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She presided over, and was partly responsible for, many of the horrors of the French Wars of Religion in the 1560s and 1570s, of which the worst was the massacre of Protestants gathered in Paris to witness the marriage of her daughter Marguerite Valois to Duke Henry of Navarre in 1572. Catherine was born in 1519, daughter of a powerful Italian prince from the Medici family. Her mother died within a few days from puerperal fever and her father succumbed to consumption a week later at the age of 27, leaving her an orphan after less than one month of life. When a German army of the Holy Roman Emperor Charles V sacked Rome in 1527, the citizens of Florence took advantage of this eclipse of Medici power to restore their republic, and took the eight-year-old Catherine hostage. Escaping from Rome and hiring a group of mercenaries to recapture Florence, her uncle Clement VII was able to rescue her from her refuge in a nunnery. The elaborate ceremony at Marseilles Cathedral was conducted by the pope himself, but her childlessness for the first ten years of marriage made her unpopular in the French court. With the help, as she believed, of astrologers—she was patroness of the seer Nostradamus and a lifelong dabbler in necromancy, astronomy, and astrology—she overcame this early infertility and gave birth to ten children, beginning in 1545. Few of them were healthy, however, and she, enjoying an iron constitution and great powers of recovery, would outlive all but one, Henry III, who would follow her to the grave in a matter of months. On his return, at the age of 11, he had been cared for by Diane de Poitiers, who was 20 years his senior. He had lost the battle of St. Quentin to Philip II of Spain; when Paris itself was jeopardized, Catherine made a patriotic speech to the Parlement, persuaded it to raise more troops and money to continue the fight, and put to rest the old suspicion that she was more an Italian schemer than a true queen of France. The French lawyer and theologian John Calvin, living and writing in Geneva, Switzerland, was particularly inspiring to many French men and women, who saw in his version of Christianity a truer form of their faith than that offered by a politicized and often corrupt Catholic Church. French Protestants were known as Huguenots, and the rapid growth of their numbers among the nobility and upper classes as well as among ordinary folk soon made them a politically significant force; the Huguenots held their first general French assembly in 1563. This was an era in which monarchs assumed that the integrity of their kingdoms depended on the religious uniformity of their peoples; religious schism of the kind which beset France by mid-century was unprecedented. At the joust held to mark the wedding celebrations, however, King Henry was fatally injured by a lance wielded by a Calvinist nobleman, the Comte de Montgomery. It shattered his helmet, pierced his eye, and entered his brain. France was full of demobilized soldiers, many of them unpaid for months. Tax burdens on the peasants were heavy, and Calvinist preachers with their message of an uncorrupted faith found a receptive audience. Then, at the city of Amboise, their military uprising failed, and the royal army arrested the leaders. In the presence of Catherine, her children, and Mary, Queen of Scots, 57 of the Huguenot leaders were hanged or beheaded. This retribution did not end the religious-political conflicts besetting France, however; from this time forward, the Huguenot Navarre family and the Catholic Guises led rival religious and court factions. Herself a lifelong Catholic but always with a degree of religious cynicism, Catherine appears never to have understood the passion with which many of her contemporaries lived their religious lives. For her, religious differences seemed at first to be bargaining chips in court intrigues, which might be smoothed away by tactful diplomacy. Far from coming to an understanding with one another, the two parties hardened their differences. In the poisoned atmosphere of broken negotiation, open hostilities began, marking the first of a succession of religious wars. Interrupted by truces, but marked by fierce vendettas, the conflict raged for a decade. Charles IX was an unstable character, and as he matured he came to dislike his mother and her favorite, younger son Henry. Charles, says the lively historian Henri Nogueres: He hunted in order to kill, for he soon acquired a taste for blood, and almost every day he needed the bitter sensation, the uneasy satisfaction of seeing the pulsating entrails and the hounds on the quarry. She took Charles on a long royal journey through his kingdom. She incorporated in a meeting with her son-in-law, Philip II of Spain, to discuss the continuing

religious crisis. Philip disliked her apparent willingness to play off Catholics and Protestants against one another; in his view, she should have been doing more to advance the Counter-Reformation. It made French intervention to aid troublesome Dutch rebels against Spain far less likely. Through much of the s, the two religious factions were at war while Catherine and Charles tried to avoid falling too heavily into either camp. The religious warfare was complicated further by English incursions into France itself, ostensibly in alliance with the Huguenots, but largely in pursuit of traditional English designs on northern France. The war was also complicated by a blood feud among the major families, brought on when the Huguenot leader Admiral Gaspard de Coligny ordered the assassination of the duke of Guise in . As the fighting continued, especially in the third religious war, from to , Huguenot armies attacked convents and monasteries, torturing and massacring their inhabitants, while Catholic forces, equally merciless, slew the Huguenots of several districts indiscriminately. After a decade of war, the Peace of St. Catherine hoped that, as a moderate Huguenot, he might act to mollify his fellow Huguenots while she played the same role among Catholics. But Coligny quickly and tactlessly reasserted himself at court, becoming a friend and confidante of King Charles IX but arousing suspicions among Catholic courtiers that he was planning another coup. The city of Paris had remained friendly to the ultra-Catholic Guise party throughout these years of war, and most Parisians resented the concessions to Huguenots made at the Treaty of St. The population was, accordingly, restless and angry when a large Huguenot assembly entered their city in the summer of to celebrate the wedding. Marguerite Valois, the bride, was herself a stormy personality and an inveterate intriguer. When Catherine had discovered earlier that Marguerite was having an affair with the duke of Guise, she and Charles IX had beaten her senseless. Marguerite, still in love with Guise, resisted the planned marriage, says historian Hugh Williamson: Also he always stank of garlic. Catherine decided to dispose of Gaspard de Coligny once and for all. She accepted an offer from the Guise party to assassinate him, hoping that the outcome would be revived power for her own party. The assassin shot Coligny but failed to kill him, and Charles IX rushed to his side, promising a full inquiry and retribution against the assassins. But under interrogation from Catherine and his younger brother Henry, Charles finally accepted their claim that Coligny was manipulating him, that Coligny planned to overthrow the whole Catholic court, and that he and the other Huguenot leaders should now be finished off in a preemptive strike. The bells signaled Catholic troops to begin, and at once they moved to kill the injured Coligny and other Huguenot leaders. The attacks became indiscriminate; all sense of order broke down. As widespread looting and fighting broke out across Paris, over 2, men, women, and children including many people uninvolved in political and religious controversy were shot or hacked to death. Similar massacres followed in the provinces, as Catholics seized the initiative against their local Huguenot rivals. King Charles feared that he had unleashed a revolution, but Catherine, according to one onlooker, "looks a younger woman by ten years and gives the impression of one who has recovered from a serious illness or escaped a great danger. Placing himself at the head of the Protestant forces and dreaming of a crown, he declared that his older brother Henry, who had just been elected to the throne of Poland, was no longer available as heir of France. Henry, this third son of Catherine, was less easily dominated and manipulated than Charles. He was homosexual and had had a long succession of lovers. His mother tried to "correct" this propensity by ordering a banquet at which the food was served by naked women, but she could not succeed. Henry had spent the s garnering the laurels of a successful general in the wars against the Huguenots. His victories won him the envy of King Charles IX, whose physical frailty forbade campaigning. With her usual energy, Catherine coordinated forces to quell it, and with her usual decisiveness, she witnessed the executions of the ringleaders Montgomery, La Mole, and Coconnas. She also witnessed the death of her son King Charles, aged . She now recalled her favorite, Henry, to his hereditary kingdom. Henry III was crowned in and married in the same year to Louise of Lorraine, but they had no children to carry on the Valois line. From this time on, Catherine entrusted family fortunes more wholeheartedly to the Catholic Guise family, and approved the formation of the Catholic League in which marched to triumph against the Huguenots. When the Guise provoked a duel and killed two of them, Quelus and Saint-Megrim, Henry conceived an implacable hatred against them. She was fat and gouty by and was taken ill that year from the exertion of dancing at the marriage of one of her granddaughters. Her idolized son, for whom she had spent her whole life, had destroyed all that she had built

and rejected everything she had taught him. In this way, the Valois dynasty came to an end. Ironically it was the Huguenot prince Henry of Navarre who succeeded to the throne, though he was unable to sit upon it until when he cynically adopted the Catholic faith with the famous remark, "Paris is worth a Mass. The short pamphlet by N. Yates, *The Valois Tapestries* There is considerable historical literature on the wars of religion in France. Neale, *The Age of Catherine de Medici* ; new ed. *The Massacre of Saint Bartholomew* trans. The French wars of religion are placed in the context of European politics in J. Strage, Mark, *Women of Power: The, Life and Times of Catherine de Medici*. Harcourt Brace Jovanovich, Williamson, Hugh Ros, *Catherine de Medici*. *Encyclopedia of World Biography*. Copyright The Gale Group, Inc.

Chapter 2 : Catherine de Medici and the Lost Revolution by Ralph Roeder

To ask other readers questions about Catherine de Medici and the Lost Revolution, please sign up. Be the first to ask a question about Catherine de Medici and the Lost Revolution Published in , this monograph still delivers a powerful history of 16th century France and the last Valois monarchs.

The History Learning Site, 27 May Catherine de Medici played an important part in the history of Sixteenth Century France. Catherine de Medici has been held partly responsible for starting the French Wars of Religion. But has her contribution been exaggerated? It is all but impossible to blame one person for a war let alone what turned into a series of wars. There are many other factors involved such as factional rivalry and religious intolerance which cannot be blamed on Catherine. However, there are problems which can be attributed to her. Her background Catherine was born in Florence in Her Italian background was always held against her by those in the French court. She married the future Henry II in and had ten children. While her husband was king she stayed in the background as there was no reason for her to grasp the limelight as her husband epitomised the strong king and the nobility appeared to be tamed under his strong leadership of the country. Catherine seemed to be happy in her role of mother. Francis was a sick and weakly boy. The obvious physical weakness of Francis stimulated an attempt by the nobles to regain their power that had been curtailed under Francis I and Henry II. It was this move by the nobility that Catherine attempted to stop. Her appointment of Anthony of Bourbon as Lieutenant-General of France was a move to buy him off in his attempt to become Regent himself. Was this appointment a wise move? It could only worsen the rivalry between the leading noble families in France. The Guise family could simply appeal for the support of the French people. In a society where women were seen as being subservient to men, this was a painful blow to the family. Catherine put the interests of her children above all else. As three of them were to become kings of France, it could be argued that she was putting the interests of the realm above all else and that it was the noble families who were destabilising France. However, her handling of the nobility only gained her short term results. Catherine had little if any knowledge of statesmanship but by putting herself at the forefront of the political arena on the death of Henry II, it seems unlikely that she could have adapted to the political scenario that existed in France with speed. There were few who could claim to be a Politique and it is possible that if more had been and both sides had been less intransigent then the wars would never have started. However, a politician has to use what exists at that time and there was no evidence to suggest that either side on the religious divide was willing to compromise. In that sense, was Catherine being unrealistic in her drive to get a solution to the religious issue? It would appear that she failed to understand the depth of feeling on both sides and had she done so she might have concluded that compromise, at best, was very difficult to achieve and, at worst, impossible. If either side was militarily victorious it would almost certainly turn on her and her children. Would the Huguenot Bourbon family, if successful , tolerate a catholic monarchy? Or discussed issues with Beza? Catherine needed compromise as each family was so powerful. Her involvement in the start of the second war was an accident. Also present there was the Duke of Alba. He was a staunch Catholic and military leader and Huguenot leaders in France assumed that, they were planning a Spanish invasion to destroy the Huguenots. There is no evidence to uphold this but such was the political climate in France that it was believed especially as Alba then moved from France to the Spanish Netherlands to put down rebellious Calvinists using Spanish soldiers and the region was very near the French border and a cross-border invasion would have been much easier than the Spanish having to navigate a passage through the Pyrenees in the south. Rather than wait to be attacked, the Huguenots attempted to capture the king at Meaux " but they failed. In response, the Catholics took up arms and the war started. The actions of the Huguenots at Meaux shocked Catherine de Medici especially as her son was the intended target and her sole aim was to protect him. She dropped her policy of toleration and moved to the hard-line Catholics. In as regent, Catherine issued an edict withdrawing all freedom of worship for Huguenots and ordered all Huguenot ministers to leave the country. Who was at fault here? The Huguenots for acting on unsubstantiated rumour or Catherine de Medici for acting in a way that she assumed was protecting her so? As Regent, her main purpose was to protect the

position or the monarch. This was a sensible move on her part as these two were the two main military leaders in the Huguenot ranks. However, it led to the third war. Catherine tried to negotiate a settlement but any conciliatory moves towards the Huguenots was met with anger by the leading catholic families. Catherine de Medici seemed to have got herself into a position by that whatever she did was greeted with suspicion by the fighting factions and that a compromise towards one side would provoke the other and vice versa. Catherine de Medici moved back to a policy of moderation after the third war. Was this a realistic move? A peaceful settlement would greatly benefit France so it is difficult to criticise her for this move but was it a feasible policy? Catherine then produced what was considered a masterful move to weaken the power of the Guise family. She planned to marry her daughter to Philip II of Spain. This would give Catherine influence in the court of Madrid at a time when Spain was considered a major military power and the Guise family could not voice a complaint over this as Philip was known to be a staunch catholic. However, Philip refused the marriage proposal. Catherine then did something it is difficult to explain – she married her off to Henry of Navarre, son of the Huguenot Anthony of Bourbon. Such a move could only provoke the Catholics of France and it appeared as if Catherine de Medici was simply arranging family links to suit her purposes. In 1572, Charles IX came under the influence of Coligny. Coligny got Charles to think in terms of aiding the Calvinists in Holland. Catherine was furious at her loss of influence over her own son and it was made worse when Charles, persuaded by Coligny, sent an army to aid the anti-Spanish Louis of Nassau in the Spanish Netherlands. Catherine decided on a simple solution. At this happening, Coligny was shot and wounded. Catherine decided on a massacre of all Huguenot leaders and she persuaded her son that they, the Huguenots, were planning a general takeover of France and that they had abused their friendship of the king. This was celebrated throughout catholic Europe. Almost certainly Catherine wanted a limited operation but about 3000 Huguenots were murdered in a plan that got out of hand. The consequence of this massacre was to put Catherine de Medici at the mercy of the Guise family who knew of her role in it. In fact, the Duke of Guise supervised the murder of Coligny himself. Catherine de Medici lost all her influence. Catherine was identified with the Catholics at their most extreme and intolerant. The crown was seen to be all but impotent and the Huguenots and Politiques set-up what was essentially a state-within-a-state in the south. This was called Languedoc. The region was led by Henry of Montmorency-Damville. Alencon hated his brothers as they stood in the way of his desire for the throne. Catherine urged Henry III to organise his court and then moved away from politics as she expected her son to easily cope with problems. But both Navarre and Alencon escaped from prison and went to Languedoc where Damville protected both. Both men blamed the Guise family for the problems of France as opposed to the monarchy and they organised a military force. The fifth war was uneventful and both Henry III and Catherine realised that the crown would have to come to terms with the Huguenots. Alencon was now Duke of Anjou – a title his brother had given up. He negotiated the Peace of Monsieur in May 1576. They saw their task as defending the catholic faith at all costs. In 1577, Henry III dismissed those ministers who had been appointed by him on the advice of Catherine and in 1588 Catherine died of pneumonia.

Chapter 3 : Catherine De Medici - History Learning Site

Catherine de' Medici and the lost revolution. New York, Viking Press, (OCoLC) Named Person: Catherine de MÃ©dicis, Queen consort of Henry II King of.

Paris[edit] The attempted assassination of Coligny triggered the crisis that led to the massacre. Aware of the danger of reprisals from the Protestants, the king and his court visited Coligny on his sickbed and promised him that the culprits would be punished. While the Queen Mother was eating dinner, Protestants burst in to demand justice, some talking in menacing terms. On the evening of 23 August, Catherine went to see the king to discuss the crisis. Though no details of the meeting survive, Charles IX and his mother apparently made the decision to eliminate the Protestant leaders. Holt speculated this entailed "between two and three dozen noblemen" who were still in Paris. Most potential candidates were accompanied by groups of gentlemen as staff and bodyguards like Coligny; so, each killing of a leader could have been expected to involve killing these as well. Shortly after this decision, the municipal authorities of Paris were summoned. They were ordered to shut the city gates and arm the citizenry to prevent any attempt at a Protestant uprising. It is difficult today to determine the exact chronology of events and to know the moment the killing began. The Swiss guards had expelled the Protestant nobles from the Louvre castle and then slaughtered them in the streets. The scene from Dubois above re-imagined. A group led by Guise in person dragged Admiral Coligny from his bed, killed him, and threw his body out of a window. Huguenot nobles in the building first put up a fight, as they were terrified for the life of their leader, [18] but Coligny himself seemed unperturbed. Germain now exploded in a wave of popular violence. The common people began to hunt Protestants throughout the city, including women and children. Chains were used to block streets so that Protestants could not escape from their houses. The bodies of the dead were collected in carts and thrown into the Seine. Holt concludes that "while the general massacre might have been prevented, there is no evidence that it was intended by any of the elites at court," listing a number of cases where Catholic courtiers intervened to save individual Protestants who were not in the leadership. On August 26, the king and court established the official version of events by going to the Paris Parlement. According to Mack P. All of them had also experienced serious religious division Moreover seven of them shared a previous experience In several cases the Catholic party in the city believed they had received orders from the king to begin the massacre, some conveyed by visitors to the city, and in other cases apparently coming from a local nobleman or his agent. In Rouen, where some hundreds were killed, the Huguenot community shrank from 16, to fewer than 3, mainly as a result of conversions and emigration to safer cities or countries. Some cities unaffected by the violence nevertheless witnessed a sharp decline in their Huguenot population. Death toll[edit] Estimates of the number that perished in the massacres have varied from 2, by a Roman Catholic apologist to 70, by the contemporary Huguenot duc de Sully , who himself barely escaped death. At the low end are figures of about 2, in Paris [35] and 3, in the provinces, the latter figure an estimate by Philip Benedict in an article in Body counts relating to other payments are computed from this. The corpses floating down the Rhone from Lyons are said to have put the people of Arles off drinking the water for three months. The massacre caused a "major international crisis". But kill them all! The author of the *Lettre de Pierre Charpentier* was not only "a Protestant of sorts, and thus, apparently, writing with inside knowledge", but also "an extreme apologist for the massacre The Venetian government refused to allow the work to be printed there, and it was eventually published in Rome in , and in the same year quickly reprinted in Geneva in the original Italian and a French translation. Christopher Marlowe was one of many Elizabethan writers who were enthusiastic proponents of these ideas. The question of whether the massacre had long been premeditated was not entirely settled until the late 19th century; Lord Acton changed his mind on the matter twice, finally concluding that it was not.

Chapter 4 : Top shelves for Catherine de Medici and the Lost Revolution

Now, with Catherine de'edici he strengthens his right to be considered a sound historian and chronicler, with an extraordinary grasp of the intricacies of one of the most complex and troubled periods in Europe.

Their designs enjoy a cleverly playful spatial complexity, uniting distant panoramas with figures so close to the picture plane, and so carefully observed, that they seem to inhabit the actual rather than the woven realm. In these tapestries, the subtle twist of a head or sight-line of a glance, balances the bombast of spectacle viewed from afar. In their subject matter, The Valois Tapestries capture the pageantry and excess of the French court; amongst the protagonists depicted is a veritable portrait gallery of the royal family of France. Their monumental scale each piece over 14 square metres epitomizes this monumental art form at its most audacious. Woven only once, this is the unique edition of this extraordinary series. As a result of that marriage, however, she became queen of France during a time of complex political alliances. Infertility plagued her for years, but eventually she gave birth to 10 children. Three of them became kings who reigned in an era of civil and religious warfare. They looked to her for policy and decision-making, giving her enormous political power. But it also earned her blame for ruthless persecutions carried out during those reigns, including a weeklong slaughter of thousands of Huguenots, or French protestants. A Fascinating Figure Catherine de Medici is a fascinating historical figure, and a celebrated and precious tapestry series, part of the Uffizi Gallery collection in Florence, Italy, which offers a glimpse of the world in which she lived. The eight Valois Tapestries, woven with wool, silk, silver and silver gilt gold-plated silver threads, depict feasts Catherine held at her French court between the years of and when the Renaissance was in full bloom, as well as other entertainment festivities. In seven of the eight tapestries, Catherine is shown in her black mourning gowns. It is fortunate that the tapestries were taken to Italy, because it prevented them from almost certain destruction during the violence of the French Revolution, she added. But because these had gone to Florence, they were protected. The goal of the group, as well as a Palm Beach-based sister organization in the U. Brussels tapestry, unidentified atelier, c. Wool, silk, silver and silver gilt gold-plated silver , x cm. The Valois Tapestries hung continuously for almost a hundred years " first in the Crocetta Palace and then in the Uffizi. But they have not been in public view since , when they were removed from the gallery, carefully rolled up and placed in protective storage. The restoration of one of the tapestries, the Bayonne Joust, is already complete. It depicts Catherine watching the jousting competition from a balcony with her daughter Elizabeth. Work on three others is under way, and four are still waiting. Restoring the tapestries is a painstaking and complicated process, partly because the different dyes used on the threads react differently to products and methods, Contessa Rimbotti said. The work begins with a careful vacuuming. Then the liquid is blotted with absorbent paper. We are a continuum, and we are all part of the culture of the Renaissance.

Chapter 5 : St. Bartholomew's Day massacre - Wikipedia

Catherine de' Medici And The Lost Revolution by Ralph Roeder, Valois Monarch. \$ Free shipping.

There are those, however, who are able to break the bonds that held women to certain positions in society. Some of these women who were able to break from tradition made an immense impact on the society of their time and upon history in general. Both of her parents died shortly after her birth leaving her as the sole heiress to all of the possessions and holdings of the Medici family. In , when Catherine was eight years old, the Medici palace in Florence was attacked by an angry mob of Florentines. Her relatives who lived in the palace with her decided to flee the palace but they were ordered by the rebellion leaders to leave young Catherine behind, so that they would have a valuable hostage in the future. After young Catherine was taken hostage she was placed in various convents in and around the city. While in these convents she received an education that allowed her to be one of the best-educated women of her time. Once there, her marriage arrangements were made. Now at age 14, she was described as, "small and slender, with fair hair, thin and not pretty in face, but with the eyes peculiar to all the Medici" Young Her arrival at the palace in France for the wedding ceremonies was supposedly a time of great celebration. Catherine wanted a great impression on the Royal Court of France. Although short in stature, she wanted to make a grand entrance. In order to do this she consulted a Florentine artisan for help, who had presented her with the first example of the modern high-heeled shoe. Her arrival in France, while wearing these shoes, caused quite a stir. After her marriage to Henry of Orleans, she traveled and saw much of France. King Francis I, now her father-in-law soon realized what a wonderful traveling companion his new daughter-in-law was. Other than Francis, Catherine had not a friend in all of France and was not looked highly upon by the French people, especially the nobles, who called her "the Italian woman". This caused quite a commotion throughout France. The French did not want an Italian woman to become their queen. Many French hoped for Catherine to do something wrong to keep her from ever reaching the throne. Many thought that she would never have children and that her time in there would be short, but between the years and Catherine had ten children, three of which died in infancy. Of those that survived three of them, Francis, Charles, and Henry, would later serve as Kings of France. Their new queen was not of royal blood and she was Italian-- not a good combination according to the French. Although she loved him deeply, Henry was more in love with his mistress, Diane de Poitiers, with whom he spent much of his time. What made matters worse, Diane had almost complete control over the weak-minded Henry. Through Henry, Diane de Poitiers gained much influence in the governing of France. This severely bothered Catherine, but she did not cause problems or create a stir. She kept her personal feelings and attitudes to herself. Like his father, he was weak of mind. She overcame such obstacles, managed to uphold the power of the monarchy, and protected the claims of the Valois dynasty. Annotated Bibliography Baumgartner, Frederic J. Duke University Press, The book is easy to read and comprehend. This site provided a solid information source. The content was short but accurate. The material was suitable for all and easy to understand. The article is moderate reading and understanding it requires prior knowledge of the subject matter. The site is entertaining and easy to read. The information was generally encyclopedic, but provided good information. A useful source of information with a style that was well thought out and organized. The House of Medici, its Rise and Fall. Hibbert, a leading popular historian, gives a history of the Medici in Florence. Easy to read and informative. The article is easy to read and is quite informative. This information in the site is as it was recorded by the historian, De Thou, who gives his account of the events on St. The information is generally easy to read although some prior knowledge is helpful. The Age of Catherine de Medici. This rather short book gives rather good biographical information and is not very difficult to read. This book gives information that was not found in many other books, such as some of the facts regarding her personal taste and interests of Catherine. Garden City Publishing Co. It is interesting, in-depth, but requires interest in the subject matter.. This site describes the events leading to, and on the day of the massacre. The reader must have a prior knowledge of the subject matter. Frederick Ungar Publishing Co. Schevill gives a broad yet detailed account of the history of Florence. The reading is in-depth and extensive. Harper and Row, Harcourt Brace

Jovanovich, It gives good information on Catherine while showing relations and interactions between the women in the book. It is rather academic in nature and in style. The Wars of Religion in France Thompson, a noted historian, offers an overview of the wars and conflicts in France between the years The Viking Press, The information is interesting, informative, and entertaining and includes many color pictures and paintings. Interesting for the casual reader. The Modern Library, Young, a Medici biographer, gives one of the first details accounts of the Medici family. It includes a very detailed and objective view of the Medici in a rather complicated writing style. It discusses her early life, her political role in preserving royal power, her struggle in maintaining a balance between the Protestants and the Huguenots, and discusses her role in the St. Besides her role in politics, it briefly describes her as a patron of the arts. The overall information it provides is not in-depth but serves to be rather informative. It is useful for general information but not for in-depth research. It includes links to other topics and people relevant to her era. It is useful in obtaining more thorough information on her life and her role. Although it does discuss the events throughout her life, it concentrates mostly on her struggle in the religious wars. It comes across as viewing Catherine as more negative in character by suggesting her policy was dictatorial, unscrupulous, and crafty.

Chapter 6 : Catherine de' Medici Facts

CATHERINE DE' MEDICI AND THE LOST REVOLUTION by RALPH ROEDER Hardcover; pages; Approx. 6 1/2 X 9 1/2 inches. Published by The Viking Press; Condition: This is a hardcover book with some bumping and wear on the spine ends and corners.

Chapter 7 : Catherine d'Medici

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