

AP European History

UNIT 1 Materials



*The Renaissance
and the
Age of Exploration*



AP EUROPEAN HISTORY

Essential Content

Unit 1

Renaissance and Age of Exploration

THE STUDENT WILL:

1. Describe *humanism* as it was understood during the Renaissance.
2. Describe the curriculum of classical education advocated by the Renaissance humanists and identify its key features.
3. Identify characteristics of classical art and architecture and explain how Renaissance humanism influenced classical art and architecture.
4. Explain how patrons of the arts, such as the Church and the Medici family, were vital to the development of the artistic culture of the Renaissance.
5. Demonstrate familiarity with Renaissance authors, their works, and their content.
6. Describe the concept of civic humanism and the role of classical education in creating the “Renaissance Man.”
7. Describe the role of women in the Renaissance, as well as attitudes toward women that prevailed in Europe at the time.
8. Compare and contrast the *Italian* Renaissance and the *Northern* Renaissance.
9. Explain the rise of the “New Monarchs” in England and Spain in the late fifteenth and early sixteenth centuries and identify their key achievements.
10. Identify key explorers in the Age of Exploration, explain how they were aided by the development of new technologies, and explain the impact of their discoveries on the global economy.

IMPORTANT PEOPLE:

Petrarch
Castiglione
Machiavelli
Pico della Mirandola

Medici Family

Thomas More
Erasmus

Raphael
Leonardo da Vinci
Michelangelo
Sandro Botticelli

Henry VII
Ferdinand and Isabella

Prince Henry the Navigator
Vasco da Gama
Christopher Columbus
Ferdinand Magellan

AP EUROPEAN HISTORY

Unit Plan and Pacing Guide

Unit 1

*Renaissance and the
Age of Exploration*

	ASSIGNMENTS <i>(to be completed BEFORE each class meeting)</i>
INTRODUCTION <i>Medieval Europe</i>	Kagan, Introduction OR Wood, 16-23
DAY ONE <i>The Crisis of the Late Middle Ages</i>	Kagan, 257-279 OR Wood, 24-39 AND/OR Bishop, Chapter 10 Document 1.1 (From the <i>Book of Revelation</i>) Document 1.2 (The Black Death and the Jews) Document 1.3 (From the <i>Book of Deuteronomy</i>) Document 1.4 (Froissart on the Hundred Years' War) Document 1.5 (From Shakespeare, <i>Henry V</i>)
DAY TWO <i>Humanism and the Italian Renaissance</i>	Kagan, 283-291 OR Wood, 42-53 Document 1.6 (Pico, <i>Oration on the Dignity of Man</i>) Document 1.7 (Valla, <i>On the Donation of Constantine</i>)
DAY THREE <i>Petrarch: The Father of Humanism</i>	Document 1.8 (Ascent of Mount Ventoux) Document 1.9 (Petrarch's First Letter to Cicero) Document 1.10 (Petrarch's Love) Petrarch, Secretum (Outside Link) Letter to Petrarch (1-2 pages – write after you've read the documents)
DAY FOUR <i>Renaissance Art: the Rebirth of Classicism</i>	Kagan, 291-295 OR Wood, 54-58 Nauert, Humanism and the Culture of Renaissance Europe , 80-87, 96-101 Just for Fun: Universal Leonardo
DAY FIVE <i>Civic Humanism</i>	Kagan, 291 (Civic Humanism), 298-299 (Machiavelli) OR Wood, 53-54 Nauert, Humanism and the Culture of Renaissance Europe , 8-13 Document 1.12 (Machiavelli, <i>The Prince</i>) Document 1.13 (Castiglione, <i>The Book of the Courtier</i>)
DAY SIX <i>The Northern Renaissance and the New Monarchs</i>	Kagan, 299-305 OR Wood, 58-65 Document 1.14 (Erasmus, <i>The Praise of Folly</i>) Document 1.15 (Obituary of King Henry VII)
DAY SEVEN <i>The Age of Discovery</i>	Kagan, 305-313 OR Wood, 114-124 Document 1.16 (Columbus Letter)
DAY EIGHT <i>More's Utopia</i>	Document 1.17 (From Thomas More, <i>Utopia</i> , Book I) Document 1.18 (From Thomas More, <i>Utopia</i> , Book II)
ASSESSMENT	MULTIPLE CHOICE TEST DBQ FRQ <u>STUDY GUIDE</u> <i>Last Pages of Unit Guide</i>

The Four Horsemen

Document

1.1

From the *Book of Revelation*, Chapter 6 (KJV)

¹And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

²And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

³And when he had opened the second seal, I heard the second beast say, Come and see.

⁴And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

⁵And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.



The Horsemen of the Apocalypse, depicted in a woodcut by [Albrecht Dürer](#) (ca. 1497–98)

⁶And I heard a voice in the midst of the four beasts say, A measure¹ of wheat for a [day's wages], and three measures of barley for a [day's wages]; and see thou hurt not the oil and the wine.

⁷And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

⁸And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

Questions to Consider:

1. Who were the Four Horsemen? What did each horse symbolize?
2. Why would this passage have been so popular in the fourteenth century? What historical developments convinced Europeans that they were experiencing the Apocalypse?

¹ about a liter

The Black Death and the Jews

(1348-1349)

Document
1.2

Jewish History Sourcebook:

<http://www.fordham.edu/halsall/jewish/1348-jewsblackdeath.html>

In 1348 there appeared in Europe a devastating plague which is reported to have killed off ultimately twenty-five million people. By the fall of that year the rumor was current that these deaths were due to an international conspiracy of Jewry to poison Christendom...

By authority of Amadeus VI, Count of Savoy, a number of the Jews who lived on the shores of Lake Geneva, having been arrested and put to the torture, naturally confessed anything their inquisitors suggested. These Jews, under torture, incriminated others. Records of their confessions were sent from one town to another in Switzerland and down the Rhine River into Germany, and as a result, thousands of Jews, in at least two hundred towns and hamlets, were butchered and burnt....

The first account that follows is a translation from the Latin of a confession made under torture by Agimet, a Jew, who was arrested at Chatel, on Lake Geneva. It is typical of the confessions extorted and forwarded to other towns.

I. The Confession of Agimet of Geneva, Châtel, October 20, 1348

The year of our Lord 1348.

On Friday, the 10th of the month of October, at Châtel, in the castle thereof, there occurred the judicial inquiry which was made by order of the court of the illustrious Prince, our lord, Amadeus, Count of Savoy, and his subjects against the Jews of both sexes who were there imprisoned... This was done after public rumor had become current and a strong clamor had arisen because of the poison put by them into the wells, springs, and other things which the Christians use... Hence this their confession made in the presence of a great many trustworthy persons.

Agimet the Jew, who lived at Geneva... was there put to the torture a little and then he was released from it. And after a long time, having been subjected again to torture a little, he confessed in the presence of a great many trustworthy persons, who are later mentioned. To begin with it is clear that at the Lent just passed Pultus Clesis de Ranz had sent this very Jew to Venice to buy silks and other things for him. When this came to the notice of Rabbi Peyret, a Jew of Chambry who was a teacher of their law, he sent for this Agimet, for whom he had searched, and when he had come before him he said:

"We have been informed that you are going to Venice to buy silk and other wares. Here I am giving you a little package of half a span in size which contains some prepared poison and venom in a thin, sewed leather-bag. Distribute it among the wells, cisterns, and springs about Venice and the other places to which you go, in order to poison the people who use the water of the aforesaid wells that will have been poisoned by you, namely, the wells in which the poison will have been placed."

Agimet took this package full of poison and carried it with him to Venice, and when he came there he threw and scattered a portion of it into the well or cistern of fresh water which was there near the German House, in order to poison the people who use the water of that cistern... Of his own accord Agimet confessed further that after this had been done he left at once in order that he should not be captured by the citizens or others, and that he went personally to Calabria and Apulia and threw the above mentioned poison into many wells...

QUESTIONS TO CONSIDER:

1. Do you believe Agimet's testimony? What makes it believable or unbelievable?
2. What appears to be the author's opinion concerning Agimet's guilt? On what evidence do you base your conclusion?

The second account describes the Black Death in general and treats specifically of the destruction of the Jewish community in Strasbourg... Those people of Strasbourg, who had thus far escaped the plague and who thought that by killing off the Jews they would insure themselves against it in the future, were doomed to disappointment, for the pest soon struck the city and, it is said, took a toll of sixteen thousand lives.

II. The Cremation of Strasbourg Jewry St. Valentine's Day, February 14, 1349

In the year 1349 there occurred the greatest epidemic that ever happened. Death went from one end of the earth to the other, on that side and this side of the sea, and it was greater among the Saracens [Muslims] than among the Christians. In some lands everyone died so that no one was left. Ships were also found on the sea laden with wares; the crew had all died and no one guided the ship. The Bishop of Marseilles and priests and monks and more than half of all the people there died with them. In other kingdoms and cities so many people perished that it would be horrible to describe. The pope at Avignon stopped all sessions of court, locked himself in a room, allowed no one to approach him and had a fire burning before him all the time. And from what this epidemic came, all wise teachers and physicians could only say that it was God's will. And as the plague was now here, so was it in other places, and lasted more than a whole year. This epidemic also came to Strasbourg in the summer of the above mentioned year, and it is estimated that about sixteen thousand people died.

In the matter of this plague the Jews throughout the world were reviled and accused in all lands of having caused it through the poison which they are said to have put into the water and the wells-that is what they were accused of-and for this reason the Jews were burnt all the way from the Mediterranean into Germany, but not in Avignon, for the pope protected them there.

Nevertheless they tortured a number of Jews in Berne and Zofingen [Switzerland] who then admitted that they had put poison into many wells, and they also found the poison in the wells. Thereupon they burnt the Jews in many towns and wrote of this affair to Strasbourg, Freiburg, and Basel in order that they too should burn their Jews. But the leaders in these three cities in whose hands the government lay did not believe that anything ought to be done to the Jews. However in Basel the citizens marched to the city-hall and compelled the council to take an oath that they would burn the Jews, and that they would allow no Jew to enter the city for the next two hundred years. Thereupon the Jews were arrested in all these places and a conference was arranged to meet at Benfeld Alsace, February 8, 1349. The Bishop of Strasbourg, all the feudal lords of Alsace, and representatives of the three above mentioned cities came there....

THE JEWS ARE BURNT

On Saturday - that was St. Valentine's Day-they burnt the Jews on a wooden platform in their cemetery. There were about two thousand people of them. Those who wanted to baptize themselves were spared. [Some say that about a thousand accepted baptism.] Many small children were taken out of the fire and baptized against the will of their fathers and mothers. And everything that was owed to the Jews was canceled, and the Jews had to surrender all pledges and notes that they had taken for debts. The council, however, took the cash that the Jews possessed and divided it among the working-men proportionately. The money was indeed the thing that killed the Jews. If they had been poor and if the feudal lords had not been in debt to them, they would not have been burnt. After this wealth was divided among the artisans some gave their share to the Cathedral or to the Church on the advice of their confessors.

QUESTIONS TO CONSIDER:

1. What explanations did European leaders and scholars have for the cause(s) of the Plague?
2. What motive other than religion motivated those who wanted to execute the Jews?

Document 1.3

From the *Book of Deuteronomy*, Chapter 20

When you go to war against your enemies and see horses and chariots and an army greater than yours, do not be afraid of them, because the LORD your God, who brought you up out of Egypt, will be with you. When you are about to go into battle, the priest shall come forward and address the army. He shall say: "Hear, O Israel, today you are going into battle against your enemies. Do not be fainthearted or afraid; do not be terrified or give way to panic before them. For the LORD your God is the one who goes with you to fight for you against your enemies to give you victory."

The officers shall say to the army: "Has anyone built a new house and not dedicated it? Let him go home, or he may die in battle and someone else may dedicate it. Has anyone planted a vineyard and not begun to enjoy it? Let him go home, or he may die in battle and someone else enjoy it. Has anyone become pledged to a woman and not married her? Let him go home, or he may die in battle and someone else marry her." Then the officers shall add, "Is any man afraid or fainthearted? Let him go home so that his brothers will not become disheartened too." When the officers have finished speaking to the army, they shall appoint commanders over it.

When you march up to attack a city, make its people an offer of peace. If they accept and open their gates, all the people in it shall be subject to forced labor and shall work for you. If they refuse to make peace and they engage you in battle, lay siege to that city. When the LORD your God delivers it into your hand, put to the sword all the men in it. As for the women, the children, the livestock and everything else in the city, you may take these as plunder for yourselves. And you may use the plunder the LORD your God gives you from your enemies. This is how you are to treat all the cities that are at a distance from you and do not belong to the nations nearby.

However, in the cities of the nations the LORD your God is giving you as an inheritance, do not leave alive anything that breathes. Completely destroy them—the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites—as the LORD your God has commanded you. Otherwise, they will teach you to follow all the detestable things they do in worshiping their gods, and you will sin against the LORD your God.

Jean Froissart: On the Hundred Years' War

Medieval Sourcebook: <http://www.fordham.edu/halsall/basis/froissart-full.asp>

Document

1.4

The "Hundred Years' War" between France and England (1337-1453) was an episodic struggle lasting well over a hundred years, for much of the time without any conflict. The battles were both violent, but also occasions when ideals of "chivalry" were displayed. Here are extracts describing various battles from the Chronicle of Jean Froissart [A contemporary French historian].

The Battle of Crecy (1346)

The Englishmen, who were... lying on the ground to rest... as soon as they saw the Frenchmen approach, they rose upon their feet fair and easily without any haste and arranged their battles...

The lords and knights of France came not to the assembly together in good order... When the French king saw the Englishmen, his blood changed, and [he] said to his marshals: "Make the Genoese [mercenary troops from the city-state of Genoa, Italy] go on before and begin the battle in the name of God and Saint Denis." There were of the Genoese crossbows about a fifteen thousand, but they were so weary of going afoot that day a six leagues armed with their crossbows, that they said to their constables: "We be not well ordered to fight this day, for we be not in the case to do any great deed of arms: we have more need of rest." These words came to the earl of Alencon, who said: "A man is well at ease to be charged with such a sort of rascals, to be faint and fail now at most need."

Also the same season there fell a great rain... with a terrible thunder, and before the rain there came flying over both battles a great number of crows for fear of the tempest coming. Then anon the air began to wax clear, and the sun to shine fair and bright... right in the Frenchmen's eyes and on the Englishmen's backs. When the Genoese were assembled together and began to approach, they made a great [shout] and cry to abash the Englishmen, but [the English long bowmen] stood still and stirred not for all that: then the Genoese again the second time made another leap and a fell cry, and stepped forward a little, and the Englishmen removed not one foot: thirdly, again they leapt and cried, and went forth till they came within shot; then they shot fiercely with their crossbows. Then the English archers stepped forth one pace and let fly their arrows so wholly [together] and so thick, that it seemed snow.

When the Genoese felt the arrows piercing through heads arms and breasts, many of them cast down their crossbows and did cut their strings and returned discomfited. When the French king saw them fly away, he said: "Slay these rascals, for they shall let and trouble us without reason." Then ye should have seen the men at arms dash in among them and killed a great number of them: and ever still the Englishmen shot whereas they saw thickest press; the sharp arrows ran into the men of arms and into their horses, an many fell, horse and men, among the Genoese, and when they were down, they could not relieve again, the press was so thick that on overthrew another.

And also among the Englishmen there were certain rascals that went afoot with great knives, and they went in among the men of arms, and slew and murdered many as they lay on the ground, both earls, barons, knights, and squires, whereof the king of England was after displeased, for he had rather they had been taken prisoners.

The Battle of Poitiers (1356)

Oftentimes the adventure of amours and of war are more fortunate and marvelous than any man can think or wish. Truly this battle, which was near to Poitiers in the fields of Beauvoir and Maupertuis, was right great and perilous, and many deeds of arms there were done the which all came not to knowledge. The fighters on both sides endured much pain: king John [II, of France] with his own hands did that day marvels in arms: he had an axe in his hands wherewith he defended himself and fought in the breaking of the press... [The English gained the initiative and captured a number of powerful French lords.] The chase endured to the gates of Poitiers: there were many slain and beaten down, horse and man, for they

of Poitiers closed their gates and would suffer none to enter; wherefore in the street before the gate was horrible murder, men hurt and beaten down....

[The King of France was taken prisoner. The following passage describes how Edward, the Black Prince, treated the captive French king.]

The same day of the battle at night the [Black Prince] made a supper in his lodging to the French king and to the most part of the great lords that were prisoners. The prince made the king and his son, the lord James of Bourbon, the lord John d'Artois, the earl of Tancarville the earl of Estampes, the earl of Dammartin, the earl of Joinville the lord of Partenay to sit all at one board, and other lords, knights and squires at other tables; and always the prince served before the king as humbly as he could, and would not sit at the king's board for any desire that the king could make, but he said he was not sufficient to sit at the table with so great a prince as the king was....

The Siege of Limoges [1370]

[Edward, the Black Prince, was informed that Limoges, a French city that had previously been captured by the English but had, once again, opened its gates to the French.]

When tidings [had] come to the prince that the city of Limoges was turned French, and how that the bishop, who was his gossip and in whom he had before great trust and confidence, was chief aider to yield up the city and to become French... the prince was sore displeased and esteemed less the men of the Church, in whom before he had great trust. Then he swore by his father's soul, whereby he has never forsworn, that he would get it again and would make the traitors [pay] dearly...

[Edward and his army arrived at Limoges. Edward and his captains concluded that they could not take the city by assault.]

Then the prince thought to assay another way. He had always in his company a great number of miners, and so he set them a-work to undermine...

About the space of a month or more was the Prince of Wales before the city of Limoges, and there was neither assault nor skirmish, but daily they mined... Then the miners set fire into their mine, and so the next morning... there fell down a great pane of the wall and filled the dikes, whereof the Englishmen were glad and were ready armed in the field to enter into the town... there was no defence against them: it was done so suddenly that they of the town were not ware thereof.

Then the [Black Prince], the Duke of Lancaster, the Earl of Cambridge, the Earl of Pembroke, Sir Guichard d'Angle and all the other with their companies entered into the city, and all other foot-men, ready appareled to do evil, and to pillage and rob the city, and to slay men, women and children, for so it was commanded them to do. It was great pity to see the men, women and children that kneeled down on their knees before the prince for mercy; but he was so inflamed with ire, that he took no heed to them, so that none was heard, but all put to death... There was not so hard a heart within the city of Limoges, and if he had any remembrance of God, but that wept piteously... for more than three thousand men, women and children were slain and beheaded that day, God have mercy on their souls, for I [believe] they were martyrs.

And thus entering into the city a certain company of Englishmen... found the bishop: and so they brought him to the prince's presence, who beheld him right fiercely and felly, and the best word that he could have of him was, how he would have his head stricken off, and so he was [taken] out of his sight.

From G. C. Macaulay, ed., *The Chronicles of Froissart*, Lord Berners, trans. (London: Macmillan and Co., 1904), pp. 104-105, - Battle of Crecy, pp. 128-131. - the Battle of Poitiers, p. 200-201 - Limoges

Document 1.5

Henry V's Speech Before the Battle of Agincourt From Shakespeare's *Henry V* (1599)

*The fewer men, the greater share of honour.
God's will! I pray thee, wish not one man more.
By Jove, I am not covetous for gold,
Nor care I who doth feed upon my cost;
It yearns me not if men my garments wear;
Such outward things dwell not in my desires.
But if it be a sin to covet honour,
I am the most offending soul alive.
No, faith, my coz, wish not a man from England.
God's peace! I would not lose so great an honour
As one man more methinks would share from me
For the best hope I have. O, do not wish one more!
Rather proclaim it... through my host,
That he which hath no stomach to this fight,
Let him depart; his passport shall be made,
And crowns for convoy put into his purse;
We would not die in that man's company
That fears his fellowship to die with us.
This day is call'd the feast of Crispian.
He that outlives this day, and comes safe home,
Will stand a tip-toe when this day is nam'd,
And rouse him at the name of Crispian.
He that shall live this day, and see old age,
Will yearly on the vigil feast his neighbours,
And say 'To-morrow is Saint Crispian.'
Then will he strip his sleeve and show his scars,
And say 'These wounds I had on Crispian's day.'
Old men forget; yet all shall be forgot,
But he'll remember, with advantages,
What feats he did that day. Then shall our names,
Familiar in his mouth as household words-
Harry the King, Bedford and Exeter,
Warwick and Talbot, Salisbury and Gloucester-
Be in their flowing cups freshly rememb'ed.
This story shall the good man teach his son;
And Crispin Crispian shall ne'er go by,
From this day to the ending of the world,
But we in it shall be remembered-
**We few, we happy few, we band of brothers;
For he to-day that sheds his blood with me
Shall be my brother; be he ne'er so vile,
This day shall gentle his condition;
And gentlemen in England now-a-bed
Shall think themselves accurs'd they were not here,
And hold their manhoods cheap whiles any speaks
That fought with us upon Saint Crispin's day.***

From Giovanni Pico della Mirandola, *Oration on the Dignity of Man* (1486)

Document 1.6

Retrieved from: <http://www.cscs.umich.edu/~crshalizi/Mirandola/>

TO STUDENTS: *Pico della Mirandola's Oration on the Dignity of Man has been called the "Manifesto of the Renaissance" due to its articulation of the core values held by many humanists. In this preface to his 900 theses on religion and philosophy, Pico employs syncretism (the fusion of the Christian and classical traditions) in his praise of man and of man's free will.*

Most esteemed Fathers, I have read in the ancient writings of the Arabians that Abdala the [Saracen](#) on being asked what, on this stage, so to say, of the world, seemed to him most evocative of wonder, replied that there was nothing to be seen more marvelous than man. And that celebrated exclamation of [Hermes Trismegistus](#), "What a great miracle is man, Asclepius" confirms this opinion.

... Why, I asked, should we not admire the angels themselves and the beatific choirs more? At long last, however, I feel that I have come to some understanding of why man is the most fortunate of living things and, consequently, deserving of all admiration; of what may be the condition in the hierarchy of beings assigned to him, which draws upon him the envy, not of the brutes alone, but of the astral beings and of the very intelligences which dwell beyond the confines of the world....

God the Father, the Mightiest Architect, had already raised, according to the precepts of His hidden wisdom, this world we see, the cosmic dwelling of divinity, a temple most august. He had already adorned the supercelestial region with Intelligences, infused the heavenly globes with the life of immortal souls and set the fermenting dung-heap of the inferior world teeming with every form of animal life. But when this work was done, the Divine Artificer still longed for some creature which might comprehend the meaning of so vast an achievement, which might be moved with love at its beauty and smitten with awe at its grandeur. When, consequently, all else had been completed (as both [Moses](#) and [Timaeus](#) testify), in the very last place, He bethought Himself of bringing forth man. Truth was, however, that there remained no archetype according to which He might fashion a new offspring, nor in His treasure-houses the wherewithal to endow a new son with a fitting inheritance, nor any place, among the seats of the universe, where this new creature might dispose himself to contemplate the world. All space was already filled; all things had been distributed in the highest, the middle and the lowest orders. Still, it was not in the nature of the power of the Father to fail in this last creative élan; nor was it in the nature of that supreme Wisdom to hesitate through lack of counsel in so crucial a matter; nor, finally, in the nature of His beneficent love to compel the creature destined to praise the divine generosity in all other things to find it wanting in himself.

At last, the Supreme Maker decreed that this creature, to whom He could give nothing wholly his own, should have a share in the particular endowment of every other creature. Taking man, therefore, this creature of indeterminate image, He set him in the middle of the world and thus spoke to him:

"We have given you, O Adam, no visage proper to yourself, nor endowment properly your own, in order that whatever place, whatever form, whatever gifts you may, with premeditation, select, these same you may have and possess through your own judgment and decision. The nature of all other creatures is defined and restricted within laws which We have laid down; you, by contrast, impeded by no such restrictions, may, by your own free will, to whose custody We have assigned you, trace for yourself the lineaments of your own nature. I have placed you at the very center of the world, so that from that vantage point you may with greater ease glance round about you on all that the world contains. We have made you a creature neither of heaven nor of earth, neither mortal nor immortal, in order that you may, as the free and proud shaper of your own being, fashion yourself in the form you may prefer. It will be in your power to descend to the lower, brutish forms of life; you will be able, through your own decision, to rise again to the superior orders whose life is divine."

Oh unsurpassed generosity of God the Father, Oh wondrous and unsurpassable felicity of man, to whom it is granted to have what he chooses, to be what he wills to be!

Document 1.7

From Lorenzo Valla, *On the Donation of Constantine*

Hanover Historical Texts Project: <http://history.hanover.edu/texts/vallapart2.html>

Background (From Wikipedia): *The Donation of Constantine* is a forged Roman imperial decree by which the emperor Constantine I supposedly transferred authority over Rome and the western part of the Roman Empire to the Pope. Composed probably in the 8th century, it was used, especially in the 13th century, in support of claims of political authority by the papacy. Lorenzo Valla, an Italian Catholic priest and Renaissance humanist, is credited with first exposing the forgery with solid philological arguments in 1439-1440, although the document's authenticity had already been repeatedly contested since 1001.

I have published many books, a great many, in almost every branch of learning. Inasmuch as there are those who are shocked that in these I disagree with certain great writers already approved by long usage, and charge me with rashness and sacrilege, what must we suppose some of them will do now! How they will rage against me, and if opportunity is afforded how eagerly and how quickly they will drag me to punishment! For I am writing against not only the dead, but the living also, not this man or that, but a host, not merely private individuals, but the authorities. And what authorities! Even the supreme pontiff, armed not only with the temporal sword as are kings and princes, but with the spiritual also, so that even under the very shield, so to speak, of any prince, you cannot protect yourself from him; from being struck down by excommunication, anathema, curse. So if he was thought to have both spoken and acted prudently who said "I will not write against those who can write 'Proscribed,'" how much more would it seem that I ought to follow the same course toward him who goes far beyond proscription, who would pursue me with the invisible darts of his authority, so that I could rightly say, "Whither shall I go from thy spirit, or whither shall I flee from thy presence?" Unless perhaps we think the supreme pontiff would bear these attacks more patiently than would others. Far from it; for Ananias, the high priest, in the presence of the tribune who sat as judge, ordered Paul when he said he lived in good conscience to be smitten on the mouth; and [Pashur](#), holding the same rank, threw Jeremiah into prison for the boldness of his speech. The tribune and the governor, indeed, were able and willing to protect the former, and the king the latter, from priestly violence. But what tribune, what governor, what king, even if he wanted to, could snatch me from the hands of the chief priest if he should seize me?

But there is no reason why this awful, twofold peril should trouble me and turn me from my purpose; for the supreme pontiff may not bind nor loose any one contrary to law and justice. And to give one's life in defense of truth and justice is the path of the highest virtue, the highest honor, the highest reward... Away then with trepidation, let fears far remove, let doubts pass away. With a brave soul, with utter fidelity, with good hope, the cause of truth must be defended, the cause of justice, the cause of God....

I know that for a long time now men's ears are waiting to hear the offense with which I charge the Roman pontiffs. It is, indeed, an enormous one, due either to supine ignorance, or to gross avarice which is the slave of idols, or to pride of empire of which cruelty is ever the companion. For during some centuries now, either they have not known that the Donation of Constantine is spurious and forged, or else they themselves forged it, and their successors walking in the same way of deceit as their elders have defended as true what they knew to be false, dishonoring the majesty of the pontificate, dishonoring the memory of ancient pontiffs, dishonoring the Christian religion, confounding everything with murders, disasters and crimes. They say the city of Rome is theirs, theirs the kingdom of Sicily and of Naples, the whole of Italy, the Gauls, the Spains, the Germans, the Britons, indeed the whole West; for all these are contained in the instrument of the Donation itself. So all these are yours, supreme pontiff? And it is your purpose to recover them all? To despoil all kings and princes of the West of their cities or compel them to pay you a yearly tribute, is that your plan?

I, on the contrary, think it fairer to let the princes despoil you of all the empire you hold....

Document 1.8

The Ascent of Mount Ventoux

A Letter from Petrarch to Dionisio da Borgo San Sepolcro

Francesco Petrarch: Father of Humanism: http://petrarch.petersadlon.com/read_letters.html?s=pet17.html

Today I made the ascent of the highest mountain in this region, which is not improperly called Ventosum. My only motive was the wish to see what so great an elevation had to offer. I have had the expedition in mind for many years; for, as you know, I have lived in this region from infancy, having been cast here by that fate which determines the affairs of men. Consequently the mountain, which is visible from a great distance, was ever before my eyes, and I conceived the plan of some time doing what I have at last accomplished to-day. The idea took hold upon me with especial force when, in re-reading Livy's *History of Rome*, yesterday, I happened upon the place where Philip of Macedon, the same who waged war against the Romans, ascended Mount Haemus in Thessaly, from whose summit he was able, it is said, to see two seas, the Adriatic and the Euxine. Whether this be true or false I have not been able to determine, for the mountain is too far away, and writers disagree. Pomponius Mela, the cosmographer - not to mention others who have spoken of this occurrence - admits its truth without hesitation; Titus Livius [Roman historian], on the other hand, considers it false. I, assuredly, should not have left the question long in doubt, had that mountain been as easy to explore as this one. Let us leave this matter one side, however, and return to my mountain here, - it seems to me that a young man in private life may well be excused for attempting what an aged king could undertake without arousing criticism.

When I came to look about for a companion I found, strangely enough, that hardly one among my friends seemed suitable, so rarely do we meet with just the right combination of personal tastes and characteristics, even among those who are dearest to us. This one was too apathetic, that one over-anxious; this one too slow, that one too hasty; one was too sad, another over-cheerful; one more simple, another more sagacious, than I desired. I feared this one's taciturnity and that one's loquacity. The heavy deliberation of some repelled me as much as the lean incapacity of others. I rejected those who were likely to irritate me by a cold want of interest, as well as those who might weary me by their excessive enthusiasm. Such defects, however grave, could be borne with at home, for charity endures all things, and friendship accepts any burden; but it is quite otherwise on a journey, where every weakness becomes much more serious. So, as I was bent upon pleasure and anxious that my enjoyment should be unalloyed, I looked about me with unusual care, balanced against one another the various characteristics of my friends, and without committing any breach of friendship I silently condemned every trait which might prove disagreeable on the way. And - would you believe it? - I finally turned homeward for aid, and proposed the ascent to my only brother, who is younger than I, and with whom you are well acquainted. He was delighted and gratified beyond measure by the thought of holding the place of a friend as well as of a brother.

Questions to Consider:

1. Why did Petrarch decide to climb Mount Ventoux? What inspired him to make his decision?
2. How does this letter showcase Petrarch's humanism?
3. What does Petrarch's careful search for a companion tell us about his personality?

Document 1.9

A Letter from Petrarch to Marcus Tullius Cicero

Francesco Petrarch: Father of Humanism: http://petrarch.petersadlon.com/read_letters.html?s=pet17.html

Your letters I sought for long and diligently; and finally, where I least expected it, I found them. At once I read them, over and over, with the utmost eagerness. And as I read I seemed to hear your bodily voice, O Marcus Tullius, saying many things, uttering many lamentations, ranging through many phases of thought and feeling. I long had known how excellent a guide you have proved for others; at last I was to learn what sort of guidance you gave yourself.

Now it is your turn to be the listener. Hearken, wherever you are, to the words of advice, or rather of sorrow and regret, that fall, not unaccompanied by tears, from the lips of one of your successors, who loves you faithfully and cherishes your name. O spirit ever restless and perturbed! in old age---I am but using your own words---self-involved in calamities and ruin! what good could you think would come from your incessant wrangling, from all this wasteful strife and enmity? Where were the peace and quiet that befitted your years, your profession, your station in life? What will-o'-the-wisp tempted you away, with a delusive hope of glory; involved you, in your declining years, in the wars of younger men; and, after exposing you to every form of misfortune, hurled you down to a death that it was unseemly for a philosopher to die? Alas! the wise counsel that you gave your brother, and the salutary advice of your great masters, you forgot. You were like a traveler in the night, whose torch lights up for others the path where he himself has miserably fallen....

What insanity led you to hurl yourself upon Antony? Love of the republic, you would probably say. But the republic had fallen before this into irretrievable ruin, as you had yourself admitted. Still, it is possible that a lofty sense of duty, and love of liberty, constrained you to do as you did, hopeless though the effort was. That we can easily believe of so great a man. But why, then, were you so friendly with Augustus? What answer can you give to Brutus? If you accept Octavius, said he, we must conclude that you are not so anxious to be rid of all tyrants as to find a tyrant who will be well-disposed toward yourself. Now, unhappy man, you were to take the last false step, the last and most deplorable. You began to speak ill of the very friend whom you had so lauded, although he was not doing any ill to you, but merely refusing to prevent others who were. I grieve, dear friend at such fickleness. These shortcomings fill me with pity and shame. Like Brutus, I feel no confidence in the arts in which you are so proficient. What, pray, does it profit a man to teach others, and to be prating always about virtue, in high-sounding words, if he fails to give heed to his own instructions? Ah! how much better it would have been, how much more fitting for a philosopher, to have grown old peacefully in the country, meditating, as you yourself have somewhere said, upon the life that endures forever, and not upon this poor fragment of life; to have known no fasces, yearned for no triumphs, found no Catilines to fill the soul with ambitious longings!--All this, however, is vain. Farewell, forever, my Cicero.

Written in the land of the living; on the right bank of the Adige, in Verona, a city of Transpadane Italy; on the 16th of June, and in the year of that God whom you never knew the 1345th.

Questions to Consider:

1. How does one account for the familiar tone of this letter, when the recipient has been dead for over 1,000 years?
2. What are Petrarch's chief criticisms of Cicero?

Document 1.10

Petrarch's Love

Source: <http://petrarch.petersadlon.com/laura.html>

A Note Written in Petrarch's Manuscript of Virgil

Laura, who was distinguished by her own virtues, and widely celebrated in my verse, first appeared to my eyes in my early manhood, in the year of our Lord 1327, upon the sixth day of April, at the first hour, in the church of Santa Clara at Avignon; in the same city, in the same month of April, on the same sixth day, at the same first hour, in the year 1348, that light was taken from our day, while I was by chance Verona, ignorant, alas! of my fate. The unhappy news reached me at Parma, in a letter from my friend Ludovico, on the morning of the nineteenth of May, of the same year. Her chaste and lovely body was laid in the church of the Franciscans, on the evening of the day upon which she died. I am persuaded that her soul returned, as Seneca says Scipio Africanus, to the heaven whence it came. I have experienced a certain satisfaction in writing this bitter record of a cruel event, especially in this place where it will often come under my eye, for so I may be led to reflect that life can afford me no further pleasures; and, the most serious of my temptations being removed, I may be admonished by the frequent study of these lines, and by the thought of my vanishing years, that it is high time to flee from Babylon. This, with God's grace, will be easy, as I frankly and manfully consider the needless anxieties of the past, with its empty hopes and unforeseen issue.

From Petrarch, The *Canzoniere*, #3

Listen to this poem ([mp3](#)) recited in Italian by [Moro Silo](#)

ITALIAN

Era il giorno ch'al sol si scoloraro
per la pietà del suo factore i rai,
quando i' fui preso, et non me ne guardai,
ché i be' vostr'occhi, donna, mi legaro.

Tempo non mi pareva da far riparo
contra colpi d'Amor: però m'andai
secur, senza sospetto; onde i miei guai
nel commune dolor s'incominciaro.

Trovommi Amor del tutto disarmato
et aperta la via per gli occhi al core,
che di lagrime son fatti uscio et varco:

però al mio parer non li fu honore
ferir me de saetta in quello stato,
a voi armata non mostrar pur l'arco.

ENGLISH

It was on that day when the sun's ray
was darkened in pity for its Maker,
that I was captured, and did not defend myself,
because your lovely eyes had bound me, Lady.

It did not seem to me to be a time to guard myself
against Love's blows: so I went on
confident, unsuspecting; from that, my troubles
started, amongst the public sorrows.

Love discovered me all weaponless,
and opened the way to the heart through the eyes,
which are made the passageways and doors of tears:

so that it seems to me it does him little honour
to wound me with his arrow, in that state,
he not showing his bow at all to you who are armed.

From a letter to Giacomo Colonna, Reply Regarding Laura

Translated by Aldo S. Bernardo. State University of New York Press: Albany, New York. 1975. P. 102.

"What in the world do you say? That I invented the splendid name of Laura so that it might not only be something for me to speak about but also an occasion to have others speak of me; that indeed there was no Laura on my mind except perhaps the poetic one for which I have aspired as is attested by my long and untiring studies. And finally you say that the truly live Laura by whose beauty I seem to be captured was completely invented, my poems fictitious and my sighs contrived. I wish indeed that you were joking about this particular subject, and that she indeed had been a fiction and not a madness!

...

This wound will heal in time and that Ciceronian saying will apply to me: 'Time heals all wounds,' and against this fictitious Laura as you call it, that other fiction of mine, Augustine, will perhaps be of help."

Creative Writing Assignment

A Letter to Petrarch



After you complete your readings, write Petrarch a letter responding to what you have read. Yes, I am aware that Petrarch has been dead for six hundred years, but Cicero had been dead for more than twice that long during Petrarch's time and that did not keep him from corresponding with him!

Your letter should contain at least *three* specific references to the text and at least one of the references needs to be to Petrarch's *Secretum*. When you make references to the documents (NOTE: To *refer* to a document does not necessarily mean to *quote* it.), reference them with parenthetical citations. For numbered documents, use the following format:

I nearly cried when I thought of you lying on the ground, wounded and weaponless, suffering from love's terrible blows (Doc 1.10).

When citing *Secretum*, just note the title in parentheses, like so: (*Secretum*).

This is a chance for me to be able to assess how much you understand of what you read and how much it prompted you to think... and maybe even have a little fun in the process. Engage Petrarch as a human being, just like Petrarch engaged Cicero and all kinds of other dead people as human beings!

Suggested Length: 1-2 Pages

(The most thoughtful and heartfelt letters may be longer than this.)

Document 1.11

Petrarch's Second Letter to Cicero

Hanover Historical Texts Project: <http://history.hanover.edu/texts/petrarch/pet11.htm>

If my earlier letter gave you offence,---for, as you often have remarked, the saying of your contemporary in the *Andria* is a faithful one, that compliance begets friends, truth only hatred,---you shall listen now to words that will soothe your wounded feelings and prove that the truth need not always be hateful. For, if censure that is true angers us, true praise, on the other hand, gives us delight.

You lived then, Cicero, if I may be permitted to say it, like a mere man, but spoke like an orator, wrote like a philosopher. It was your life that I criticised; not your mind, nor your tongue; for the one fills me with admiration, the other with amazement. And even in your life I feel the lack of nothing but stability, and the love of quiet that should go with your philosophic professions, and abstention from civil war, when liberty had been extinguished and the republic buried and its dirge sung.

See how different my treatment of you is from yours of Epicurus, in your works at large, and especially in the *De Finibus*. You are continually praising his life, but his talents you ridicule. I ridicule in you nothing at all. Your life does awaken my pity, as I have said; but your talents and your eloquence call for nothing but congratulation. O great father of Roman eloquence! not I alone but all who deck themselves with the flowers of Latin speech render thanks unto you. It is from your well-springs that we draw the streams that water our meads. You, we freely acknowledge, are the leader who marshals us; yours are the words of encouragement that sustain us; yours is the light that illumines the path before us. In a word, it is under your auspices that we have attained to such little skill in this art of writing as we may possess. . . .

You have heard what I think of your life and your genius. Are you hoping to hear of your books also; what fate has befallen them, how they are esteemed by the masses and among scholars? They still are in existence, glorious volumes, but we of today are too feeble a folk to read them, or even to be acquainted with their mere titles. Your fame extends far and wide; your name is mighty, and fills the ears of men; and yet those who really know you are very few, be it because the times are unfavourable, or because men's minds are slow and dull, or, as I am the more inclined to believe, because the love of money forces our thoughts in other directions. Consequently right in our own day, unless I am much mistaken, some of your books have disappeared, I fear beyond recovery. It is a great grief to me, a great disgrace to this generation, a great wrong done to posterity. The shame of failing to cultivate our own talents, thereby depriving the future of the fruits that they might have yielded, is not enough for us; we must waste and spoil, through our cruel and insufferable neglect, the fruits of your labours too, and of those of your fellows as well, for the fate that I lament in the case of your own books has befallen the works of many another illustrious man.

It is of yours alone, though, that I would speak now. Here are the names of those among them whose loss is most to be deplored: the *Republic*, the *Praise of Philosophy*, the treatises on the *Care of Property*, on the *Art of War*, on *Consolation*, on *Glory*,---although in the case of this last my feeling is rather one of hopeful uncertainty than of certain despair. And then there are huge gaps in the volumes that have survived. It is as if indolence and oblivion had been worsted, in a great battle, but we had to mourn noble leaders slain, and others lost or maimed. This last indignity very many of your books have suffered, but more particularly the *Orator*, the *Academics*, and the *Laws*. They have come forth from the fray so mutilated and disfigured that it would have been better if they had perished outright.

Now, in conclusion, you will wish me to tell you something about the condition of Rome and the Roman republic: the present appearance of the city and whole country, the degree of harmony that prevails, what classes of citizens possess political power, by whose hands and with what wisdom the reins of empire are swayed... Trust me, Cicero, if you were to hear of our condition to-day you would be moved to tears, in whatever circle of heaven above, or Erebus below, you may be dwelling. Farewell, forever.

Written in the world of the living; on the left bank of the Rhone, in Transalpine Gaul; in the same year, but in the month of December, the 19th day.

From Niccolo Machiavelli, *The Prince* (1513)

Retrieved from Medieval Sourcebook: <http://www.fordham.edu/halsall/source/prince-excerpt.html>

Document

1.12

TO STUDENTS: *Niccolo Machiavelli, a diplomat in the pay of the Republic of Florence, wrote The Prince in 1513 after the overthrow of the Republic forced him into exile. It is widely regarded as one of the basic texts of Western political science, and represents a basic change in the attitude and image of government. The Prince is one of the best examples of a Renaissance text focusing on civic humanism – the use of classical studies to produce effective political leaders.*

That Which Concerns a Prince on the Subject of the Art of War

The Prince ought to have no other aim or thought, nor select anything else for his study, than war and its rules and discipline; for this is the sole art that belongs to him who rules, and it is of such force that it not only upholds those who are born princes, but it often enables men to rise from a private station to that rank. And, on the contrary, it is seen that when princes have thought more of ease than of arms they have lost their states....

Concerning Things for Which Men, and Especially Princes, are Blamed

It remains now to see what ought to be the rules of conduct for a prince toward subjects and friends. And as I know that many have written on this point, I expect I shall be considered presumptuous in mentioning it again, especially as in discussing it I shall depart from the methods of other people. But it being my intention to write a thing which shall be useful to him to apprehends it, it appears to me more appropriate to follow up the real truth of a matter than the imagination of it; for many have pictured republics and principalities which in fact have never been known or seen, because how one lives is so far distant from how one ought to live, that he who neglects what is done for what ought to be done, sooner effects his ruin than his preservation; for a man who wishes to act entirely up to his professions of virtue soon meets with what destroys him among so much that is evil.

Hence, it is necessary for a prince wishing to hold his own to know how to do wrong, and to make use of it or not according to necessity....

Concerning Cruelty and Clemency, and Whether it is Better to be Loved than Feared

Upon this a question arises: whether it is better to be loved than feared or feared than loved? It may be answered that one should wish to be both, but, because it is difficult to unite them in one person, it is much safer to be feared than loved, when, of the two, either must be dispensed with. Because this is to be asserted in general of men, that they are ungrateful, fickle, false, cowardly, and covetous. As long as you as long as you are successful they are fully devoted to you; they will offer you their blood, property, life, and children, as is said above, when the need is far distant; but when it approaches they turn against you. And that prince who, relying entirely on their promises, has neglected other precautions, is ruined; because friendships that are obtained by payments, and not by nobility or greatness of mind, may indeed be earned, but they are not secured, and in time of need cannot be relied upon; and men have less scruple in offending one who is beloved than one who is feared, for love is preserved by the link of obligation which, owing to the baseness of men, is broken at every opportunity for their advantage; but fear preserved you by a dread of punishment which never fails.

Nevertheless, a prince ought to inspire fear in such a way that, if he does not win love, he avoids hatred; because he can endure very well being feared whilst he is not hated, which will always be as long as he abstains from the property of his citizens and subjects and from their women.

From Baldassare Castiglione, *The Book of the Courtier* (1513)

Document

1.13

Retrieved from Archive: http://archive.org/stream/bookofcourtier00castuoft/bookofcourtier00castuoft_djvu.txt

TO STUDENTS: *In The Book of the Courtier, Baldassare Castiglione aims to instruct young men on how to be an effective presence in the court of a ruler. Essentially, this is a handbook on gentlemanly behavior. As one of the assumptions of humanistic studies is that while the world changes, people stay the same, consider as you read whether you think that Castiglione's advice is helpful for someone seeking to advance in today's world.*

From the First Book

TO MESSER ALFONSO ARIOSTO:

You ask me then to write what is to my thinking the form of courtiership most befitting a gentleman who lives at the court of princes, by which he may have the ability and knowledge perfectly to serve them in every reasonable thing, winning from them favor, and praise from other men; in short, what manner of man he ought to be who may deserve to be called a perfect Courtier without flaw....

In these books we shall follow no fixed order or rule of distinct precepts, such as are usually employed in teaching anything whatever; but after the fashion of many ancient writers, we shall revive a pleasant memory and rehearse certain discussions that were held between men singularly competent in such matters....

Count Ludovico:

"But to come to some details, I am of opinion that the principal and true profession of the Courtier ought to be that of arms; which I would have him follow actively above all else, and be known among others as bold and strong, and loyal to whomsoever he serves. And he will win a reputation for these good qualities by exercising them at all times and in all places, since one may never fail in this without severest censure. And just as among women, their fair fame once sullied never recovers its first lustre, so the reputation of a gentleman who bears arms, if once it be in the least tarnished with cowardice or other disgrace, remains forever infamous before the world and full of ignominy. Therefore the more our Courtier excels in this art, the more he will be worthy of praise; and yet I do not deem essential in him that perfect knowledge of things and those other qualities that befit a commander; since this would be too wide a sea, let us be content, as we have said, with perfect loyalty and unconquered courage, and that he be always seen to possess them. For the courageous are often recognized even more in small things than in great; and frequently in perils of importance and where there are many spectators, some men are to be found, who, although their hearts be dead within them, yet, moved by shame or by the presence of others, press forward almost with their eyes shut, and do their duty God knows how. While on occasions of little moment, when they think they can avoid putting themselves in danger without being detected, they are glad to keep safe. But those who, even when they do not expect to be observed or seen or recognized by anyone, show their ardor and neglect nothing, however paltry, that may be laid to their charge, they have that strength of mind which we seek in our Courtier.

"Not that we would have him look so fierce, or go about blustering, or say that he has taken his cuirass to wife, or threaten with those grim scowls that we have often seen in

Berto;" because to such men as this, one might justly say that which a brave lady jestingly said in gentle company to one whom I will not name at present ;" who, being invited by her out of compliment to dance, refused not only that, but to listen to the music, and many other entertainments proposed to him, saying always that such silly trifles were not his business; so that at last the lady said, 'What is your business, then?' He replied with a sour look, ' To fight.' Then the lady at once said, 'Now that you are in no war and out of fighting trim, I should think it were a good thing to have yourself well oiled, and to stow yourself with all your battle harness in a closet until you be needed, lest you grow more rusty than you are;' and so, amid much laughter from the bystanders, she left the discomfited fellow to his silly presumption.

"Therefore let the man we are seeking, be very bold, stern, and always among the first, where the enemy are to be seen; and in every other place, gentle, modest, reserved, above all things avoiding ostentation and that impudent self-praise by which men ever excite hatred and disgust in all who hear them."

Then my lord Caspar replied:

"As for me, I have known few men excellent in anything whatever, who do not praise themselves; and it seems to me that this may well be permitted them; for when anyone who feels himself to be of worth, sees that he is not known to the ignorant by his works, he is offended that his worth should lie buried, and needs must in some way hold it up to view, in order that he may not be cheated of the fame that is the true reward... Thus among the ancient authors, whoever carries weight seldom fails to praise himself. They indeed are insufferable who do this without desert, but such we do not presume our Courtier to be."

The Count then said:

"If you heard what I said, it was impudent and indiscriminate self-praise that I censured: and as you say, we surely ought not to form a bad opinion of a brave man who praises himself modestly, nay we ought rather to regard such praise as better evidence than if it came from the mouth of others. I say, however, that he, who in praising himself runs into no error and incurs no annoyance or envy at the hands of those that hear him, is a very discreet man indeed and merits praise from others in addition to that which he bestows upon himself; because it is a very difficult matter."

* * *

Then the Count said:

"It is a great marvel that in such tender youth, solely by natural instinct and against the usage of his country, he has of himself chosen so worthy a path. And as subjects always copy the customs of their superiors, it may be that, as you say, the French will yet come to esteem letters at their true worth: whereto they may easily be persuaded, if they will but listen to reason; since nothing is by nature more desirable for men, or more proper to them, than knowledge, which it is great folly to say or believe is not always a good thing.

"And if I were speaking with them, or with others who had an opinion contrary to mine, I should strive to show them how useful and necessary letters are to our life and dignity, having indeed been granted by God to men as a crowning gift. Nor should I lack instances of many excellent commanders of antiquity, who all added the ornament of letters to the valor of their arms.

"Thus you know Alexander held Homer in such veneration that he always kept the Iliad by his bedside; and he devoted the greatest attention not only to these studies but to philosophical speculation under Aristotle's guidance. Alcibiades enlarged his natural aptitudes and made them greater by means of letters and the teachings of Socrates. The care that Caesar gave to study is also attested by the surviving works that he divinely wrote. It is said that Scipio Africanus always kept in his hand the works of Xenophon, wherein the perfect king is portrayed under the name of Cyrus. I could tell you of Lucullus, Sulla, Pompey, Brutus," and many other Romans and Greeks; but I will merely remind you that Hannibal, the illustrious commander, — although fierce by nature and a stranger to all humanity, faithless and a despiser of both men and gods, — yet had knowledge of letters and was conversant with the Greek language; and if I mistake not, I once read that he even left a book composed by him in Greek.

"However it is superfluous to tell you this, for I well know that you all see how wrong the French are in thinking that letters are injurious to arms. You know that glory is the true stimulus to great and hazardous deeds of war, and whoso is moved thereto by gain or other motive, besides doing nothing good, deserves not to be called a gentleman, but a base trafficker. And true glory is that which is preserved in the sacred treasure-house of letters, as everyone may understand except those unfortunates who have never enjoyed them.

"What soul is there so abject, timid and humble, that when he reads of the deeds of Caesar, Alexander, Scipio, Hannibal, and many others, is not inflamed by an ardent desire to be like them, and does not make small account of this frail two days' life, in order to win the almost eternal life of fame, which in spite of death makes him live in far greater glory than before? But he who does not feel the delight of letters, cannot either know how great is the glory they so long preserve, and measures it by the life of one man or two, because his memory runs no further. Hence he cannot esteem this short-lived glory so much as he would that almost eternal glory if knowledge of it were unhappily not denied him, and as he does not esteem it so much, we may reasonably believe that he will not run such danger to pursue it as one who knew it would.

"I should be far from willing to have an antagonist cite instances to the contrary in refutation of my view, and urge upon me that with all their knowledge of letters the Italians have for some time since shown little martial valour, — which is alas only too true." But it very certainly might be said that the fault of a few has brought not only grievous harm but eternal obloquy upon all the rest; and from them was derived the true cause of our ruin and of the decadence if not the death of valour in our souls: yet it would be far more shameful in us to publish it, than for the French to be ignorant of letters. Therefore it is better to pass over in silence that which cannot be recalled without pain: and avoiding this subject (upon which I entered against my will) to return to our Courtier.

"I would have him more than passably accomplished in letters, at least in those studies that are called the humanities, and conversant not only with the Latin language but with the Greek, for the sake of the many different things that have been admirably written therein. Let him be well versed in the poets, and not less in the orators and historians, and also proficient in writing verse and prose, especially in this vulgar tongue of ours; for besides the enjoyment he will find in it, he will by this means never lack agreeable entertainment with ladies, who are usually fond of such things. And if other occupations

or want of study prevent his reaching such perfection as to render his writings worthy of great praise, let him be careful to suppress them so that others may not laugh at him, and let him show them only to a friend whom he can trust: because they will at least be of this service to him, that the exercise will enable him to judge the work of others. For it very rarely happens that a man who is not accustomed to write, however learned he may be, can ever quite appreciate the toil and industry of writers, or taste the sweetness and excellence of style, and those latent niceties that are often found in the ancients.

"Moreover these studies will also make him fluent, and as Aristippus said to the tyrant, confident and assured in speaking with everyone." Hence I would have our Courtier keep one precept fixed in mind; which is that in this and everything else he should be always on his guard, and diffident rather than forward, and that he should keep from falsely persuading himself that he knows that which he does not know. For by nature we all are fonder of praise than we ought to be, and our ears love the melody of words that praise us more than any other sweet song or sound; and thus, like sirens' voices, they are often the cause of shipwreck to him who does not close his ears to such deceptive harmony. Among the ancient sages this danger was recognized, and books were written showing in what way the true friend may be distinguished from the flatterer." But what does this avail, if there be many, nay a host, of those who clearly perceive that they are flattered, yet love him who flatters them, and hold him in hatred who tells them the truth? And often when they find him who praises them too sparing in his words, they even help him and say such things of themselves, that the flatterer is put to shame, most impudent though he be.

From the Third Book

Then my lady Duchess said:

"Do not wander from your subject, my lord Magnifico, but hold to the order given you and describe the Court Lady, to the end that so noble a Lady as this may have someone competent to serve her worthily."

The Magnifico continued:

"Then, my Lady, to show that your commands have power to induce me to essay even that which I know not how to do, I will speak of this excellent Lady as I would have her..."

"And although my lord Gaspar has said that the same rules which are set for the Courtier, serve also for the Lady. I am of another mind for while some qualities are common to both and as necessary to man as to woman, there are nevertheless some others that befit woman more than man, and some are befitting man to which she ought to be wholly a stranger. The same I say of bodily exercises; but above all, methinks that in her ways, manners, words, gestures and bearing, a woman ought to be very unlike a man; for just as it befits him to show a certain stout and sturdy manliness, so it is becoming in a woman to have a soft and dainty tenderness with an air of womanly sweetness in her every movement, which, in her going or staying or saying what you will, shall always make her seem the woman, without any likeness of a man.

"Now, if this precept be added to the rules that these gentlemen have taught the Courtier, I certainly think she ought to be able to profit by many of them, and to adorn herself with admirable accomplishments, as my lord Gaspar says. For I believe that many faculties of

the mind are as necessary to woman as to man; likewise gentle birth, to avoid affectation, to be naturally graceful in all her doings, to be mannerly, clever, prudent, not arrogant, not envious, not slanderous, not vain, not quarrelsome, not silly, to know how to win and keep the favor of her mistress and of all others, to practice well and gracefully the exercises that befit women. I am quite of the opinion, too, that beauty is more necessary to her than to the Courtier, for in truth that woman lacks much who lacks beauty. Then, too, she ought to be more circumspect and take greater care not to give occasion for evil being said of her, and so to act that she may not only escape a stain of guilt but even of suspicion, for a woman has not so many ways of defending herself against false imputations as has a man.

"But as Count Ludovico has explained very minutely the chief profession of the Courtier, and has insisted it be that of arms, I think it is also fitting to tell what in my judgment is that of the Court Lady, and when I have done this, I shall think myself quit of the greater part of my duty.

"Laying aside, then, those virtues of the mind that she ought to have in common with the Courtier (such as prudence, magnanimity, continence, and many others), and likewise those qualities that befit all women (such as kindness, discretion, ability to manage her husband's property and her" house and children if she be married, and all those capacities that are requisite in a good housewife), I say that in a lady who lives at court I think above all else a certain pleasant affability is befitting, whereby she may be able to entertain politely every sort of man with agreeable and seemly converse, suited to the time and place, and to the rank of the person with whom she may speak, uniting with calm and modest manners, and with that seemliness which should ever dispose all her actions, a quick vivacity of spirit whereby she may show herself alien to all indelicacy; but with such a kindly manner as shall make us think her no less chaste, prudent and benign, than agreeable, witty and discreet: and so she must preserve a certain mean (difficult and composed almost of contraries), and must barely touch certain limits but not pass them.

"Thus, in her wish to be thought good and pure, the Lady ought not to be so coy and seem so to abhor company and talk that are a little free, as to take her leave as soon as she finds herself therein; for it might easily be thought that she was pretending to be thus austere in order to hide something about herself which she feared others might come to know; and such prudish manners are always odious. Nor ought she, on the other hand, for the sake of showing herself free and agreeable, to utter unseemly words or practice a certain wild and unbridled familiarity and ways likely to make that believed of her which perhaps is not true; but when she is present at such talk, she ought to listen with a little blush and shame.

"Likewise she ought to avoid an error into which I have seen many women fall, which is that of saying and of willingly listening to evil about other women. For those women who, on hearing the unseemly ways of other women described, grow angry thereat and seem to disbelieve it and to regard it almost monstrous that a woman should be immodest, — they, by accounting the offence so heinous, give reason to think that they do not commit it. But those who go about continually prying into other women's intrigues, and narrate them so minutely and with such zest, seem to be envious of them and to wish that everyone may know it, to the end that like matters may not be reckoned as a fault in their own case; and thus they fall into certain laughs and ways that show

they then feel greatest pleasure. And hence it comes that men, while seeming to listen gladly, usually hold such women in small respect and have very little regard for them, and think these ways of theirs are an invitation to advance farther, and thus often go such lengths with them as bring them deserved reproach, and finally esteem them so lightly as to despise their company and even find them tedious.

"And on the other hand, there is no man so shameless and insolent as not to have reverence for those women who are esteemed good and virtuous; because this gravity (tempered with wisdom and goodness) is as it were a shield against the insolence and coarseness of the presumptuous. Thus we see that a word or laugh or act of kindness (however small it be) from a virtuous woman is more prized by everyone, than all the endearments and caresses of those who show their lack of shame so openly."

From Desiderius Erasmus, *The Praise of Folly* (1509)

Retrieved from Modern History Sourcebook: <http://www.fordham.edu/halsall/mod/1509erasmus-folly.html>

Document

1.14

TO STUDENTS: *This is a work of satire. Take it as such, remembering that a satirist typically uses humor and sarcasm to make serious points. In what ways did Erasmus contrast the Church leaders of his day with the apostles from whom they claimed to derive their authority? It may be helpful to familiarize yourself with the doctrine of [apostolic succession](#) before reading.*

The Lights of the World Reduced to a mere Wallet

ACTIVE READING

In like manner cardinals, if they thought themselves the successors of the apostles, they would likewise imagine that the same things the [apostles] did are required of them, and that they are not lords but dispensers of spiritual things of which they must shortly give an exact account... they would not be so ambitious... or, if they were, they would willingly leave it and live a laborious, careful life, such as was that of the ancient apostles.

And for popes, that supply the place of Christ, if they should endeavor to imitate His life, to wit His poverty, labor, doctrine, cross, and contempt of life... who would purchase that **chair**² with all his substance? or defend it, so purchased, with swords, poisons, and all force imaginable? ...

....

A most inhuman and abominable thing, and more to be execrated, that those great princes of the Church and true lights of the world should be reduced to a staff and a wallet. Whereas now, if there be anything that requires their pains, they leave that to Peter and Paul that have leisure enough; but if there be anything of honor or pleasure, they take that to themselves. By which means it is, yet by my courtesy, that scarce any kind of men live more voluptuously or with less trouble; as believing that Christ will be well enough pleased if in their... ceremonies, titles of holiness and the like, and blessing and cursing, they play the parts of bishops. To work miracles is old and antiquated, and not in fashion now; to instruct the people, troublesome; to interpret the Scripture, pedantic; to pray, a sign one has little else to do; to shed tears, silly and womanish; to be poor, base; to be vanquished, dishonorable and little becoming him that scarce admits even kings to kiss his slipper; and lastly, to die, uncouth; and to be stretched on a cross, infamous.



Theirs are only those weapons³ and sweet blessings which Paul mentions, and of these truly they are bountiful enough: as interdictions, hangings, heavy burdens, reproofs anathemas, executions in effigy, and that terrible thunderbolt of excommunication, with the very sight of which they sink men's souls beneath the bottom of hell: which yet these most holy fathers in Christ and His **vicars** hurl with more fierceness against none than against such as, by the instigation of the devil, attempt to lessen or rob them of **Peter's patrimony**. When, though those words in the Gospel, "We have left all, and followed Thee," were his, yet they call his patrimony lands, cities, tribute, imposts, riches; for which, being enflamed with the love of Christ, they contend with fire and sword, and not without loss of much Christian blood, and believe they have then most apostolically defended the Church, the spouse of Christ, when the enemy, as they call them, are valiantly routed. As if the Church had any deadlier enemies than wicked **prelates**, who not only suffer Christ to run out of request for want of

preaching him, but hinder his spreading by their multitudes of laws merely contrived for their own profit, corrupt him by their forced expositions, and murder him by the evil example of their pestilent life.

² The Chair of St. Peter (the Pope's throne)

³ "For the weapons of our warfare are not carnal, but mighty through God..." -- 2 Corinthians 10:4

Folly Attends a Theological Dispute

I was lately myself at a theological dispute, for I am often there, where when one was demanding what authority there was in Holy Writ that commands heretics to be convinced by fire rather than reclaimed by argument; a crabbed old fellow, and one whose supercilious gravity spoke him at least a doctor, answered in a great fume that Saint Paul had decreed it, who said, "Reject him that is a heretic, after once or twice admonition." And when he had sundry times, one after another, thundered out the same thing, and most men wondered what ailed the man, at last he explained it thus, making two words of one: "A heretic must be put to death." Some laughed, and yet there wanted not others to whom this exposition seemed plainly theological; which, when some, though those very few, opposed, they cut off the dispute, as we say, with a hatchet, and the credit of so uncontrollable an author. "Pray conceive me," said he, "it is written, 'Thou shalt not suffer a witch to live.' But every heretic bewitches the people; therefore, etc."

Folly Quotes Christ in Her Praise

Folly is so gracious above that her errors are only pardoned, those of wise men never. Whence it is that they ask forgiveness, though they offend never so wittingly, cloak it yet with the excuse of folly... So Saul makes his excuse of David, "For behold," says he, "I did it foolishly." And again, David himself thus sweetens God, "And therefore I beseech thee, O Lord, to take away the trespass of thy servant, for I have done foolishly," as if he knew there was no pardon to be obtained unless he had colored his offense with folly and ignorance.

And stronger is that of Christ upon the cross when he prayed for his enemies, "Father, forgive them," nor does he cover their crime with any other excuse than that of unwittingness- because, says he, "they know not what they do." In like manner Paul, writing to Timothy, "But therefore I obtained mercy, for that I did it ignorantly through unbelief." And what is the meaning of "I did it ignorantly" but that I did it out of folly, not malice? And what of "Therefore I received mercy" but that I had not obtained it had I not been made more allowable through the covert of folly? For us also makes that mystical Psalmist, though I remembered it not in its right place, "Remember not the sins of my youth nor my ignorances."

Questions to Consider:

1. Identify at least three ways that Erasmus contrasts the Church leaders of his day with the apostles.

The Apostles	Renaissance Era Church Leaders

2. According to Erasmus, is it biblical to execute heretics?

3. What is the relationship between Folly and forgiveness?

4. What makes *The Praise of Folly* a humanistic work?

An Obituary of Henry VII, from the *Anglica Historia*

Retrieved From Tudor England: <http://englishhistory.net/tudor/hobit.html>

Document

1.15

ACTIVE READING

He [Henry VII] well knew how to maintain his royal majesty and all which appertains to kingship at every time and in every place. He was most fortunate in war, although he was constitutionally more inclined to peace than to war. He cherished justice above all things; as a result he vigorously punished violence, manslaughter and every other kind of wickedness whatsoever. Consequently he was greatly regretted⁴ on that account by all his subjects, who had been able to conduct their lives peaceably, far removed from the assaults and evil doings of scoundrels. He was the most ardent supporter of our faith and daily participated with great piety in religious services....

But all these virtues were obscured latterly by avarice, from which he suffered. This avarice is surely a bad enough vice in a private individual, whom it forever torments; in a monarch indeed it may be considered the worst vice since it is harmful to everyone and distorts those qualities of trustfulness, justice and integrity by which the State must be governed.

What were Henry VII's <i>virtues</i> as a ruler?	What were Henry's <i>vices</i> ?

How did Henry's actions as described above make him a typical "new monarch?"

⁴ To feel sorry for the loss or absence of; basically, he was missed

A Letter from Columbus to the King and Queen of Spain (1494?)

Medieval Sourcebook: <http://www.fordham.edu/halsall/source/columbus2.asp>

Document

1.16

Most High and Mighty Sovereigns,

In obedience to your Highnesses' commands, and with submission to superior judgment, I will say whatever occurs to me in reference to the colonization and commerce of the Island of Espanola, and of the other islands, both those already discovered and those that may be discovered hereafter.

In the first place, as regards the Island of Espanola: Inasmuch as the number of colonists who desire to go thither amounts to two thousand, owing to the land being safer and better for farming and trading, and because it will serve as a place to which they can return and from which they can carry on trade with the neighboring islands:

1. That in the said island there shall be founded three or four towns, situated in the most convenient places, and that the settlers who are there be assigned to the aforesaid places and towns.
2. That for the better and more speedy colonization of the said island, no one shall have liberty to collect gold in it except those who have taken out colonists' papers, and have built houses for their abode, in the town in which they are, that they may live united and in greater safety...
3. That there shall be a church, and parish priests or friars to administer the sacraments, to perform divine worship, and for the conversion of the Indians.
4. That none of the colonists shall go to seek gold without a license from the governor... of the town where he lives; and that he must first take oath to return to the place whence he sets out, for the purpose of registering faithfully all the gold he may have found, and to return once a month, or once a week... to render account and show the quantity of said gold; and that this shall be written down by the notary... or, if it seems better, that a friar or priest, deputed for the purpose, shall be also present.
5. That all the gold thus brought in shall be smelted immediately, and stamped with some mark that shall distinguish each town; and that the portion which belongs to your Highnesses shall be weighed... and registered by the above-mentioned priest or friar, so that it shall not pass through the hands of only one person, and there shall be no opportunity to conceal the truth.
6. That all gold that may be found without the mark of one of the said towns in the possession of anyone who has once registered in accordance with the above order shall be taken as forfeited, and that the accuser shall have one portion of it and your Highnesses the other.
7. That one per centum of all the gold that may be found shall be set aside for building churches and adorning the same, and for the support of the priests or friars belonging to them...
8. As regards the division of the gold, and the share that ought to be reserved for your Highnesses... your Highnesses might, for the space of one year, take one half, and the collector the other, and a better arrangement for the division be made afterward.
9. That if the... notaries shall commit or be privy to any fraud, punishment shall be provided, and the same for the colonists who shall not have declared all the gold they have.
10. That in the said island there shall be a treasurer, with a clerk to assist him, who shall receive all the gold belonging to your Highnesses, and the... notaries of the towns shall each keep a record of what they deliver to the said treasurer.
11. As, in the eagerness to get gold, everyone will wish, naturally, to engage in its search in preference to any other employment, it seems to me that the privilege of going to look for gold ought to be withheld during some portion of each year, that there may be opportunity to have the other business necessary for the island performed....

I beg your Highnesses to hold me in your protection; and I remain, praying our Lord God for your Highnesses' lives and the increase of much greater States.

ACTIVE READING

From Thomas More, *Utopia* (Book I) (1516)

Document

1.17

Retrieved from: <http://oregonstate.edu/instruct/phl302/texts/more/utopia-contents.html>

TO STUDENTS: *Thomas More's Utopia is a book written in two parts. The first part features a fictionalized Thomas More and some associates in a dialogue (in the fashion of Plato) with Raphael, a traveler who has explored lands unknown to More and his less-traveled companions. As you read, pay particular attention to examples of humanism (allusions to classical authors) and specifically how this work is a work of northern humanism, emphasizing Christian principles and social reform.*

HENRY VIII, the unconquered King of England, a prince adorned with all the virtues that become a great monarch, having some differences of no small consequence with Charles, the most serene Prince of Castile, sent me into Flanders, as his ambassador, for treating and composing matters between them...

After we had several times met without coming to an agreement, they went to Brussels for some days to know the Prince's pleasure. And since our business would admit it, I went to Antwerp. While I was there, among many that visited me, there was one that was more acceptable to me than any other, Peter Giles, born at Antwerp, who is a man of great honor, and of a good rank in his town, though less than he deserves... One day as I was returning home from [mass](#) at St. Mary's, which is the chief church, and the most frequented of any in Antwerp, I saw him by accident talking with a stranger, who seemed past the flower of his age; his face was tanned, he had a long beard, and his cloak was hanging carelessly about him, so that by his looks and habit I concluded he was a seaman.

As soon as Peter saw me, he came and saluted me; and as I was returning his civility, he took me aside, and pointing to him with whom he had been discoursing, he said: "Do you see that man? I was just thinking to bring him to you."

I answered, "He should have been very welcome on your account."

"And on his own too," replied he, "if you knew the man, for there is none alive that can give so copious an account of unknown nations and countries as he can do; which I know you very much desire."

Then said I, "I did not guess amiss, for at first sight I took him for a seaman."

"But you are much mistaken," said he, "for he has not sailed as a seaman, but as a traveler, or rather a philosopher. This Raphael, who from his family carries the name of Hythloday, is not ignorant of the Latin tongue, but is eminently learned in the Greek, having applied himself more particularly to that than to the former, because he had given himself much to philosophy, in which he knew that the Romans have left us nothing that is valuable, except what is to be found in Seneca and Cicero. He is a Portuguese by birth, and was so desirous of seeing the world that he divided his estate among his brothers, ran the same hazard as [Americus Vesputius](#), and bore a share in three of his four voyages... after he, with five [Castilians](#), had travelled over many countries, at last, by strange good-fortune, he got to Ceylon, and from thence to [Calicut](#), where he very happily found some Portuguese ships, and, beyond all men's expectations, returned to his native country."

When Peter had said this to me, I thanked him for his kindness, in intending to give me the acquaintance of a man whose conversation he knew would be so acceptable; and upon that Raphael and I embraced each other. After those civilities were passed which are usual with strangers upon their first meeting, we all went to my house, and entering into the garden, sat down on a green bank, and entertained one another in discourse....

[Raphael recounts his travels in unknown lands.]

As he told us of many things that were amiss in those new- discovered countries, so he reckoned up not a few things from which patterns might be taken for correcting the errors of these nations among whom we live; of which an account may be given, as I have already promised, at some other time; for at present I intend only to relate those particulars that he told us of the manners and laws of the Utopians: but I will

begin with the occasion that led us to speak of that commonwealth. After Raphael had discoursed with great judgment on the many errors that were both among us and these nations; had treated of the wise institutions both here and there, and had spoken as distinctly of the customs and government of every nation through which he had passed, as if he had spent his whole life in it, Peter, being struck with admiration, said: "I wonder, Raphael, how it comes that you enter into no king's service, for I am sure there are none to whom you would not be very acceptable: for your learning and knowledge both of men and things, are such that you would not only entertain them very pleasantly, but be of great use to them, by the examples you could set before them and the advices you could give them; and by this means you would both serve your own interest and be of great use to all your friends."

"As for my friends," answered he, "I need not be much concerned, having already done for them all that was incumbent on me... I think my friends ought to rest contented with this, and not to expect that for their sake I should enslave myself to any king whatsoever..."

"Now I live as I will, to which I believe few courtiers can pretend. And there are so many that court the favor of great men, that there will be no great loss if they are not troubled either with me or with others of my temper."

Upon this, said I: "I perceive, Raphael, that you neither desire wealth nor greatness; and indeed I value and admire such a man much more than I do any of the great men in the world. Yet I think you would do what would well become so generous and philosophical a soul as yours is, if you would apply your time and thoughts to public affairs, even though you may happen to find it a little uneasy to yourself: and this you can never do with so much advantage, as by being taken into the counsel of some great prince, and putting him on noble and worthy actions, which I know you would do if you were in such a post; for the springs both of good and evil flow from the prince, over a whole nation, as from a lasting fountain. So much learning as you have... would render you a very fit counselor to any king whatsoever."

"You are doubly mistaken," said he, "Mr. More, both in your opinion of me, and in the judgment you make of things: for as I have not that capacity that you fancy I have, so, if I had it, the public would not be one jot the better, when I had sacrificed my quiet to it. For most princes apply themselves more to affairs of war than to the useful arts of peace; and in these I neither have any knowledge, nor do I much desire it: they are generally more set on acquiring new kingdoms, right or wrong, than on governing well those they possess. And among the ministers of princes, there are none that are not so wise as to need no assistance, or at least that do not think themselves so wise that they imagine they need none; and if they court any, it is only those for whom the prince has much personal favor, whom by their fawnings and flatteries they endeavor to fix to their own interests: and indeed Nature has so made us that we all love to be flattered, and to please ourselves with our own notions... Now if in such a court, made up of persons who envy all others, and only admire themselves, a person should but propose anything that he had either read in history or observed in his travels, the rest would think that the reputation of their wisdom would sink, and that their interest would be much depressed, if they could not run it down... I have met with these proud, morose, and absurd judgments of things in many places, particularly once in England."

"Were you ever there?" said I.

"Yes, I was," answered he, "and stayed some months there not long after the rebellion in the west was suppressed with a great slaughter of the poor people that were engaged in it. I was then much obliged to that reverend prelate, [John Morton](#), Archbishop of Canterbury, Cardinal, and Chancellor of England... When I was in England the King depended much on his counsels, and the government seemed to be chiefly supported by him; for from his youth he had been all along practised in affairs; and having passed through many traverses of fortune, he had with great cost acquired a vast stock of wisdom..."

"One day when I was dining with him there happened to be at table one of the English lawyers, who took occasion to run out in a high commendation of the severe execution of justice upon thieves, who, as he said, were then hanged so fast that there were sometimes twenty on one gibbet;⁵ and upon that he said

⁵ An structure built for the public display of the bodies of executed criminals

he could not wonder enough how it came to pass, that since so few escaped, there were yet so many thieves left who were still robbing in all places. Upon this, I who took the boldness to speak freely before the cardinal, said there was no reason to wonder at the matter, since this way of punishing thieves was neither just in itself nor good for the public; for as the severity was too great, so the remedy was not effectual; simple theft not being so great a crime that it ought to cost a man his life. No punishment, however severe, is able to restrain those from robbing who can find out no other way of livelihood. 'In this,' said I, 'not only you in England, but a great part of the world imitate some ill masters that are readier to chastise their scholars than to teach them. There are dreadful punishments enacted against thieves, but it were much better to make such good provisions by which every man might be put in a method how to live, and so be preserved from the fatal necessity of stealing and of dying for it.'

"There has been care enough taken for that,' said he, 'there are many handicrafts, and there is agriculture, by which they may make a shift to live unless they have a greater mind to follow ill courses.'

"That will not serve your turn,' said I, 'for many lose their limbs in civil or foreign wars, as lately in the Cornish rebellion, and some time ago in your wars with France, who being thus mutilated in the service of their king and country, can no more follow their old trades, and are too old to learn new ones: but since wars are only accidental things, and have intervals, let us consider those things that fall out every day. There is a great number of noblemen among you, that are themselves as idle as drones, that subsist on other men's labor, on the labor of their tenants... besides this, they carry about with them a great number of idle fellows, who never learned any art by which they may gain their living...'

"To this he answered: Noblemen ought to be particularly cherished, for in them consists the force of the armies for which we have occasion; since their birth inspires them with a nobler sense of honor than is to be found among tradesmen or ploughmen.'

"You may as well say,' replied I, 'that you must cherish thieves on the account of wars, for you will never lack the one as long as you have the other; and as robbers prove sometimes gallant soldiers, so soldiers often prove brave robbers; so near an alliance there is between those two sorts of life. But this bad custom, so common among you, of keeping many servants, is not peculiar to this nation. In France there is yet a more pestiferous sort of people, for the whole country is full of soldiers, still kept up in time of peace, if such a state of a nation can be called a peace: and these are kept in pay upon the same account that you plead for those idle retainers about noblemen; this being a maxim of those pretended statesmen that it is necessary for the public safety to have a good body of veteran soldiers ever in readiness.⁶ They think raw men are not to be depended on, and they sometimes seek occasions for making war, that they may train up their soldiers in the art of cutting throats; or as [Sallust](#) observed, for keeping their hands in use, that they may not grow dull by too long an intermission. But France has learned to its cost how dangerous it is to feed such beasts.

"The fate of the Romans, Carthaginians, and Syrians, and many other nations and cities, which were both overturned and quite ruined by those standing armies, should make others wiser: and the folly of this maxim of the French appears plainly even from this, that their trained soldiers often find your raw men prove too hard for them; of which I will not say much, lest you may think I flatter the English. Every day's experience shows that the mechanics in the towns, or the clowns in the country, are not afraid of fighting with those idle gentlemen....

"Luxury likewise breaks in apace upon you, to set forward your poverty and misery; there is an excessive vanity in apparel, and great cost in diet; and that not only in noblemen's families, but even among tradesmen, among the farmers themselves, and among all ranks of persons. You have also many infamous houses,⁷ and, besides those that are known, the taverns and alehouses are no better; add to these, dice, cards, tables, foot-ball, tennis, and quoits, in which money runs fast away; and those that are initiated into them, must in the conclusion betake themselves to robbing for a supply. Banish these plagues, and give orders that those who have dispeopled so much soil, may either rebuild the villages they

⁶ While the French kept up an army at all times, the English were against maintaining standing armies in peacetime.

⁷ Brothels?

have pulled down, or let out their grounds to such as will do it: restrain those engrossings of the rich, that are as bad almost as monopolies; leave fewer occasions to idleness; let agriculture be set up again, and the manufacture of the wool be regulated, that so there may be work found for those companies of idle people whom want forces to be thieves, or who, now being idle vagabonds or useless servants, will certainly grow [into] thieves at last. If you do not find a remedy to these evils, it is a vain thing to boast of your severity in punishing theft, which though it may have the appearance of justice, yet in itself is neither just nor convenient. For if you suffer your people to be ill-educated, and their manners to be corrupted from their infancy, and then punish them for those crimes to which their first education disposed them, what else is to be concluded from this, but that you first make thieves and then punish them?"

....

"But, Raphael,' said [the Cardinal] to me, 'I would gladly know upon what reason it is that you think theft ought not to be punished by death? Would you give way to it? Or do you propose any other punishment that will be more useful to the public? For since death does not restrain theft, if men thought their lives would be safe, what fear or force could restrain ill men? On the contrary, they would look on the mitigation of the punishment as an invitation to commit more crimes.'

"I answered: 'It seems to me a very unjust thing to take away a man's life for a little money; for nothing in the world can be of equal value with a man's life: and if it is said that it is not for the money that one suffers, but for his breaking the law, I must say extreme justice is an extreme injury; for we ought not to approve of these terrible laws that make the smallest offences capital, nor of that opinion of the [Stoics](#) that makes all crimes equal, as if there were no difference to be made between the killing a man and the taking his purse, between which, if we examine things impartially, there is no likeness nor proportion. God has commanded us not to kill, and shall we kill so easily for a little money? ...

"If by the Mosaical law, though it was rough and severe, as being a yoke laid on an obstinate and servile nation, men were only fined and not put to death for theft, we cannot imagine that in this new law of mercy,⁸ in which God treats us with the tenderness of a father, he has given us a greater license to cruelty than he did to the Jews. Upon these reasons it is that I think putting thieves to death is not lawful; and it is plain and obvious that it is absurd, and of ill-consequence to the commonwealth, that a thief and a murderer should be equally punished; for if a robber sees that his danger is the same, if he is convicted of theft as if he were guilty of murder, this will naturally incite him to kill the person whom otherwise he would only have robbed, since if the punishment is the same, there is more security, and less danger of discovery, when he that can best make it is put out of the way; so that terrifying thieves too much, provokes them to cruelty....

"Thus, Mr. More, I have run out into a tedious story... And from hence you may gather, how little courtiers would value either me or my counsels."

To this I answered: "You have done me a great kindness in this relation... but after all this I cannot change my opinion, for I still think that if you could overcome that aversion which you have to the courts of princes, you might, by the advice which it is in your power to give, do a great deal of good to mankind; and this is the chief design that every good man ought to propose to himself in living; for your friend Plato thinks that nations will be happy, when either philosophers become kings or kings become philosophers, it is no wonder if we are so far from that happiness, while philosophers will not think it their duty to assist kings with their councils."

"But Plato judged right," he replied, "that except kings themselves became philosophers, they who from their childhood are corrupted with false notions would never fall in entirely with the councils of philosophers...

"Do not you think that if I were about any king, proposing good laws to him, and endeavoring to root out all the cursed seeds of evil that I found in him, I should either be turned out of his court or at least be laughed at for my pains? For instance, what could it signify if I were about the King of France, and were

⁸ The Christian Gospel

called into his Cabinet Council, where several wise men, in his hearing, were proposing many expedients, as by what arts and practices Milan may be kept, and Naples,⁹ that had so oft slipped out of their hands, recovered; how the Venetians, and after them the rest of Italy, may be subdued; and then how Flanders, Brabant, and all Burgundy, and some other kingdoms which he has swallowed already in his designs, may be added to his empire. One proposes a league with the Venetians... Another proposes the hiring the Germans, and the securing the Switzers by pensions....

"Now when things are in so great a fermentation, and so many gallant men are joining councils, how to carry on the war, if so mean a man as I should stand up, and wish them to change all their councils, to let Italy alone, and stay at home, since the Kingdom of France was indeed greater than could be well governed by one man; that therefore he ought not to think of adding others to it: and if after this, I should propose to them the resolutions of the Achorians, a people that lie on the southeast of Utopia, who long ago engaged in war, in order to add to the dominions of their prince another kingdom... This they conquered, but found that the trouble of keeping it was equal to that by which it was gained; that the conquered people were always either in rebellion or exposed to foreign invasions, while they were obliged to be incessantly at war, either for or against them, and consequently could never disband their army; that in the meantime they were oppressed with taxes, their money went out of the kingdom, their blood was spilt for the glory of their King, without procuring the least advantage to the people, who received not the smallest benefit from it even in time of peace; and that their manners being corrupted by a long war, robbery and murders everywhere abounded, and their laws fell into contempt; while their King, distracted with the care of two kingdoms, was the less able to apply his mind to the interests of either...

Therefore it seemed much more eligible that the King should improve his ancient kingdom all he could, and make it flourish as much as possible; that he should love his people, and be beloved of them; that he should live among them, govern them gently, and let other kingdoms alone, since that which had fallen to his share was big enough, if not too big for him. Pray how do you think would such a speech as this be heard?"

"I confess," said I, "I think not very well...."

"That is what I was saying," replied he, "that there is no room for philosophy in the courts of princes."

"Yes, there is," said I, "but not for this speculative philosophy that makes everything to be alike fitting at all times: but there is another philosophy that is more pliable, that knows its proper scene, accommodates itself to it, and teaches a man with propriety and decency to act that part which has fallen to his share... It is even so in a commonwealth and in the councils of princes; if ill opinions cannot be quite rooted out, and you cannot cure some received vice according to your wishes, you must not therefore abandon the commonwealth; for the same reasons you should not forsake the ship in a storm because you cannot command the winds. You are not obliged to assault people with discourses that are out of their road, when you see that their received notions must prevent your making an impression upon them. You ought rather to cast about and to manage things with all the dexterity in your power, so that if you are not able to make them go well they may be as little ill as possible; for except all men were good everything cannot be right, and that is a blessing that I do not at present hope to see."

"According to your arguments," answered he, "all that I could be able to do would be to preserve myself from being mad while I endeavored to cure the madness of others...."

"Here is an example by which Plato set forth the unreasonableness of a philosopher's meddling with government: If a man, says he, was to see a great company run out every day into the rain, and take delight in being wet; if he knew that it would be to no purpose for him to go and persuade them to return to their houses, in order to avoid the storm, and that all that could be expected by his going to speak to them would be that he himself should be as wet as they, it would be best for him to keep within doors; and since he had not influence enough to correct other people's folly, to take care to preserve himself.

⁹ Naples and Milan were Italian cities that were under French rule at the time.

"Though to speak plainly my real sentiments, I must freely own that as long as there is any property, and while money is the standard of all other things, I cannot think that a nation can be governed either justly or happily: not justly, because the best things will fall to the share of the worst men; nor happily, because all things will be divided among a few... the rest being left to be absolutely miserable. Therefore when I reflect on the wise and good constitution of the Utopians--among whom all things are so well governed, and with so few laws; where virtue hath its due reward, and yet there is such an equality, that every man lives in plenty -- when I compare with them so many other nations that are still making new laws, and yet can never bring their constitution to a right regulation, where notwithstanding everyone has his property; yet all the laws that they can invent have not the power either to obtain or preserve it, or even to enable men certainly to distinguish what is their own from what is another's; of which the many lawsuits that every day break out... I grow more favorable to Plato, and do not wonder that he resolved not to make any laws for such as would not submit to a community of all things: for so wise a man could not but foresee that the setting all upon a level was the only way to make a nation happy, which cannot be obtained so long as there is property...

"I am persuaded, that till property is taken away there can be no equitable or just distribution of things, nor can the world be happily governed: for as long as that is maintained, the greatest and the far best part of mankind will be still oppressed with a load of cares and anxieties..."

"On the contrary," answered I, "it seems to me that men cannot live conveniently where all things are common: how can there be any plenty, where every man will excuse himself from labor? For as the hope of gain doth not excite him, so the confidence that he has in other men's industry may make him slothful..."

"I do not wonder," said he, "that it appears so to you, since you have no notion, or at least no right one, of such a constitution: but if you had been in Utopia with me, and had seen their laws and rules, as I did... you would then confess that you had never seen a people so well constituted as they."

"You will not easily persuade me," said Peter, "that any nation in that new world is better governed than those among us. For as our understandings are not worse than theirs, so our government, if I mistake not, being more ancient, a long practice has helped us to find out many conveniences of life: and some happy chances have discovered other things to us, which no man's understanding could ever have invented."

"As for the antiquity, either of their government or of ours," said he, "you cannot pass a true judgment of it unless you had read their histories; for if they are to be believed, they had towns among them before these parts were so much as inhabited. And as for those discoveries, that have been either hit on by chance, or made by ingenious men, these might have happened there as well as here. I do not deny that we are more ingenious than they are, but they exceed us much in industry and application.... this is the true cause of their being better governed, and living happier than we..."

Upon this I said to him: "I earnestly beg you would describe that island very particularly to us..."

He consented. We went in and dined, and after dinner came back and sat down in the same place. I ordered my servants to take care that none might come and interrupt us. And both Peter and I desired Raphael to be as good as his word. When he saw that we were very intent upon it, he paused a little to recollect himself, and began in this manner:

From Thomas More, *Utopia* (Book II) (1516)

Retrieved from: <http://oregonstate.edu/instruct/phl302/texts/more/utopia-contents.html>

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TO STUDENTS: *In the second book of More's Utopia, Raphael recounts his travels to the land of the Utopians. As you read, pay particular attention to how this society represents a society reformed according to the Christian principles of the Northern Renaissance.*

THE island of Utopia is in the middle 200 miles broad, and holds almost at the same breadth over a great part of it; but it grows narrower toward both ends. Its figure is not unlike a crescent: between its horns, the sea comes in eleven miles broad, and spreads itself into a great bay, which is environed with land to the compass of about 500 miles, and is well secured from winds. In this bay there is no great current; the whole coast is, as it were, one continued harbor, which gives all that live in the island great convenience for mutual commerce; but the entry into the bay, occasioned by rocks on the one hand, and shallows on the other, is very dangerous. In the middle of it there is one single rock which appears above water, and may therefore be easily avoided, and on the top of it there is a tower in which a garrison is kept; the other rocks lie under water, and are very dangerous. The channel is known only to the natives, so that if any stranger should enter into the bay, without one of their pilots, he would run great danger of shipwreck; for even they themselves could not pass it safe, if some marks that are on the coast did not direct their way....

There are fifty-four cities in the island, all large and well built: the manners, customs, and laws of which are the same, and they are all contrived as near in the same manner as the ground on which they stand will allow. The nearest lie at least twenty-four miles distance from one another, and the most remote are not so far distant but that a man can go on foot in one day from it to that which lies next it. Every city sends three of its wisest Senators once a year to Amaurot, to consult about their common concerns; for that is the chief town of the island, being situated near the center of it, so that it is the most convenient place for their assemblies. The jurisdiction of every city extends at least twenty miles: and where the towns lie wider, they have much more ground: no town desires to enlarge its bounds, for the people consider themselves rather as tenants than landlords. They have built over all the country, farmhouses for husbandmen, which are well contrived, and are furnished with all things necessary for country labor. Inhabitants are sent by turns from the cities to dwell in them; no country family has fewer than forty men and women in it, besides two slaves. There is a master and a mistress set over every family; and over thirty families there is a magistrate.

Every year twenty of this family come back to the town, after they have stayed two years in the country; and in their room there are other twenty sent from the town, that they may learn country work from those that have been already one year in the country, as they must teach those that come to them the next from the town. By this means such as dwell in those country farms are never ignorant of agriculture, and so commit no errors, which might otherwise be fatal, and bring them under a scarcity of corn. But though there is every year such a shifting of the husbandmen, to prevent any man being forced against his will to follow that hard course of life too long, yet many among them take such pleasure in it that they desire leave to continue in it many years. These husbandmen till the ground, breed cattle, hew wood, and convey it to the towns...

When they need anything in the country which it does not produce, they fetch that from the town, without carrying anything in exchange for it. And the magistrates of the town take care to see it given them; for they meet generally in the town once a month, upon a festival day. When the time of harvest comes, the magistrates in the country send to those in the towns, and let them know how many hands they will need for reaping the harvest; and the number they call for being sent to them, they commonly finish all of the work in one day.

OF THEIR TRADES, AND MANNER OF LIFE

AGRICULTURE is that which is so universally understood among them that no person, either man or woman, is ignorant of it... Besides agriculture, which is so common to them all, every man has some peculiar trade to which he applies himself, such as the manufacture of wool, or flax, masonry, smith's work, or carpenter's work; for there is no sort of trade that is not in great esteem among them.

Throughout the island they wear the same sort of clothes without any other distinction, except what is necessary to distinguish the two sexes, and the married and unmarried. The fashion never alters; and as it is neither disagreeable nor uneasy, so it is suited to the climate, and calculated both for their summers and winters. Every family makes their own clothes; but all among them, women as well as men, learn one or other of the trades formerly mentioned. Women, for the most part, deal in wool and flax, which suit best with their weakness, leaving the ruder trades to the men. The same trade generally passes down from father to son, inclinations often following descent; but if any man's genius lies another way, he is by adoption translated into a family that deals in the trade to which he is inclined... And if after a person has learned one trade, he desires to acquire another, that is also allowed, and is managed in the same manner as the former. When he has learned both, he follows that which he likes best, unless the public has more occasion for the other.

The chief, and almost the only business of the magistrates, is to take care that no man may live idle, but that every one may follow his trade diligently: yet they do not wear themselves out with perpetual toil, from morning to night, as if they were beasts of burden, which, as it is indeed a heavy slavery, so it is everywhere the common course of life among all mechanics except the Utopians; but they dividing the day and night into twenty-four hours, appoint six of these for work; three of which are before dinner,¹⁰ and three after. They then sup, and at eight o'clock, counting from noon, go to bed and sleep eight hours. The rest of their time besides that taken up in work, eating and sleeping, is left to every man's discretion; yet they are not to abuse that interval to luxury and idleness, but must employ it in some proper exercise according to their various inclinations, which is for the most part reading. It is ordinary to have public lectures every morning before daybreak; at which none are obliged to appear but those who are marked out for literature; yet a great many, both men and women of all ranks, go to hear lectures of one sort or other, according to their inclinations. But if others, that are not made for contemplation, choose rather to employ themselves at that time in their trades, as many of them do, they are not hindered, but are rather commended, as men that take care to serve their country. After supper, they spend an hour in some diversion, in summer in their gardens, and in winter in the halls where they eat; where they entertain each other, either with music or discourse. They do not so much as know dice, or any such foolish and mischievous games: they have, however, two sorts of games not unlike our chess; the one is between several numbers, in which one number, as it were, consumes another: the other resembles a battle between the virtues and the vices, in which the enmity in the vices among themselves, and their agreement against virtue, is not unpleasantly represented; together with the special oppositions between the particular virtues and vices; as also the methods by which vice either openly assaults or secretly undermines virtue, and virtue on the other hand resists it... You may imagine, that since there are only six hours appointed for work, they may fall under a scarcity of necessary provisions. But it is so far from being true, that this time is not sufficient for supplying them with plenty of all things, either necessary or convenient, that it is rather too much; and this you will easily apprehend, if you consider how great a part of all other nations is quite idle.

First, women generally do little, who are the half of mankind; and if some few women are diligent, their husbands are idle: then consider the great company of idle priests, and of those that are called religious men; add to these all rich men, chiefly those that have estates in land, who are called noblemen and gentlemen, together with their families, made up of idle persons, that are kept more for show than use; add to these, all those strong and lusty beggars, that go about pretending some disease, in excuse for their begging; and upon the whole account you will find that the number of those by whose labors mankind is supplied, is much less than you perhaps imagined.

¹⁰ Here meaning lunch

OF THEIR TRAFFIC

BUT it is now time to explain to you the mutual intercourse of this people, their commerce, and the rules by which all things are distributed among them.

As their cities are composed of families, so their families are made up of those that are nearly related to one another. Their women, when they grow up, are married out; but all the males, both children and grandchildren, live still in the same house, in great obedience to their common parent, unless age has weakened his understanding... No family may have less than ten and more than sixteen persons in it... This rule is easily observed, by removing some of the children of a more fruitful couple to any other family that does not abound so much in them....

But to return to their manner of living in society, the oldest man of every family, as has been already said, is its governor. Wives serve their husbands, and children their parents, and always the younger serves the elder. Every city is divided into four equal parts, and in the middle of each there is a marketplace: what is brought thither, and manufactured by the several families, is carried from thence to houses appointed for that purpose, in which all things of a sort are laid by themselves; and thither every father goes and takes whatsoever he or his family needs, without either paying for it or leaving anything in exchange. There is no reason for giving a denial to any person, since there is such plenty of everything among them; and there is no danger of a man's asking for more than he needs; they have no inducements to do this, since they are sure that they shall always be supplied. It is the fear of want that makes any of the whole race of animals either greedy or ravenous; but besides fear, there is in man a pride that makes him fancy it a particular glory to excel others in pomp and excess. But by the laws of the Utopians, there is no room for this...

They take more care of their sick than of any others: these are lodged and provided for in public hospitals they have belonging to every town four hospitals, that are built without their walls, and are so large that they may pass for little towns: by this means, if they had ever such a number of sick persons, they could lodge them conveniently, and at such a distance, that such of them as are sick of infectious diseases may be kept so far from the rest that there can be no danger of contagion. The hospitals are furnished and stored with all things that are convenient for the ease and recovery of the sick; and those that are put in them are looked after with such tender and watchful care, and are so constantly attended by their skillful physicians, that as none is sent to them against their will, so there is scarce one in a whole town that, if he should fall ill, would not choose rather to go thither than lie sick at home....

Every child is nursed by its own mother, if death or sickness does not intervene; and in that case a nurse is found quickly, which is no hard matter; for anyone that can do it offers herself cheerfully... All the children under five years old sit among the nurses, the rest of the younger sort of both sexes, till they are fit for marriage, either serve those that sit at table or, if they are not strong enough for that, stand by them in great silence, and eat what is given them... Dishes are not served up to the whole table at first, but the best are first set before the old, whose seats are distinguished from the young, and after them all the rest are served alike. The old men distribute to the younger any curious meats that happen to be set before them, if there is not such an abundance of them that the whole company may be served alike.

Thus old men are honored with a particular respect; yet all the rest fare as well as they. Both dinner and supper are begun with some lecture of morality that is read to them; but it is so short, that it is not tedious nor uneasy to them to hear it: from hence the old men take occasion to entertain those about them with some useful and pleasant enlargements; but they do not engross the whole discourse so to themselves, during their meals, that the younger may not put in for a share: on the contrary, they engage them to talk, that so they may in that free way of conversation find out the force of everyone's spirit and observe his temper. They despatch their dinners quickly, but sit long at supper; because they go to work after the one, and are to sleep after the other, during which they think the stomach carries on the concoction more vigorously. They never sup without music; and there is always fruit served up after meat; while they are at table, some burn perfumes and sprinkle about fragrant ointments and sweet waters: in short, they want nothing that may cheer up their spirits: they give themselves a large allowance that way, and indulge themselves in all such pleasures as are attended with no inconvenience.

OF THE RELIGIONS OF THE UTOPIANS

THERE are several sorts of religions, not only in different parts of the island, but even in every town; some worshipping the sun, others the moon or one of the planets: some worship such men as have been eminent in former times for virtue or glory, not only as ordinary deities, but as the supreme God: yet the greater and wiser sort of them worship none of these, but adore one eternal, invisible, infinite, and incomprehensible Deity; as a being that is far above all our apprehensions, that is spread over the whole universe, not by His bulk, but by His power and virtue; Him they call the Father of All, and acknowledge that the beginnings, the increase, the progress, the vicissitudes, and the end of all things come only from Him; nor do they offer divine honors to any but to Him alone. And indeed, though they differ concerning other things, yet all agree in this, that they think there is one Supreme Being that made and governs the world, whom they call in the language of their country Mithras. They differ in this, that one thinks the god whom he worships is this Supreme Being, and another thinks that his idol is that God; but they all agree in one principle, that whoever is this Supreme Being, He is also that great Essence to whose glory and majesty all honors are ascribed by the consent of all nations.

By degrees, they fall off from the various superstitions that are among them, and grow up to that one religion that is the best and most in request; and there is no doubt to be made but that all the others had vanished long ago, if some of those who advised them to lay aside their superstitions had not met with some unhappy accident, which being considered as inflicted by heaven, made them afraid that the God whose worship had like to have been abandoned, had interposed, and revenged themselves on those who despised their authority. After they had heard from us an account of the doctrine, the course of life, and the miracles of Christ... many of them came over to our religion, and were initiated into it by baptism. But as two of our number were dead, so none of the four that survived were in priest's orders; we therefore could only baptize them; so that to our great regret they could not partake of the other sacraments, that can only be administered by priests; but they are instructed concerning them, and long most vehemently for them. They have had great disputes among themselves, whether one chosen by them to be a priest would not be thereby qualified to do all the things that belong to that character, even though he had no authority derived from the Pope; and they seemed to be resolved to choose some for that employment, but they had not done it when I left them.

Those among them that have not received our religion, do not fright any from it, and use none ill that goes over to it; so that all the while I was there, one man was only punished on this occasion. He being newly baptized, did, notwithstanding all that we could say to the contrary, dispute publicly concerning the Christian religion with more zeal than discretion; and with so much heat, that he not only preferred our worship to theirs, but condemned all their rites as profane; and cried out against all that adhered to them, as impious and sacrilegious persons, that were to be damned to everlasting burnings. Upon his having frequently preached in this manner, he was seized, and after trial he was condemned to banishment, not for having disparaged their religion, but for his inflaming the people to sedition: for this is one of their most ancient laws, that no man ought to be punished for his religion.

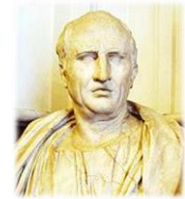
AP European History

UNIT 1 STUDY GUIDE



Humanism

Classical Literature	The Trivium	The Purpose
1. _____	1. _____	
2. _____	2. _____	
3. _____	3. _____	



Cicero

Classical Art	Classical Architecture
1. _____	1. _____
2. _____	2. _____
3. _____	3. _____
4. _____	



Pope Julius II

PATRONS OF THE RENAISSANCE

The Church	The Medici



Lorenzo de' Medici

Italian & Northern Renaissance Compared

The Italian Renaissance	The Northern Renaissance

Notable Authors of the Renaissance and Their Works

Author	Work(s)	Notes
<i>Italian Renaissance</i>		
Francesco Petrarch		
Pico della Mirandola		
Niccolò Machiavelli		
Baldassare Castiglione		
<i>Northern Renaissance</i>		
Thomas More		
Disiderius Erasmus		

<u>The Printing Press</u>	<u>Humanists and the Bible</u>

The “New Monarchs”

	SPAIN	ENGLAND
<i>New Monarchs</i>		
<i>Major Wars</i>		
<i>How did they consolidate power?</i>		

The New Monarchs, in general, increased the power of the monarchy as the power of the _____ and the _____ declined.

The Age of Exploration

Three G’s: G _____, G _____, and G _____

Motives:

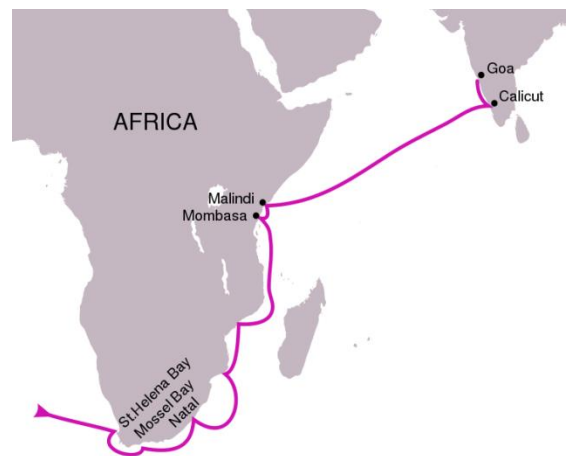
1. **Economic** – All water route
2. **Religious** –

PORTUGAL

Prince Henry the Navigator

SPAIN

Vasco da Gama



Columbus

Magellan

RESULT: