

Intro: Societies in transition from a traditional to a modernized form of society tend to become secularized--developing activities outside of the sphere of religion. Latin Christendom was the first area to go through this process, developing natural science, industrial technology, and military and economic power--aspects of Western culture that non-European peoples have been most willing to adopt in our time. The triumphantly Christian Europe of the 13th century experienced a series of disasters Mongol control of Russia (1250-1450) and Ottoman Turkish penetration of the Byzantine Empire (capturing Constantinople in 1453). Moreover, the authority of the Pope was increasingly called into question. "Yet new forces also asserted themselves.... Government, law, philosophy, science, the arts, material and economic activities were pursued with less regard for Christian values. Power, order, beauty, wealth, knowledge, and control of nature were regarded as desirable in themselves."

5. The Disasters of the Fourteenth Century

(pp. 47-53)

A. The Black Death and Its Consequences:

1. Abruptly, almost half of the population was wiped out, a combination of sporadic local famines and the bubonic plague, which first struck in 1348. Towns were especially vulnerable. Survivors found their labor scarce and more valuable, but in the general disorganization many of the poor were unable to find work. There were massive insurrections of peasants, as Wat Tyler's rebellion in England in 1381; begun over local grievances, these insurrections also led to spokesman questioning the class structure, as in the couplet: *When Adam delved and love span / Who was then a gentleman?* Governments repressed these revolts, but in the long run the condition of the poor was improved. Not only were wages increased, but peasants were often given permanent tenure over their land for a fixed money payment--which, with inflation, made them in effect a class of small peasant property owners, especially in England and France. [Be sure to check the chart on page 48.]
2. Kings also faced problems, needing to increase income to pay for royal armies of foot soldiers to combat rebellions by feudal knights. Kings debased the coinage--dividing up a given weight of gold into more pounds or liras, inflating their value. Kings also sought new taxes--taxing the clergy, noble landowners, and merchants. Taxpayer resistance made this period a golden age of medieval parliaments.
3. This period was also the time of the Hundred Years War (1327-1453) between England and France. Battles were fought sporadically in France, with England winning all major pitched battles (longbow) and the French ultimately winning the war due to the rise of French national patriotism (largely due to Jeanne d'Arc). In England, Parliament was able to widen its powers because of the need for money for the war. But the great barons became unruly, ultimately participating in royal political struggles; they formed private armies and fought in what is now called the Wars of the Roses (1450-1485). Upset by this feudal anarchy, the English people accepted a century of strong rules by the Tudors.

B. Troubles of the Medieval Church

1. "It faced the danger that besets every successful institution...the danger of believing that the institution exists for the benefit of those who conduct its affairs. The papacy...was most liable to this danger. It became 'corrupt,' set in its ways, out of touch with public opinion, and controlled by a self-perpetuating bureaucracy. It was unable to reform itself, and unwilling to let anyone else reform it."
2. In the 1290's both Philip IV of France and Edward I of England taxed the landed estates of the Church. In response, Pope Boniface VIII first prohibited such taxes and finally claimed the supremacy of the Pope over "every human creature." Philip IV sent troops to arrest Boniface, who died while in French custody. The College of Cardinals, strongly influenced by Philip, now elected a subservient French pope who moved the papal court to the district of Avignon on the border with France. During the next 70 years of Church history (the Babylonian Captivity) French popes and cardinals live in Avignon. The rest of Europe regards them as tools of French policy, and the prestige of the papacy declined. In 1378 a split in the College of Cardinals results in the election of a French and an Italian Pope; France and its allies recognized the pope in Avignon, and England and most of Germany recognized the pope in Rome. This Great Schism lasts from 1378 to 1414. Papal courts and bureaucracies swelled, and pious Christians were shocked by the behavior of the cardinals.
3. In a world stricken by the plague, people needed the assurance of salvation, but with two popes, who could know? Many people began to doubt the powers of their ecclesiastical superiors. In the 1360s humble cleric named William Langland wrote *Piers Plowman*, in which he contrasted the sufferings of the honest poor with hypocrisy and corruption in high places. John Wyclif, a teacher at Oxford, began to question the elaborate possessions of the church; he even began to doubt the necessity of an organized Church in achieving salvation. He felt ordinary people could obtain salvation by reading the Bible, which he began to

translate into English. In Bohemia, **John Huss** used similar ideas to move towards a national church. Such ideas were viewed as heretical.

C. The Conciliar Movement

1. In the fifteenth century general councils of the church met to solve the problems. The first, at Pisa in 1409, deposed both popes and selected a third--but all three continued to claim authority. In 1414 the Council of Constance successfully ended the schism--and interrogated, condemned, and burned John Huss. The new pope, Martin V, reaffirmed papal supremacy--and popes proceeded to fight with church councils for the next 30 years
2. The result of this struggle was that real church problems could not be dealt with: Bribery and **simony**, the buying and selling of church offices were rampant; many churchmen had mistresses, and frequently gave lucrative church positions to children or other relatives (**nepotism**). Perhaps worst, **indulgences**, or the sparing of certain of the temporal punishments of purgatory, could be obtained for money--though of course the sinner must be properly confessed, absolved, and truly repentant. The latter conditions were not always met (shock!).
3. The victory of the popes in the struggle brought the papacy into the hands of a "series of cultivated gentlemen, men of the world, men of 'modern' outlook in tune with their times--the famous popes of the Renaissance. Some, like Nicholas V (1447-1455) or Pius II (1458-1464) were accomplished scholars and connoisseurs of books....**Alexander VI** (1492-1503) of the Spanish Borgia family, exploited his office for the benefit of his relatives, trying to make his son Cesare Borgia the ruler of all Italy....**Julius II** (1503-1513) was a capable general, and **Leo X** (1513-1521) was a superb patron of architects and painters."

6. The Renaissance in Italy

(pp. 53-62)

- A. Italy in the With century, particularly in Florence, produced a new attitude towards the world. The Renaissance (rebirth) was the product of men who saw the Middle Ages as a dark times and believed they were resuming a civilization like that of the Greco-Romans. We must realize that the languages and nationalities, the institutions of laws government and the economy all originated in the Middle Ages. However, the Renaissance did mark a new era in thought and feeling, particularly in the areas of literature and the arts: "They involved the whole area of culture which is neither theological nor scientific but concerns essentially moral and civic questions, asking what man ought to be or ought to do, and is reflected in matters of taste, style, propriety, decorum, personal character, and education....it was in Renaissance Italy that an almost purely secular attitude first appeared....".

B. The Italian Cities and the New Conception of Man

1. Italian towns boomed with trade; merchants made fortunes in commerce and became bankers; they bought the wares of craftsmen-artists. People rejoiced in the beautiful things and psychological satisfactions that money could buy." Towns were independent city-states controlled by merchant oligarchies. Some, like Milan, were under local despots; others, like Venice, Genoa, and Florence, governed themselves as republics.
2. Florence was only moderately large, but it produced an extraordinary series of brilliant men between 1350 (**Dante, Petrarch, Boccaccio**) and 1527 (**Machiavelli**). Florence was run by the **Medici** family, first unofficially and later as Grand Dukes. The family began in wool trade, became bankers and then used their wealth to rule--reaching full power under **Lorenzo the Magnificent** (1449-1492).
3. What was produced in Italy was a new conception of man. Instead of seeing man as a frail creature, in need of redemption and full of renunciation of the physical world, a new type of scholar called humanists praised the full life in this world. Renaissance individualism put its emphasis on outstanding attainments. The great individual shaped his own world and excelled in all things. New forms of painting, sculpture, and architecture arose, focusing on this world. Space was no longer indeterminable or unknowable, but a zone occupied by physical human beings; it was the artists' function to convey this reality. Buildings had to reflect the classical principle of design--symmetry and balance, with the classical column, arch, and dome; they should be set to human scale, not to dwarf man into insignificance like the cathedrals. Sculpture likewise returned to the classical conception of man. Painting continued to reflect religious values, but the subjects had a new humanity and were set into a real, three-dimensional world.

C. **Humanism** The Birth of "Literature"

The literary movement was called **humanism** because of the rising interest in humane letters--writing about mankind. These humanists wrote in classic Latin, largely because they admired the classical forms and style, and partly because the ancients were interested in this world. Most wrote in the Italian of Florence, of Dante's *Divine Comedy*, which thus become a standard (vernacular). The first "man of letters" was Francesco Petrarca (**Petrarch**) (d. 1374). He stressed classical scholarship and produced a moral philosophy no longer exclusively tied to religion but raising questions like what the **good life** ought to be and what the ultimate rewards of life were. He created an art form with his marvelous sonnets in Italian. His contemporary **Boccaccio** was much more interested in entertaining his readers; his *Decameron* does that while providing wry comments on human character and behavior. More literature was of a scholarly type, including the rebirth of the narrative history with a renewed critical spirit and concern for authentic sources.

D. Schooling and Manners

Medieval universities had been places for professional training in theology, medicine, and law. Secondary education, the preparation of young men for universities or "life," is based on the Renaissance conception: separate classes by age level or ability and study of the classics to aid effective expression, increase knowledge of diverse topics, and form character. Manners became important, and **Castiglione's** *Book of the Courtier* was designed to portray the **Ren. ideal**--a well-rounded person, able to converse easily, knowledgeable in classical subjects, proficient in sports and arms, and able to dance and appreciate music; and willing to show consideration for others.

E. Politics and the Italian Renaissance

1. Italy did not unify, and most states passed from republicanism to despotism. Wars were common, and involved professional mercenaries known as *condottieri*; private leaders of armed bands. Politics became a tangled web involving subterfuge and conspiracy; states worked within an intricate, shifting, local balance of power. **Machiavelli's** *The Prince* was written to convince Italians of the need for unity and provide a handbook of statecraft. Medieval political writings dealt with justice, right and the will of God. *The Prince* simply states that men act in their own political interest. Machiavelli was seen as unduly cynical; "the end Justifies the means" shocked the hypocrites of the day.
2. Italy did not find its prince, and instead became the prize in wars between France and Spain. In 1527 Rome was sacked by an undisciplined mob of Spanish and German mercenaries. The glories of the Renaissance began to fade away in Italy, though its cultural spirit was permeating the rest of Europe.

7. The Renaissance Outside of Italy

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A. Religious Scholarship and Science

The northern Renaissance was more a blend of the old and the new, with religious sentiment much stronger than in Italy. In the north, **Christian humanists** studied Hebrew, Greek, and Latin texts to deepen their understanding of Christianity. Though politically an ill-defined region, Germany was an economic center; its bankers controlled vast amounts of capital. Intellectually, Germany shared in the Latin culture of Europe, with such figures as Regiomontanus (Johann Müller) who laid the foundations for a mathematical conception of the universe and was far better known and more influential than Leonardo (1470); **Nicholas Copernicus** (1540) whose astronomical observations were to shatter beliefs; and Paracelsus, a scientist and charlatan. It was this age which produced the legend of **Doctor Faustus**, the man who would sell his soul to the devil for knowledge and power. And all of these figures received the stimulus for their work in Italy.

B. Mysticism and Lay Religion

1. Religious feeling, mystical and soberly moral, remained strong in the north. Mysticism is centered in the belief that the individual soul could, in perfect solitude, commune directly with God. The mystic did not need reason, or words, or communal worship, or sacraments. They did not rebel against the church but sought a deeper religion in which the church as a social institution had no place."
2. Lay religion was active in the Netherlands; for example, the Sisters and Brothers of the Common Life lived communally but took no vows and were free to leave. They helped the poor and taught, emphasizing Christian character and conduct.

C. **Erasmus** of Rotterdam was the most important northern humanist. He ridiculed medieval thought and studied classical writers (like Cicero). He was the pure man of letters, unconcerned with worldly power. He saw the need for reform but through gradual education. He prepared new Greek and Latin editions of the Old Testament with fewer errors. He urged Christians to read the New Testament in the vernacular to improve their behavior. In his powerful *Praise of Folly* satirized the worldly pretensions and ambitions of the clergy, pointing out numerous

evils in the Church of his day. Mildness } reasonableness, tolerance, restraint, scholarly understanding, a love of peace, a critical and reforming zeal which, hating nobody worked through trying to make men think...such were the Erasmlan virtues." He remained one of the most admired men of his day, and his advice was sought by leaders of both church and state.

8. The New Monarchies

pp. 66-74

- A. "War, civil war, class war, feudal rebellion, and plain banditry affected a good deal of Europe in the middle of the fifteenth century. In this formless violence central government had become very weak." The result was the emergence of a type of rulers known as the "New Monarchs," a series of rulers who laid the foundations for nation states. In a general outline, what they did was:
1. Ally with the middle class, who were tired of the private wars and marauding habits of the feudal nobles. They allowed kings to ignore Parliaments--which the nobles had controlled, and willingly paid taxes.
 2. Develop an army of foot soldiers, armed with pikes and longbows (mercenaries).
 3. Break down attachment to feudal, common law (not in England), replacing it with Roman law, and adopting the Roman concept of sovereignty, *maiestas* with its principle "what pleases the prince has the force of law"
- B. The New Monarchy in England, France, and Spain
1. The **Tudor** rulers, beginning with Henry VII (1485-1509) were England's "new monarchs." Henry prohibited nobles from maintaining private armies and established his royal council as a new court able to prosecute nobles.
 2. France entered the new age with Louis XI **Valois** (1461-1483), who expanded his royal domains and built a royal army able to suppress brigands and rebellious nobles. He gained power to tax without consent. Francis I (1515-1547) secured the **Concordat of Bologna** by which the pope received money income from French ecclesiastics while the king appointed bishops and abbots. This agreement kept France loyal to the Church during the Protestant Reformation.
 3. Spain was unique, by 1469 made up of two kingdoms: Aragon, under **Ferdinand** (with Sardinia, Sicily, Naples) and Castille, under **Isabella**, including the American "New World." These states, lacking common political, judicial, or administrative institutions, and any sense of national feeling, were joined by marriage--and a sense of belonging to the newly cleansed and invigorated Spanish Catholic Church. After the conquest of Granada in 1492, the rulers insisted on religious conformity as the basis of nationhood: Jews and Muslims were expelled. For a century Christians of Muslim or Jewish origins) and were under suspicion and often by the infamous Inquisition. Spanish life remained a crusade against unbelief and heresy--a crusade that was to help ruin Spain.
- C. **The Holy Roman Empire** and the **Habsburg** Supremacy
1. The HRE was made up of princely states which were hereditary and dynastic, (Saxony, Brandenburg, Bavaria); church city-states under bishops or abbots; fifty imperial free cities (dominating the commercial and financial life of the Empire; and finally some thousands of independent imperial knights loyal to the emperor.
 2. In 1452 the seven Electors named the Archduke of Austria, a **Habsburg**, as Holy Roman Emperor; the family continued to contrive its election until 1806. Within the Empire, the main small states managed to achieve some of the basic principles of the "new monarchs." While the emperors introduced centralizing principles, they were doomed by the force of "states' rights."
 - a. By marriage the Habsburgs accumulated an immense empire; Maximilian married the heiress of Burgundy (Netherlands plus Burgundy); his son married the heiress of Ferdinand and Isabella, and their son Charles V took on the whole thing. When the advancing Turks defeated the Hungarians at the Battle of Mohacs (1526), the Hungarians elected Charles' brother Ferdinand as king.
 - b. Europe seemed on the verge of a "universal monarchy." That it did not happen is due to a complex series of events involving the decline of the Church and the rise of humanism; the rise of "new" monarchs who wished to control all elements within their kingdoms, including the church; the resistance of feudal lords to these same monarchs; the atomistic division of Germany, the zeal of Spain, the power of Charles V, and the fears felt in the rest of Europe, (esp France), of absorption or suffocation by the amazing empire of the Habsburgs.

9. The Protestant Reformation

(pp. 75-87)

A. Introduction:

1. Three streams fed the flood of the religious turmoil of the sixteenth century: the (1) laboring poor, part of an overall movement of social protest (**Anabaptists** plus modern Baptists, Mennonites, and Moravians); (2) the urban middle class, which desired to run their own religious affairs (**Calvinists**, with Huguenots of France and

- Presbyterians of Scotland); and (3) kings and ruling princes, opposed to the power of the Church in their realms. In the end it was these rulers who determined what form of religion would officially prevail.
- Wherever a major church was established, socio-religious radicalism was reduced to an undercurrent. Many people hoped for moderation, but the Reformation was a religious revolution which forced most to take sides. Although a religious frontier that was to prove permanent had been established by 1560, it was not finally accepted until the Treaty of Westphalia after the Thirty Years' War in 1648. Only slowly and painfully were Catholics and Protestants to come to accept each other's existence.

B. Luther and Lutheranism

- Martin Luther was a vehement, earnest monk who suffered from the conviction that he was damned, a feeling not allayed by sacraments or prayer. From St. Paul (Romans 17) he drew the conviction that one is saved by faith alone ("justification by faith"). Works--prayer, the sacraments, holy living--were only the consequences and external evidence of inner grace. Luther then became a theology professor at Wittenberg.
- Luther's explosion was set off in 1517 by the sale of indulgences by a friar named Tetzel, who was helping to finance the building of St. Peter's in Rome. Luther, who thought the people were being deluded, posted 95 theses on the door of the castle church at Wittenberg and offered to debate these propositions concerning penance. His main point was that a sinner is freed not by the priest's absolution but by the sinner's inner grace and faith alone. Students were delighted by this new teaching and the **Ninety-five Theses** were soon printed and spread through Europe. When Pope Leo X refused to act against indulgences or even call a church council, Luther announced that the right to define belief was a matter for the individual, reading the Bible and freely making his own interpretation after his own conscience. Luther then attacked the special nature of the clergy; denounced fasts, pilgrimages, saints, masses, and the idea of Purgatory; and reduced the sacraments to two, baptism and communion. Finally, he called on the princes of Germany to assume control over religion, which idea a good many princes enthusiastically accepted. Charles V excommunicated and threatened him, but he was protected by the Elector of Saxony and other northern German princes. He translated the Bible into German.
- Lutheranism now swept over Germany, mixing with all sorts of political and social radicalism. A league of Imperial knights attacked Rhineland church-states to gain territory; peasants revolted, seeking regulation of rents and secure village rights. Luther repudiated the peasant "filthy swine," and called for their brutal repression. Anabaptists arose, arguing against infant baptism and seeking the "kingdom of love". Thousands of zealots converged on Münster where in 1534 they declared the reign of the saints, abolished property, and introduced "Biblical" polygamy--led by John of Leyden. After a year Münster fell to properly Christian believers, with the death of all heretics.
- Yet the key to success was the rebellion of the great states against Charles V. Fearing the loss of local liberty, the imperial states supported Luther and claimed the right to determine the religion of their own states. Many rulers became Lutheran in doctrine, "secularizing" the church by confiscating church property. Lutheran princes and imperial cities formed the Schmalkaldic League, with the active support of Francis I of France, king and good Catholic. Political interests, as Machiavelli observed, clearly superseded religious ones. (Francis even allied with the Turks to weaken his great rival, Charles V.)
- Charles V sought compromise, caught between Francis (both in Germany and in the Burgundian inheritance) and the attacking Turks, who in 1529 besieged Vienna. He appealed to the popes to call a council to attempt to restore unity, but pope after pope procrastinated. The anarchic civil struggle ended with the Peace of Augsburg in 1555: each imperial state received the right to be Lutheran or Catholic on the principle of *cuius regio eius religio* ("whose the region, his the religion")--a complete victory for Protestants and the supporters of states' rights. Generally, the north now remained Protestant, with the south Catholic.

C. Calvin and Calvinism

- John Calvin, trained as a priest and lawyer, became a Protestant quickly and produced the *Institutes of the Christian Religion*. He agreed with most of the main religious ideas of Luther, though he viewed communion as only a symbolic act. The main difference was his view that God, all knowing, had predetermined each soul's salvation or damnation. The saved, whom he called "the Elect," lived saintly lives through all trials and temptations. Only the most resolute were attracted to this militant, uncompromising, perfectionist view--including the Puritans. Secondly, Calvin believed it was the duty of the "godly" to remake society into the image of a religious community. He reflected bishops, believing that churches should be ruled by local elected bodies of ministers and devout laymen. Calvin was able to set up a strict society in Geneva: all loose, light or frivolous living was suppressed; the form of worship was severe, more intellectual than emotional or aesthetic. Services centered on sermons; color, images, music (except pious hymns), incense were out. This new vision soon became international, with Puritans and Congregationalists in England, Presbyterians in Scotland, and

Huguenots in France, Germany, Poland, and Hungary. Calvinism also was a way to oppose Habsburg rule (Hungary, Bohemia).

2. "Calvinism was far from democratic in any modern sense....Yet in many ways Calvinism entered into the development of what became democracy. For one thing Calvinists never venerated the state....For another, the Calvinist doctrine of the 'calling' taught that a man's labor had a religious dignity, and that any form of honest work was pleasing in the sight of God. In the conduct of their own affairs Calvinists developed a type of self-government. They formed 'covenants' with one another, and devised machinery for the election of presbyteries." They tended to remain unofficial minorities, persecuted by the state. They remained opposed to established authorities in both church and state, and "hence were disposed to favor limitations upon established power."

D. The Reformation in England

1. England broke with Rome before adopting Protestant principles. Henry VIII (r. 1509-1547) had been called the "Defender of the Faith" until his need for a male heir drove him to seek an annulment of his 20 year marriage to Catherine of Aragon (which had only resulted in a daughter, Mary). With Parliament's support he passed the Act of Supremacy in 1534 by which he was declared the head of the English church--and beheaded such opponents as his one-time councilor, Sir **Thomas More**, humanist and author of *Utopia*. His new church was basically Catholic, but increasingly Englishmen demanded Protestant-style reforms.
2. England passed through several stages before becoming securely Protestant. Henry was succeeded by his 10 year old son, Edward VI, in 1547; Edward was controlled by Protestant advisers, but he died in 1553. His death brought Mary to the throne; her goals were to undo the wrong done to her mother and herself by persecuting Protestants and restoring the "true faith." She married Philip II of Spain in a fruitless attempt to secure a Catholic heir. She died in 1558 and was succeeded by Elizabeth, daughter of Anne Boleyn--and Elizabeth was as uncompromisingly Protestant as her half-sister had been Catholic. The "Church of England" became a Protestant state church, with all Englishmen obliged to belong to it. The basic Catholic structure remained, though monasteries were gone (Henry VIII had needed their wealth), priests could marry, services and Bible were in English, and an exceedingly latitudinarian set of dogmas were established. Ireland was forced to accept the same structure, but the Irish remained stubbornly Catholic, with priests becoming national leaders of a discontented people.

E. Religious Situation by 1560

1. The unity of Christendom was broken, and a world of separate states and nations had taken its place. Protestants differed from one another, but they had much in common. All rejected Papal authority; all were national or local. All rejected the special nature of the priesthood; clergy were called ministers and they could marry. The vernacular replaced Latin in services. Sacraments were reduced to two or three and those were more symbolic than carriers of grace. Noble required confession or accepted the idea of Purgatory.
2. Was Protestantism motivated by economics? Did "a new acquisitive, aggressive, dynamic, progressive, capitalistic impulse" shake off restrictions imposed by religion? England and Holland underwent rapid change after the Reformation; Spain and Italy remained backward--but Protestantism also spread in rural, farm areas, and Lutheranism was stronger in backward north Germany than in the advanced south. In France, urban, bourgeois Paris remained Catholic, while peasants and lords converted to Calvinism in the provinces. While Protestantism "contributed to the success of Protestant peoples...it does not seem that economic forces were of any distinctive importance in the first stages of Protestantism."

10. Catholicism Reformed and Reorganized

- A. After Luther's revolt, Charles V tried to convince the popes to call a truly ecumenical council but was frustrated by his arch-enemy, Francis I of France. Francis had control of his French church since the Concordat of Bologna of 1516, he was hardly interested in solving the problems of Charles. He encouraged the German princes in their rebellion and helped to prevent the calling of a Council. A reforming party of cardinals finally won out, and a council was called, to meet in the city of Trent in 1545. It was to last 20 years.

B. The Council of Trent

- 1.. The Popes avoided any hint of expanding the power of councils. The Council of Trent sought to define Catholic belief, without concessions to Protestantism:
 - (1) Justification by a combination of faith and works
 - (2) Seven sacraments which were the vehicle of grace; trans-substantiation was reaffirmed, as was confession and absolution
 - (3) Source of faith was both historical tradition and Scripture, and authoritative teaching was only from the Latin Vulgate Bible
 - (4) Latin was to be the language of the Mass
 - (5) Priests were to be celibate

(6) Monasticism, purgatory, indulgences, saints, the cult of the Virgin, images, relics, and pilgrimages were approved

(7) the worst abuses were to be reformed, with standards tightened

C. The Counter Crusade

1. The Renaissance line of popes was now succeeded by reformers like Paul 111. Tith new Catholic religious sense, more than the Protestant, centered in a reverence for the sacraments and a mystical awe for the church itself as a divine institution."
2. The key to Catholic revival was the foundation of new religious orders for educational/philanthropic endeavors. The most important of these were the Jesuits: St. Ignatius Loyola, a Spanish soldier, founded the Society of Jesus which was directed towards active participation in the affairs of the world. Jesuits had to meet high moral and intellectual standards and undergo rigorous spiritual training. The order was run under iron discipline. They also took strict vows of obedience to the Pope They became the teachers, gained great power as confessors to many monarchs, and became a major missionary force in Asia and the New World, and reconverted many Protestants.
3. Another sector of the Church aimed at heretical non-conformists: Censorship, with the Index of Prohibited Works and the Holy Inquisition, infamous for its use of torture and its severe penalties. Most Catholics opposed the Inquisition, which remained restricted to Spain and, in milder form, Italy.

Conclusion: Political sovereignty remained the primary machinery for enforcing religious beliefs. Where Protestants won control of government, people became Protestant; where Catholics retained control, Protestants became minorities. In 1560, all the great powers were Catholic officially. Protestant nations were small or middle-sized at best. England, the most important, was a country of only four million people with the hostile Scots to the north and the restive Irish barely under control. Had a great Catholic crusade developed, Protestantism could have been wiped out. Such a crusade was a dream of Philip II; why it never succeeded we shall soon see.