huguenots in France	249
Chapter 14: The Reformation in England.....	251
I. The Reformation Under Henry VIII.....	251
a. The Breach with Rome	251
b. The Dissolution of the Monasteries.....	253
II. Cranmer and the Prayer Book of Edward VI	258

III. Queen Mary, 1553-1558	262
IV. The Elizabethan Settlement.....	263
Chapter 15: John Knox and the Church of Scotland	267
Chapter 16: The Bible in English	277
Chapter 17: The Wars of Religion	289
I. Spain and the Netherlands	289
a. Earlier History of the Netherlands	289
b. Flemish Civilization.....	290
c. The Revolt of the Netherlands.....	292
II. Civil War in France	297
a. In the Days of Catherine de' Medici	297
b. Henry IV and the Edict of Nantes	308
Chapter 18: The Counter-Reformation	313
I. Reforms Within the Roman Church.....	313
II. St. Ignatius Loyola and the Jesuit Order	316
III. St. Teresa, 1515-1582.....	318
Chapter 19: Economic Changes in the Sixteenth Century.....	323
Chapter 20: Elizabethan England.....	327
I. Elizabeth and Her Times.....	327
II. Elizabeth and Her Government.....	329
III. The Religious Policy of Elizabeth.....	332
IV. England and Europe	337
V. Mary, Queen of Scots	339
VI. Elizabethan Sailors.....	343
a. Adventure and Discovery	343
b. The Great Armada	348
VII. England at Work and at Play	350
a. Industries and Commerce.....	350
b. London Town	353
c. In the Country.....	355
VIII. England Out of Work.....	357
IX. Troubles in Ireland	359
X. The Spirit of the Age in Poetry, Prose, and Music	361
Conclusion	365
Bibliography	366

THE SPIRIT OF THE RENAISSANCE

THE MODERN WORLD as we know it, a world dominated by machinery and inspired by scientific achievements, came out of the period following the industrial and French revolutions of the eighteenth century. But this modern world is the heir of all the ages. It has as its heritage things which have come down from the distant past: from the ancient world, from Egypt and Babylonia, from Palestine, from Greece and Rome; from the far distant East; from the Middle Ages; from the Renaissance. Each civilization made its own contribution. In each age we find something that is akin to us today, and this is perhaps especially true of the period we know as the Renaissance, for it was this period that had in it ideas and attitudes of mind that created conditions sometimes not unlike those of today.

It is seldom possible to give definite dates for the beginning or the end of periods. In some countries the Renaissance had begun in the thirteenth century; it was at its height in the fourteenth and fifteenth centuries; and in northern Europe it continued through the sixteenth in the form of the great religious struggle known as the Reformation.

The medieval world, religious, political, and social, was based on the principle of unity. The individual was always a member of some social unit and it was as a corporate member of society that he gained his importance.

The medieval philosopher did not think in terms of independent states or of conflicting religious organizations. He

believed that Christendom was one great state embodying both the temporal and the spiritual sides of life. The idea of unity in government was an ancient one. Europe had inherited it first from the Roman Empire, then it had been revived by Charlemagne and finally embodied in the Holy Roman Empire. And as the Holy Roman Emperor was the temporal head of this great unity, so was the Pope, the traditional successor of St. Peter, the head of a spiritual society that bound all Christians together.

Besides the unity of the Empire, the medieval world recognized smaller units within the imperial state, and these smaller units were often more important to the daily life of medieval men than the distant governance of the Empire. A man was always part of society and important because he was a part, whether it was of the feudal system on the continent of Europe, or of the manor in England, or of the town with its highly organized merchant and craft guilds. To be outside these medieval units of society was to be an outcast indeed.

There were great scholars in the Middle Ages. There were philosophers like Abelard and Roger Bacon who were greatly daring for their time in what they believed and taught; others like St. Thomas Aquinas, whose philosophy crystallized all that was best in the medieval church into a form that was destined to live for long centuries after him. Scholars in different countries were bound together in those days by the language they used. Latin was almost universally written by all educated men; it was the language not only of the Church, but of the law and of education in general.

But at the same time that great learning existed among a few scholars, ignorance was general among the people. Literacy rates among common folk remained low throughout the Middle Ages, and the spread of learning was difficult because of its great expense. Manuscripts had to be copied, and, beautiful and artistic as they often were, the work of the copyist was a slow and laborious task, and only the rich could

afford to buy many books. The medieval scribe worked often in the scriptorium of a monastery, and the manuscripts he copied were chiefly service books or the Gospels, though in some monasteries the writings of Greek and Latin authors were also copied. The parchment used by the scribe was so costly that sometimes he took some older manuscript and erased what was on it in order to use it for his own work.

Imperial unity was the medieval ideal, but there was a great contrast between the theory and the fact, and real unity had never been achieved. The Empire was a unity only in name, and within its borders there were conflicts, jealousies, intrigues, injustice. The election itself presented too often a sordid spectacle of intrigue and bribery among the rival claimants for the imperial crown. The Emperor did not keep the peace even within his own empire and he was constantly at war without. The ideal of just and honest rule was never reached, and slowly the power of the Emperor was weakened. By the end of the Middle Ages, though the prestige of the office was still great, the Emperor had little real authority outside Germany itself and not always much within.

As a result of this weakening of imperial rule, the vision of empire was giving way to the idea of smaller nationalities, to groups of people bound together by common race and language and religion, a common history, common ambitions, common dangers, and living in a land that could be clearly defined by its natural boundaries. Of these peoples, three became great Renaissance powers: England, France, and Spain.

In England the Wars of the Roses, which ended in 1485, brought the Tudors to the throne. Under her Tudor rulers there came to England greater internal unity and security and an ever-increasing national consciousness, a feeling which was to culminate in the Renaissance England of Queen Elizabeth.

In France the final defeat of the English in the Hundred Years' War freed the land from foreign foes. As civil strife died