

PROTEST AND REFORM

TECHNOLOGY

Important in shift from Medieval to Modern

Military tech. (gunpowder, light cannon) -> warfare more deadly, impersonal

Navigation, shipbuilding -> exploration and colonization

Printing Press (Gutenberg 15th C) -> information no longer property of church, university

popular education - form your own opinion! -> Protestant reformation

-> incr. interest in literature and thus national and individual self-consciousness

CHRISTIAN HUMANISM and PROTESTANTISM

New Ideas

Thomas a Kempis (1380-1471) – *Imitatio Christi*

Launches movement called *devotio moderna* Brothers and Sisters of the Common Life

–a result of 2 centuries of dissatisfaction with worldliness of church and result of incr. lay piety and anticlericalism (also mysticism)

–spread from Netherlands to Northern Europe–coincided with newly established classical studies in universities in Germany – more interested in early Christian writings than secular stuff (that the Italians liked such as Plato, Cicero)

Desiderius Erasmus – The Prince of Humanists (1466-1536) fervent neoclassicist, published lots, return to basic teachings of Christ–not into dogma and ritual
Retranslated New Testament (Jerome had translated last) using 4 Greek gospels

Martin Luther (1483-1546) in Germany – against selling indulgences - offered radical remedies to the misery and wretchedness of Christendom
–humans inherently sinful – but, unlike medieval view, it is not Everyman’s Good Deeds who will save him, but faith in the unearned gift of God’s Grace

95 theses – nailed to door of cathedral of Wittenberg

Keeps 2 of 7 sacraments (baptism, communion)-didn’t accept pope as ultimate authority

Scripture the authority - translated old and new, defied dogma, ritual and authority

Was excommunicated–Diet of Worms–desert island argument (what if no priest?)

Protestantism spreads – German princes used Protestantism for their own benefit (war)

John Calvin (1509-1564) – Doctrine of Predestination – good works irrelevant b/c

Only God knew if you were one of the elect – but it doesn’t hurt to act like one!

no gambling, drinking, swearing, dancing, drunkenness

Wealth a sign of God’s favour -> the protestant “work ethic”

Anabaptists – reject all 7 sacraments–baptize adults–separation of church and state -

Baptists and Quakers come from this – rejection of religious imagery and ritual

Henry VIII (1491-1547) – set up his own church (Anglicans) – wanted to remarry

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MUSIC

Luther – reorganized the German mass to include congregational singing (*A Mighty Fortress is Our God*) in the vernacular (aka not Latin)
the chorale was the communal expression of protestant piety

But Anabaptists and Calvinists distrusted music – took it out of the mass
(Calvinists did sing psalms together)

ART

Church art does not do so well in this period – saw such images as sources of superstition and idolatry – **iconoclasts** took out windows, whitewashed paintings, broke statues – but private devotional imagery OK

Albrecht Durer(1471-1528), Lucas Cranach(1472-1553), Hans Holbein(1497-1543)
(portraiture stays popular)
Durer introduces landscape (new!)

Woodcuts and engravings – book illustrations and images for private devotional use
Ex. *Four Horsemen of the Apocalypse, Knight Death and the Devil*

Northern artists (Both cath. and pr.) go for spiritual intensity and emotional subjectivity

Grunewald for ex. – not like the Italians – incl. naturalistic detail and brutal distortion—
emphasises physical suffering of Christ (was in hospital)--compare with 1718 Masaccio

Hieronymus Bosch(1460-1516)

Death and the Miser - memento mori - symbolism - vanitas
The Garden of Earthly Delights - compare to *School of Athens*
triptych
influenced by astrology and alchemy (not flaky in Renaissance times)
alchemy as metaphor for Creation and Fall

Brueghel the Elder (1525-1569) *Triumph of Death* points to folly, immorality and war
"The late medieval dance of death becomes a holocaust"
–genre paintings – he'd been to Italy but did his own thing
not idealized or heroic like Italian figures

Something that does NOT mesh with humanism → WITCH HUNTS
Witch hunts in 16thC – result of the feeling that the devil was around in the world in various guises (book *Malleus Maleficarum*)
Single, old and eccentric women became targets of witch hunts
How do witch hunts fit in with Pico's vision of man? With the Reformation?

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LITERATURE

Satire points out diff. between ideals and actual behaviour—very popular

Erasmus *In Praise of Folly* - allegory - the world is a stage

Sir Thomas More (1478-1535) – Erasmus' friend in England, chancellor to Henry VIII
denounced acquisitive capitalism, against religious fanaticism, championed religious
tolerance and charity - but was murdered (executed) rather than renounce Catholicism

Utopia – first literary description of ideal state since Plato (inspired by explorers' reports)
Like Alberti and Calvin he regards work as essential to moral and communal well-being
Wrote mostly in Latin (*lingua franca*)

Cervantes (1547-1616) – earliest Western Novel *Don Quixote*

Rabelais (1495-1553) writes prose burlesque – mocked the obsolete values of
European society

At the fictional Abbey of Thélème men and women live as they please – R. believes
educated individuals likely to follow their best instincts to set up a society with no relig.
prejudice, selfish desire

Montaigne (1533-1592) – educated aristocrat who believed in cultivating good
judgement and sees self-examination the essence of true education
– father of the personal essay (*On Cannibals*), pro classical education

Shakespeare (1564-1616) – 37 plays
154 sonnets and poems (sonnet=3 quatrains+couplet)
Globe Theatre

THEMES IN THIS CHAPTER

Northern vs. Southern devotional art

Petrarchan vs. Shakespearean sonnet

Music in Catholic and Protestant churches

Nature of human beings in medieval, renaissance and reformation ideologies

Exploration and travel

Role of women

Realism in Art and Literature and Portraiture

Religious art and architecture

Role of organized religion

Transition from medieval to modern