

Section One: Society and Religion

- **Section Overview**

- In the second decade of the sixteenth century, a powerful religious movement against practices in the Catholic Church erupted that attacked superstitions that robbed people of both their money and peace of mind
- The Protestant Reformation took place at a time of sharp conflict between emerging nation-states bent on conformity and centralization within their realms and the self-governing towns and villages long accustomed to running their own affairs
- By the late fourteenth century, territorial ruler's laws and customs began to supersede local custom; therefore, many townspeople and villagers perceived in the religious revolt an ally in their struggle to remain politically free and independent

- **Social and Political Conflict**

- Reformation first broke out in cities of Germany and Switzerland
 - some cities turned Protestant and remained so, while others only embraced Protestantism for a short time
 - others developed mixed faiths
- Groups and Individuals who supported the Protestant Reformation
 - Guilds embraced the Protestant Reformation
 - guildsmen had a history of opposition to governmental authority
 - members of the printers' guild benefitted as they printed propaganda
 - People who were pushed around and bullied by either local or distant authority often supported the reformation
 - religious freedom and toleration inspired people who perceived themselves as subjects rather than free citizens
 - Protestantism= a priesthood of all believers vs. Catholicism= strict hierarchical structure

- **Popular Religious Movements and Criticism of the Church**

- Criticisms of the Catholic Church
 - **Great Schism** or Babylonian Captivity
 - papacy moved from Rome to Avignon, France when a conflict developed over whether the next pope should be Italian or French
 - the Avignon popes allied themselves closely with the kings of France which alienated many other western European nations
 - the papacy returned to Rome in 1378 after the election of an Italian pope
 - Decadence of the Catholic Church
 - the years in Avignon were characterized by corruption and gluttony
 - lay people felt a sense of spiritual crisis in the Catholic Church and subsequently experimented with new religious forms
 - Dissenters sought religious simplicity in 15th century
 - Albigensians, Waldensians, Beguines, and Beghards in the thirteenth century and Lollards and Hussites
- The **Modern Devotion**, or Brothers of the Common Life
 - religious group that promoted religious devotion outside formal church offices and apart from religious vows
 - people lived communal lives devoted to theological studies and prayer but took neither oaths or vows
 - Erasmus and Johannes Reuchlin were educated by this order
 - began in the towns of Zwolle and Deventer in the Netherlands

- Thomas a Kempis wrote *Imitation of Christ*, a summary of the beliefs of the Modern Devotion
- **Lay Control over Religious Life**
 - growing sense of regional identity and secular nationalism replaced loyalty to the papacy in Rome
 - upper clergy (bishops and cardinals)—were influential members of the nobility who purchased their positions from the church’s **benefice system**
 - upper clergy rarely lived in the region that was under their jurisdiction
 - most German towns had issued complaints to the Vatican about clergy members
 - sale of Indulgences comes under attack
 - Luther was not the first to protest the selling of indulgences
 - local rulers had permitted the selling of indulgences as some of the proceeds were invested locally
 - local rulers and were not happy when money was raised for distant interests like the construction of Saint Peter’s basilica in Rome
 - medieval privileges of the clergy revoked
 - churches and monasteries were exempted from laws and taxes that applied elsewhere
 - law also deemed it unnecessary for clergy to participate in military service, compulsory labor, standing watch at city gates, and other civil duties
 - clergy enjoyed immunity for jurisdiction of civil courts
 - by the eve of Reformation governments had begun the process of revoking the rights of the clergy

Section Two: Martin Luther and the German Reformation

- **Section Overview**
 - Northern humanists had set a sentiment of opposition to Rome in the German states which provided a solid foundation for Luther’s movement
 - Martin Luther
 - son of a successful miner
 - educated in Mansfield, Magdeburg—where the Brothers of the Common Life had been his teachers
 - earned a master of arts degree from the University of Erfurt in 1505
 - entered the Order of the Hermits of Saint Augustine in Erfurt
 - in 1512 he moved to Wittenberg where he earned his doctorate in theology and became a leader in the monastery and the spiritual life of the city
- **Justification by Faith Alone**
 - beliefs of the Catholic Church regarding salvation
 - salvation is a joint venture , a combination of divine mercy and human good works
 - Luther believed Christians were left counting their merits and sins and struggled to maintain an inner peace of mind
 - Luther struggled with the idea that one must live a nearly sinless life to be saved
 - “faith alone” (sola fide), Luther taught, was all that was needed for salvation
- **The Attack on Indulgences**
 - Indulgence—a remission of the temporal penalty imposed on the penitents by priests.
 - first given to Crusaders who could not complete their earthly penance because they had fallen in battle
 - by the late Middle Ages, indulgences had become an aid to laypeople who were anxious about the time they may spend in purgatory
 - in 1343, Pope Clement VI proclaimed the existence of a “treasury of merit”
 - Pope Sixtus IV extended indulgences to the unrepented sins of all Christians in purgatory
 - Selling Indulgences
 - sales of indulgences became a joint venture between Albrecht—the Augsburg banking house of Fugger—and Pope Leo X; they split the money raised 50/50
 - John Tetzel was enlisted to preach—or market—indulgences in Albrecht’s territory

- Luther began his public protest of indulgences on October 31, 1517 when he posted the 95 theses to the door of the Castle Church in Wittenberg
- **Election of Charles V**
 - Holy Roman Emperor Maximilian I died on January 12, 1519
 - Two candidates to replace him: King Francis I of France and Charles I of Spain, were the leading candidates
 - The pope supported the king of France
 - German states were tired of outside interference in the Holy Roman Empire
 - Seven imperial electors chose Charles I of Spain
 - Frederick the Wise, Luther's protector, was one of the seven electors
 - Proved the power of the German princes over that of the pope
- **Luther's Excommunication and the Diet of Worms**
 - Luther debated Catholic doctrine against John Eck Leipzig
 - Luther challenged the infallibility of the pope and Church councils
 - contended that sole authority of the Church lies in scripture alone
 - defended Jan Hus who had been condemned to death for heresy at the Council of Constance
 - Luther published three famous pamphlets
 - *Address to the Christian Nobility of the German Nation*
 - tried to convince the German nobility to the political and economic power of the Church
 - *Babylonian Captivity of the Church*
 - argued that baptism and Eucharist were the only two sacraments mentioned in scripture
 - *Freedom of a Christian*
 - belief in salvation through faith alone
 - ***Exsurge Domine***
 - papal bull issued by Leo X which condemned Luther for heresy and gave him sixty days to recant
 - **Diet of Worms**
 - meeting—which was overseen by Charles V—where Luther was ordered to recant
 - Luther refused to recant and was placed under an imperial ban, which made him an outlaw to both religious and secular authorities
 - Frederick the Wise protects Luther
 - remained in hiding for a year at the Wartburg castle
 - he translated the New Testament into German using Erasmus's new Greek text and Latin translation
- **Imperial Distractions: War with France and the Turks**
 - Charles V was the Holy Roman Emperor and king of Spain who had other responsibilities to attend to
 - family (the Habsburg dynasty) fought four major wars against France over territory in Italy
 - Charles V was responsible for stopping the advance of the Turks into eastern Europe
 - **Peace of Augsburg** which gave regional princes the authority to determine religious matters in their lands
- **How the Reformation Spread**
 - Political leaders, who had sought religious reform for decades, welcomed Luther's message
 - Elector of Saxony and Prince of Hesse led the politicization of religious reform within the territories
 - recognized the political and economic opportunities if the Catholic Church failed
 - Schmalkaldic League
 - a powerful defensive alliance of Protestant states that prepared for war against the Catholic emperor
- **The Peasants' Revolt**
 - German peasantry believed Luther to be an ally
 - recent tax increases and revocation of traditional rights fueled peasant anger
 - peasant leaders solicited Luther's support for their cause and Luther initially sympathized with them

- Luther later condemned them as unchristian and urged princes to crush the rebellion
- 70,000-100,000 peasants were killed by the time the revolt was suppressed

Section Three: The Reformation Elsewhere

- **Section Overview**

- German Reformation came first but it quickly caught on in Switzerland and France

- **Zwingli and the Swiss Reformation**

- Political make-up of Switzerland
 - loose confederation of thirteen autonomous *cantons*, or states
 - strong nationalism
 - desire for church reform had been deeply ingrained in Switzerland for about a century
- Ulrich Zwingli (1484-1531)
 - inspired by Erasmus
 - widely known for his opposition to the sale of indulgences and religious superstition
 - he advocated for the right of clergy to legally marry
 - disputed the notion of transubstantiation, the worship of saints, pilgrimages, purgatory, certain sacraments, and fasting during Lent since they are not mentioned in scripture
- Zwingli transformed Zurich into the center of the Swiss Reformation and made it a puritanical state
 - The Marburg Colloquy
- Martin Luther and Ulrich Zwingli—differences
 - Disagreement over the Eucharist
 - Luther believed that Jesus' physical body was present in the Eucharist
 - Zwingli believed that Christ's presence in the Eucharist was symbolic or spiritual

- **Swiss Civil Wars**

- Civil wars broke out between Catholics and Protestants
 - Two major battles
 - June 1529—this battle was won by the Protestants and forced the Catholic cantons to recognize the rights of Swiss Protestants
 - October 1531—Catholics victory and Zwingli lay wounded on the battlefield and was executed

Section Four: Anabaptists and the Radical Protestants

- **Section Overview**

- Some people accused Zwingli and Luther of not promoting drastic change and these radicals desired a more thorough implementation of Apostolic Christianity
- Anabaptists, the sixteenth century ancestors of the modern Mennonites and Amish, were the most important of the radical groups that emerged who distinguished themselves by rejecting infant baptism and insisted on adult baptisms since Jesus had been baptized as an adult

- **Conrad Grebel and the Swiss Brethren**

- Conrad Grebel (1498-1526)
 - founder of the Anabaptists who were known as the Swiss Brethren
 - he was initially a co-worker of Zwingli but favored a more literal interpretation of scripture
- Anabaptist Beliefs
 - *Schleitheim Confession*
 - outlines the beliefs of Anabaptists
 - believed in pacifism, refused to swear oaths, and non-participation in the offices of secular government

- separated themselves from established society in order to live communal lives in the imitation of Christ
 - secular authorities perceived this separatism as a threat to basic social bonds

- **Anabaptist Reign in Munster**

- Catholics, Lutherans, and Zwinglians all opposed Anabaptism and they were persecuted in cities;
- movement found a footing in the rural, agrarian classes of people
- Anabaptism in the German city of Munster
 - Jan Matthys of Haarlem and Jan Beukelsz of Leiden established an Anabaptists stronghold in Munster
 - Catholics and Lutherans were forced to convert or leave the city
 - Implemented an Old Testament theocracy in which polygamy was the norm
 - these reforms shocked the rest of Europe and Protestant and Catholic armies attacked Munster and executed the radical leaders
- Menno Simons (1496-1561)
 - established a non-provocative separatist Anabaptism which became the historical form in which Antabaptist sects survived down to the present

- **Spiritualists**

- Protestant dissenters who scorned institutional religion
- Significant spiritualists
 - **Thomas** Muntzer—died as leader of the peasants’ revolt in Germany
 - Sebastian Franck—a critic of all dogmatic religion who proclaimed religious autonomy and freedom of every individual soul
 - Caspar Schwenckfeld—prolific writer and wanderer who established a Church

- **Antitrinitarians**

- advocated for a commonsense, rational, and ethical religion
- notable Antitrinitarians
 - Michael Servetus—a Spaniard who was executed in Geneva at the encouragement of John Calvin who found his teachings blasphemous against the trinity
 - Lelio and Faustus Sozzini—two Italian men who were the founders of **Socinianism** and were strong opponents of Calvinism and in particular the ideas of original sin and predestination
 -

Section Five: John Calvin and the Genevan Reformation

- **Section Overview**

- Calvinism replaced Lutheranism as the dominant form of Protestantism in the second half of the sixteenth century
- Calvinism was the religious ideology that inspired massive political resistance in France, Germany, the Netherlands, and Scotland
- Calvinist beliefs
 - divine predestination
 - it is the individual’s responsibility to reorder society according to God’s plan
- John Calvin (1509-1564)
 - born into a wealthy French family
 - he earned a degree in law from a university in Paris
 - he believed that humans must conform to God’s will

- **Political Revolt and Religious Reform in Geneva**

- People of Geneva revolt against the ruling Catholic bishop
- Guillaume Farel and Antoine Froment arrived in Geneva shortly after the revolt and implemented religious reform
- Some thought Calvin and Farel had gone too far and they were exiled from Geneva
- Calvin wrote *Institutes of the Christian Religion*

- **Calvin's Geneva**

- Calvin was invited back to Geneva when his supporters were elected to government positions
- Calvin organized cooperation between the secular leaders and the clergy in matters of internal discipline
- **Four Offices in Geneva**
 - There were **five pastors**
 - **teachers** or **doctors** to instruct people in doctrine
 - **elders**, a group of twelve lay people chosen by the people of Geneva to “oversee the life of everybody”
 - **deacons** to dispense church goods and services to the poor and sick
- Predestination was at the center of Calvin's beliefs
 - controversial as it denies the existence of human free will
 - living as the Bible instructed them to do is presumptive evidence that they were among God's elect
- Calvin implemented strict moral order in Geneva
 - 5,000 refugees from France, England, and Scotland fled religious persecution and moved to Geneva
 - considered a “woman's paradise” because there were strict laws against men beating their wives

Section Six: Political Consolidation of the Lutheran Reformation

- **Section Overview**

- Several attempts were made to eradicate Protestantism
- The political triumph of Lutheranism in the Holy Roman Empire validated that it would remain in Europe as a competing ideology with Catholicism

- **The Diet of Augsburg**

- Conference in the Holy Roman Empire
 - presided over by the Catholic emperor Charles V
 - assembly of Catholic and Protestant leaders within the empire met to discuss the issue of faith
 - Charles V, and his Catholic supporters, demanded that all Lutherans revert to Catholicism
- The **Schmalkaldic League**
 - an alliance of Lutherans who opposed Charles V's policy
 - the league produced two documents, the **Augsburg Confession** and **Schmalkaldic Articles**, that advocated a moderate form of Protestantism

- **Expansion of the Reformation**

- regional judicial bodies composed of theologians and lawyers oversaw the Protestant churches and replaced the old Catholic bishops
- education reforms in Germany provided compulsory primary education based on humanist curriculum
- King Christian II of Denmark promoted Protestantism
- King Gustav I of Sweden embraced Lutheranism so he could confiscate church lands
- Many people in Poland adopted Protestant views

- **Reaction Against Protestants**

- Charles V's Catholic army crushed an army assembled by the Schmalkaldic League
 - Protestant leaders John Fredrick of Saxony and Philip of Hesse were captured
- Protestant leaders went into hiding and Magdeburg became a refuge for persecuted Protestants

- **Peace of Augsburg (1547)**

- Charles V realized that Protestantism was too deeply entrenched in the Holy Roman Empire to eradicate it
- Peace of Passau (August 1552)
 - Protestant forces defeated the army of Charles V and forced negotiations
 - at this meeting, Charles V reinstated Protestant leaders and promised Lutherans religious freedom
- Peace of Augsburg (September 1555)

- declared that the ruler of a land would determine its religion
- people discontented with the religion of their region were permitted to migrate to another
- religious freedom did not extend to Calvinists and Anabaptists

Section Seven: The English Reformation

Section Overview:

- England maintained relative freedom from papal influence throughout the late medieval period
 - Edward I had rejected efforts by Pope Boniface VIII to prevent secular taxation of the clergy
 - rejected papal appointments to positions
- **Lollards** in England
 - followers of John Wycliffe
 - believed the extravagance of the Catholic Church interfered with proper worship
 - basic beliefs
 - iconoclasts
 - church leaders should not pursue secular power or wealth
 - looked to scripture for religious truth
 - consubstantiation

The Preconditions of Reform

- some Cambridge theologians formally debated Luther's beliefs
 - William Tyndale translated the New Testament of the Bible into English
- Cardinal Thomas Wolsey and Sir Thomas More guided royal opposition to Protestantism in England
- Henry VIII had been declared "**defender of the faith**" by Pope Leo X for his opposition to Protestantism

The King's Affair

- Henry VII had arranged the marriage of his eldest son Arthur to Catherine of Aragon, the daughter of Ferdinand and Isabella of Spain
- Prince Arthur died shortly after their marriage so Henry took Catherine as his wife
 - Pope Julius II issued a special dispensation that allowed Henry to legally marry his deceased brother's wife
- the marriage of Catherine and Henry produced only one child, Mary, and Henry was concerned of the political implications of leaving only a female heir
- by 1527, already married to Catherine for eighteen years, Henry fell in love (or lust) with Anne Boleyn and sought to marry her and attempt to produce a son
 - shortly before Henry sent a plea to Rome for an annulment of his marriage to Catherine, Charles V's army had sacked Rome and held Pope Clement VII hostage
 - since Charles V was also Catherine's nephew, it was not in his interest to let the pope annul her marriage to Henry
 - since Thomas Wolsey was unable to broker Henry's annulment from Catherine, Henry dismissed him and promoted two Lutheran sympathizers—Thomas Cranmer and Thomas Cromwell—as his close advisors

The Reformation Parliament

- series of meetings which set the precedent that changes in religion must receive approval of Parliament and monarch before enactment
- **Convocation**, or leg assembly representing the English clergy, publicly recognized Henry VIII as the head of the church in England
- **Submission of the Clergy**
 - placed canon law under royal control
- Henry appointed Thomas Cranmer as archbishop of Canterbury
 - he led the Convocation in invalidating Henry's marriage to Catherine of Aragon
- Henry then married the pregnant Anne Boleyn
- Two important pieces of legislation

- Act of Succession—declared the children of Henry and Anne the rightful heirs to the throne
 - Act of Supremacy—declared Henry the only supreme head of the Church of England
- Thomas More and Bishop John Fisher of Rochester refused to accept these acts and Henry had them executed
- Parliament dissolved England's monasteries and nunneries
- **Wives of Henry VIII**
 - Catherine of Aragon—marriage ended in divorce or was invalidated; they had one daughter, Mary
 - Anne Boleyn—beheaded on allegations of treason and adultery; they had a daughter, Elizabeth
 - Jane Seymour—died after giving birth to the future Edward VI
 - Anne of Cleves—marries her to establish an alliance with the Protestant princes of Germany; Henry found her repulsive and had the marriage invalidated
 - Katherine Howard—executed for adultery
 - Catherine Parr—remarried for a fourth time after Henry's death
- **The King's Religious Conservatism**
 - Church of England split from Catholicism on only very few issues
 - **Six Articles of 1539**
 - reaffirmed transubstantiation
 - denied the Eucharistic cup to laity
 - upheld celibacy of clergy
 - continuation oral confession
 - England had to wait for Henry's death until it could enact genuine Protestant reform
- **The Protestantism of Edward VI**
 - Henry's son Edward VI took the throne at age ten
 - royal advisors Edward Seymour, the Duke of Somerset and the duke of Northumberland ruled the country
 - major reforms
 - clerical marriage
 - communion wine shared with laity
 - **Act of Uniformity** (1549)
 - images were removed from churches
 - Thomas Cranmer's *Book of Common Prayer* was imposed on the people of England
 - ***Second Book of Common Prayer*** issued by Cranmer
 - taught justification by faith and the supremacy of Holy Scripture
 - denied transubstantiation
 - recognized only two sacraments: baptism and eucharist
 - Bloody Mary repealed Protestant reforms and imposed strict Catholic rule on the people of England
 - Elizabeth I succeeded Mary and worked out a lasting religious settlement for England

Section Eight: Catholic Reform and the Counter Reformation

- **Sources of Catholic Reform**
 - Several reform groups emerged within the Catholic Church that emphasized apostolic piety
 - **Theatines**—a group who trained reform-minded leaders in the higher level of the church hierarchy
 - Bishop Gian Pietro Carafa, who founded this group, would go on to become Pope Paul IV
 - **Capuchins**—sought to return to the ideas of Saint Francis
 - **Barnabites** and **Somaschi**—worked to repair moral, spiritual, and physical damage done to people in war-torn Italy
 - **Ursulines**—a new order of nuns that established several convents in Italy and France
 - Saint Teresa of Avila and Saint John of the Cross
 - Spanish mystics
 - encouraged apostolic piety

- **Ignatius of Loyola and the Jesuits**
 - **The Jesuits**, or Society of Jesus
 - organized by Ignatius of Loyola
 - launched aggressive missions in India, Japan, and the Americas
 - Ignatius wrote ***Spiritual Exercises*** which contained mental and emotional exercises designed to teach one self-mastery over one's feelings
 - Jesuits fought against the Reformation
 - Taught that good Catholics deny themselves and submit without question to higher church authority
 - perfect discipline and self control were essential
 - Jesuits helped counter the Reformation and win many Protestants back to the Catholic persuasion

- **The Council of Trent**
 - Emperor Charles V advised Pope Paul III to call a general council of the church to reassert church doctrine
 - Council of Trent included three sessions spread over the course of eighteen years due to war, plague, and politics
 - Reforms produced by the council
 - end the sale of church offices
 - bishops were forced to move to their dioceses
 - required bishops to say mass and preach in their dioceses
 - seminaries were to be established in every diocese in order to better train priests
 - Conservatism at the council
 - Catholic Church reaffirmed its conviction in
 - good works were necessary for salvation
 - all seven sacraments
 - transubstantiation
 - withholding of the Eucharistic cup from the laity
 - clerical celibacy
 - purgatory
 - the veneration of saints, relics, and sacred images

Section Nine: The Social Significance of the Reformation in Western Europe

- **Section Overview**
 - Luther, Zwingli and Calvin are often referred to as “magisterial reformers” which means that they were religious reformers who's successes were dependent upon the magistrate's sword
- **The Revolution in Religious Practices**
 - Religion in Fifteenth-Century Life
 - clergy dominated both the secular and spiritual lives of the people
 - church calendar regulated daily life as nearly one-third of the year was given to some type of religious observance; there were frequent periods of fasting
 - on almost one hundred days out of the year, a pious Christian could not eat eggs, butter, animal fat, or meat
 - monasteries and nunneries were powerful institutions
 - religious shrines were everywhere and images of saints were paraded around towns and cities
 - many clergy walked the streets with concubines and children although they were sworn to celibacy
 - townspeople were unhappy that the clergy was exempt from paying taxes
 - people were concerned with the church's influence over culture and education
 - Religion in Sixteenth-Century Life
 - after the Reformation took hold in these cities, few changes in politics and society were evident
 - the same aristocratic families were still in power and the rich continued to get richer and the poor, poorer

- the number of religious feast days were noticeably reduced
- most cloisters were shut down
- indulgence preachers no longer traveled through the towns
- clergy paid taxes and were tried in civil courts
- whereas one-half of Europe could be counted in the Protestant camp in the mid-sixteenth century, only one-fifth would be there by the mid-seventeenth century

- **The Reformation and Education**

- Protestant reformers in England, Germany, and France were humanists; therefore humanism was implemented as the focus of the curriculum in many of these areas
 - Philp Melanchthon
 - a young humanist and professor of Greek at Wittenberg University
 - scorned scholasticism
 - Catholic Church—and in particular the Jesuits—believed that scripture should be read through the lens of the scholastic teachings of the Church fathers
- John Calvin, and his successor Theodore Beza, established the **Genevan Academy**
 - created to train Calvinist ministers and the curriculum was similar to that established by Melanchthon

- **The Reformation and the Changing Role of Women**

- Protestant reformers favored clerical marriage, opposed monasticism, and worked to eradicate the model of woman as temptress
 - believed that women should not be degraded as Eve but rather exalted as virgins on the model of Mary
 - wives remained subjects of their husbands but new laws gave them greater security and protection
- Protestant women gained the right to divorce and remarry
- encouraged education of girls in literacy of vernacular so they could read and model their lives after the Bible
 - women found passages in the Bible that declare woman's equality with man

Section Ten: Family Life in Early Modern Europe

- **Section Overview**

- Changes in the timing and duration of marriage, family size, and infant and child care suggests that family life was under a variety of social and economic pressures in the sixteenth and seventeenth centuries

- **Later Marriages**

- Between 1500 and 1800 men and women married at later ages than they had in previous centuries
 - men in their mid-late twenties and women in their early to mid-twenties
 - late marriages were due to the fact that couples found it increasingly difficult to support themselves independently
- Protestants and Catholics required parental consent to legalize marriage
- delayed marriages increased premarital sex and the number of illegitimate children
 - growing number of orphanages

- **Arranged Marriages**

- Marriage tended to be arranged in that the parents met and discussed the terms of the marriage before the preparations for the wedding became official
- Men and women could legally resist a marriage that they were coerced into by their parents

- **Family Size**

- western European family was nuclear consisting of a father and mother and two to four children who survived into adulthood
 - women produced six to seven children but one-third died as infants and one-half by their teens
- the larger household included in-laws, servants, laborers, and boarders

- **Birth Control**
 - very few methods, other than abstinence were effective
 - church condemned male withdrawal before ejaculation
 - church opposed birth control methods

- **West Nursing**
 - practice of hiring wet nurses to suckle newborn children was common with the nobility because it was convenient
 - infant mortality was higher in infants who were wet nursed because often times the woman providing the service was not in as good of health as the infant's own mother and because the wet nurse's milk supply was shared
 - lactating women were not considered fit for sexual activity according to the church

- **Loving Families**
 - Relationships in families in Western Europe sometimes seemed cold and distant
 - children between the ages of eight and thirteen were routinely sent from their homes into apprenticeships, school, or employment in the homes or businesses of family friends or relatives
 - widowers and widows often remarried within a few months of the passing of their spouses

Section Eleven: Literary Imagination in Transition

- **Miguel de Cervantes: Rejection of Idealism**
 - Spanish literature reflects the religious and political history of Spain in this period
 - Influences on Spanish literature
 - traditional Catholic teaching
 - piety of Spanish rulers
 - Spain's leaders attempted to coalesce piety and political power and emphasized honor, loyalty, and chivalric virtues
 - in most Spanish works of literature from this period, the hero goes through a series of tests of character
 - literature remained more Catholic and medieval than in England or Germany
 - Cervantes (1547-1616)
 - considered Spain's greatest writer
 - wrote ***Don Quixote*** in 1603 while imprisoned for money laundering
 - satire of the chivalric romances then popular in Spain
 - protagonist, *Don Quixote*, is an unstable middle-aged man who becomes crazy from reading too many romances
 - he comes to believe he was an aspiring knight who had to prove his worthiness through great deeds
 - Don Quixote's squire, **Sancho Panza**, watches with skepticism as his lord does battle with a windmill that he mistakes for a Dragon
 - Cervantes juxtaposed the down-to-earth realism of Sancho Panza with the old-fashioned religious idealism of Don Quixote and
 - the reader is left with the impression that Cervantes admired both sensibilities

- **William Shakespeare: Dramatist of the Age**
 - Shakespeare blended the styles of classical comedies and tragedies, medieval morality plays, and contemporary Italian short stories in order to develop English drama

