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Italy first felt huge economic changes in Europe from the 11th to the 13th centuries. Cambridge University historian and political philosopher Quentin Skinner [11] has pointed out how Otto of Freising , a German bishop who visited central Italy during the 12th century, commented that Italian towns had appeared to have exited from feudalism, so that their society was based on merchants and commerce. Even northern cities and states were also notable for their merchant republics , especially the Republic of Venice. Geographically, and because of trade, Italian cities such as Venice became international trading and banking hubs and intellectual crossroads. Harvard historian Niall Ferguson [13] points out that Florence and Venice, as well as several other Italian city-states, played a crucial innovative role in world financial developments, devising the main instruments and practices of banking and the emergence of new forms of social and economic organization. It is estimated that the per capita income of northern Italy nearly tripled from the 11th century to the 15th century. This was a highly mobile, demographically expanding society, fueled by the rapidly expanding Renaissance commerce. In the 14th century, just as the Italian Renaissance was beginning, Italy was the economic capital of Western Europe: However, with the Bubonic Plague in , the birth of the English woolen industry and general warfare, Italy temporarily lost its economic advantage. However, by the late 15th century Italy was again in control of trade along the Mediterranean Sea. It found a new niche in luxury items like ceramics, glassware, lace and silk as well as experiencing a temporary rebirth in the woolen industry. During the 11th century in northern Italy a new political and social structure emerged: The civic culture which arose from this urbs was remarkable. In some places where communes arose e. Britain and France , they were absorbed by the monarchical state as it emerged. They survived in northern and central Italy as in a handful of other regions throughout Europe to become independent and powerful city-states. In Italy the breakaway from their feudal overlords occurred in the late 12th century and 13th century, during the Investiture Controversy between the Pope and the Holy Roman Emperor: Milan led the Lombard cities against the Holy Roman Emperors and defeated them, gaining independence battles of Legnano , , and Parma , ; see Lombard League. Some Italian city-states became great military powers very early on. Venice and Genoa acquired vast naval empires in the Mediterranean and Black Seas, some of which threatened those of the growing Ottoman Empire. The Maritime Republics were one of the main products of this new civic and social culture based on commerce and exchange of knowledge with other areas of the world outside western Europe. The Republic of Ragusa and the Republic of Venice , for example, had important trade communications with the Muslim and Hindu world and this helped the initial development of the Italian Renaissance. By the late 12th century, a new and remarkable society had emerged in Northern Italy; rich, mobile, expanding, with a mixed aristocracy and urban borghese burgher class, interested in urban institutions and republican government. But many of the new city-states also housed violent factions based on family, confraternity and brotherhood, who undermined their cohesion for instance the Guelphs and Ghibellines. Italy in , after the Peace of Lodi By , most of these republics had become princely states dominated by a Signore. The exceptions were Venice , Florence , Lucca , and a few others, which remained republics in the face of an increasingly monarchic Europe. In many cases by the Signori were able to found a stable dynasty over their dominated city or group of regional cities , obtaining also a nobility title of sovereignty by their formal superior, for example in Gian Galeazzo Visconti bought for , gold florins the title of Duke of Milan from the emperor Wenceslaus. In the fourteenth and fifteenth centuries, Milan , Venice , and Florence were able to conquer other city-states, creating regional states. The Peace of Lodi ended their struggle for hegemony in Italy, attaining a balance of power and creating the conditions for the artistic and intellectual changes produced by the Italian Renaissance. Colonialism and Mercantilism[ edit ] Further information: Age of Discovery Portuguese discoveries and explorations from to The deterioration of

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the climate that brought about the end of the medieval warm period or medieval weather anomaly caused an economic decline at the beginning of the 14th century see Great Famine. However, demographic expansion continued until the arrival of the Black Death epidemic in , when ca. The economic effects of a labor shortage actually caused wages to rise, while agricultural yields were once again able to support a diminished population. By the beginning of the 15th century, the economic expansion associated with the Commercial Revolution in earlier centuries returned in full force, aided by improvements in navigation and cartography. Geopolitical, monetary, and technological factors drove the Age of Discovery. During this period th century , the European economic center shifted from the Islamic Mediterranean to Western Europe Portugal, Spain, France, the Netherlands, and to some extent England. This shift was caused by the successful circumnavigation of Africa , which opened up sea-trade with the east: Direct maritime trade between Europe and China started in the 16th century, after the Portuguese established the settlement of Goa , India in December , and thereafter that of Macau in southern China in Since the English came late to the transatlantic trade, [15] their commercial revolution was later as well. Geopolitical factors[ edit ] In , the Ottoman Turks took over Constantinople , which cut off or significantly increased the cost of overland trade routes between Europe and the Far East , [16] so alternative routes had to be found. English laws were changed to benefit the navy, but had commercial implications in terms of farming. These laws also contributed to the demise of the Hanseatic League , which traded in northern Europe. The Europeans had a constant deficit in that silver and gold coin only went one way: Another issue was that European mines were exhausted of silver ore and gold. What ore remained was too deep to recover, as water would fill the mine, and technology was not sufficiently advanced enough to successfully remove the water to get to the ore or gold. Italian city-states such as Genoa and Florence where the first gold coins began to be minted in and kingdoms such as the Kingdom of Sicily routinely received gold through such trading partners as Tunisia and Senegal. Technological factors[ edit ] In May 20 Gilles Coppens de Diest at Antwerp published 53 maps created by Abraham Ortelius under the title *Theatrum Orbis Terrarum* , considered the "first modern atlas". Latin editions, besides Dutch, French and German editions appeared before the end of ; the atlas continued to be in demand till about This is the world map from this atlas. From the 16th to 18th centuries, Europeans made remarkable maritime innovations. These innovations enabled them to expand overseas and set up colonies, most notably during the 16th and 17th centuries. In , the British Parliament declared that navigation was the greatest scientific problem of the age and in offered a substantial financial prize for the solution to finding longitude. This spurred the development of the marine chronometer , the lunar distance method and the invention of the octant after Important people[ edit ] Significant contributors to European exploration include Prince Henry the Navigator of Portugal, who was the first of the Europeans to venture out into the Atlantic Ocean, in Others are Bartolomeu Dias , who first rounded the Cape of Good Hope ; Vasco da Gama , who sailed directly to India from Portugal; Ferdinand Magellan , the first to circumnavigate the Earth; Christopher Columbus , who significantly encountered the Americas; Jacques Cartier , who sailed for France, looking for the Northwest Passage ; [25] and others. Because trade was dangerous and expensive, there were not many traders, and not much trade. The scarcity of money did not help; [26] however, the European economic system had begun to change in the 14th century, partially as a result of the Black Death , and the Crusades. New laws came into being. Economic theories[ clarification needed ] began to develop in light of all of the new trading activity. The increase in the availability of money led to the emergence of a new economic system, and new problems to go with it.

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Reformations in Eastern Europe: Protestant, Catholic, and Orthodox Europe, to The Reformation first came to Poland - Lithuania in its Lutheran form soon after , finding sympathizers among the German burghers in the cities of Royal Prussia. Polish and Lithuanian students attended the university, and religious propaganda was printed in their languages. Polish magnates of Great Poland began to serve as patrons of Lutheranism in the s, offering protection to non-nobles on their estates. It was here that conditions were created for the first propagation of the new religion in Polish society, and there is some justification in calling Little Poland the "cradle of the Polish Reformation. The transformation of the Polish-Lithuanian Reformation from a clandestine movement into an open, organized church with public services and synods dates from about , when Protestant gentry began to form a majority in the lower house of the parliament. Protestant magnates were a majority in the upper house from the s. Between and , only Protestants were elected as marshals presiding over sessions of parliament. In the diet vacated decisions of the ecclesiastical courts against tithe-resisters and heretics, and in it declared a Polish interim, guaranteeing religious toleration for nobles until a general council could meet. In the years " a reformed church of Little Poland began to take shape as an overt organization, with a presbyterial governing structure and a Calvinist-Zwinglian doctrine. The Reformation in Poland-Lithuania quickly underwent fragmentation. By the time it was printed in , many of its sponsors and translators, led by such Italian refugees as Giorgio Biandrata c. In the Calvinists, Lutherans, and the Czech Brethren living in exile in Great Poland the latter had been in communion with the local Calvinists since the Union of Kominek in met at a synod of concord at Sandomierz and produced a Confessio Sandomirensis, agreeing to hold joint synods, although they actually met jointly only four times between and The Minor church, which was excluded from those deliberations, experienced a period of great internal turmoil in the s and s. Their leaders, such as the "pope of Lublin" Marcin Czechowicz " , argued for pacifism and a withdrawal from the state. Lithuanian Anti-Trinitarians, such as Szymon Budny c. As the tiny but intellectually prominent groups of Polish Anti-Trinitarians were conducting their intensive debates on religion and society, the mainstream Reformation in Poland-Lithuania began to decline. The signs of weakness were already visible as the Polish Reformation reached its zenith in the Confederation of Warsaw. This document was worked out during the interregnum after the death of the last Jagiellonian king, Sigismund II d. He introduced the Jesuit order into Poland in Part of the weakness of the Reformation in Poland-Lithuania stemmed from its late introduction, internal fragmentation, lack of cadres of clergy and attractive schools, the general weakness of the cities, and the fact that it remained largely an affair of the nobles, for whom its use as a political tool may already have run its course by The fragmentation in mainstream Protestantism was between a largely German burgher Lutheranism and a Polish and Lithuanian noble Calvinism. But it was also between the Calvinist middling gentry and the magnates, whose mutual antagonism brought the latter more and more into political alliance with the crown. By the only remaining Protestant senators were from Lithuania. The practice of Sigismund III Vasa ruled " of appointing only Catholics to office encouraged magnate reconversions. The Zbrzydowski rebellion of " marked the end of the widespread political influence of Protestant nobles. The Jesuits published a Ruthenian catechism at Vilnius in The Union of Brest of gave rise to a situation in which two Ruthenian camps laid exclusive claims to the patrimony of Kievan Orthodoxy, and both sought, using the tools of Reformation and Counter-Reformation"through brotherhoods, schools, printing houses, and monasteries"to restore the church to its pristine form. In addition to fearing loss of souls to the other side, Uniates and Orthodox were troubled by conversions from within their ranks in a trajectory that often led first to Calvinism and then to Catholicism and later directly to

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Catholicism. An Orthodox hierarchy was "illegally" restored in The new monarch recognized the status quo, granting legality to both Uniate and Orthodox hierarchies. On the eve of the Khmelnytsky Uprising we can discern three programs for a Ruthenian church and people: In the Polish parliament made Anti-Trinitarianism illegal, giving the Polish Arians a choice of conversion to Catholicism or emigration. The Treaty of Andrusovo ceded Kiev and left-bank Ukraine to Muscovy, removing the Orthodox spiritual center and many Orthodox inhabitants from the lands of the Commonwealth. Nonetheless, Lutherans and Calvinists were still present, and Uniates and Orthodox still made up a considerable portion of the population in the eastern lands. And although the magnates were almost exclusively Catholic by around mid-century, all four non-Catholic confessions could still look to patrons among the middling gentry. Thus the story in Poland-Lithuania was one of a relatively peaceful Catholic restoration and a toleration of the other confessions, now rendered unthreatening through increasing restrictions, dwindling numbers, and growing incentives to conform to a Polish Catholic norm. Late Middle Ages , Renaissance , and Reformation. Oberman, and James D. Leiden and New York , " Die polnische Adel und die Reformation. Between Poland and the Ukraine: The Dilemma of Adam Kysil, " A State without Stakes: New York , David Frick Pick a style below, and copy the text for your bibliography. Protestant, Catholic, and Orthodox. Encyclopedia of the Early Modern World. Retrieved November 10, from Encyclopedia. Then, copy and paste the text into your bibliography or works cited list. Because each style has its own formatting nuances that evolve over time and not all information is available for every reference entry or article, Encyclopedia.

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

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

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

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victory of Charles V over the Protestant princes, he was unable to roll back the progress of the Reformation before shifting alliances forced him to flee Germany in 1552. Exhausted by the struggle to return the German princes to the Catholic faith, Charles handed all responsibility for German affairs over to his brother, Archduke Ferdinand of Austria, who ruled as emperor, and who negotiated the Religious Peace of Augsburg in 1555. This agreement established the legal equality of the Evangelical and Catholic churches and the right of princes of the empire to choose either of these confessions for their territories. With the Religious Peace of Augsburg, the empire was divided among two mutually hostile Christian confessions:

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Biography[ edit ] Constantin Fasolt was born in Germany and attended the Beethoven-Gymnasium in Bonn from to After two years of military service, Fasolt enrolled at the University of Bonn to study philosophy and medieval history. Fasolt was especially impressed by Tugendhat, and later remarked that "if I had met him [Tugendhat] as my first teacher, I could have stayed in philosophy. In , he graduated from Columbia, earning a Ph. He taught there as a Lecturer in History from to He was promoted to the rank of Associate Professor in , and to Professor in He came to prominence at the University of Chicago through his ground-breaking work in conciliar theory Council and Hierarchy and historiography *The Limits of History. Medieval and Renaissance Texts and Studies*, Arizona Center for Medieval and Renaissance Studies, *The Limits of History*. University of Chicago Press, *Cambridge Studies in Medieval Life and Thought*, 4th series, ed. Cambridge University Press, Moore in and published by Blackwell, Oxford. Books published since Articles, chapters in books, and other published writings[ edit ] This section contains embedded lists that may be poorly defined, unverified or indiscriminate. Where appropriate, incorporate items into the main body of the article. July "Recentering the West? Historians in Conversation, ed. University of South Carolina Press, Reprinted from *Historically Speaking* 9, no. Europe, the Reformation, and the Middle Ages. John Jeffries Martin , New York - London: A Forum," by John M. *Historically Speaking* 9, no. *Essays in Honor of Thomas A. Studies in medieval and Reformation traditions*, v. *Relativism, Objectivism, and Other False Dilemmas. Historically Speaking* 6, no. *Essays in Honor and Memory of Bodo Nischan*, ed. Headley , Hans J. Hillerbrand , and Anthony J. Herbert Jaumann , *A Seventeenth-Century Case Study. Why it Helps to Read Great Books. Representation, Consent and Papal Authority*, ed. Monahan and John R. *Late Middle Ages, Renaissance and Reformation*, ed. *The Words and the Meaning*. Steven Bowman and Blanche Cody, University of Cincinnati, College of Law, Hermann Conring and Hugues de Lionne. *Western Society for French History, Studies in Honor of Paul Oskar Kristeller*, ed. *Crisis of Authority*, ed. Eric Cochrane, Charles M. Gray, and Mark A. University of Chicago *Readings in Western Civilization*, vol. Translation of sections 6, 15, 29, 45, 58, 59, 61, 62, 64, 65, In *Medieval Europe*, ed. Julius Kirshner and Karl F. Constantin Fasolt, , , , 12, , , , Revised Lists of Suggested Readings. In *History of Western Civilization: A Handbook*, by William H. Fasolt has also contributed reviews in the following journals: Department of History, The University of Chicago.

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