Chapter Themes

- **Cultural Diffusion**  The Crusades increase European contact with other areas.  Section 1
- **Innovation**  Advances in commerce, learning, and the arts change Europe.  Section 2
- **Conflict**  England and France battle while their monarchs gain power.  Section 3
- **Conflict**  The Church faces a split from within and opposition from without.  Section 4

**The Storyteller**

“Well-beloved father,” wrote a medieval student, “I have not a penny, nor can I get any save through you, for all things at the University are so dear: nor can I study in my [law books], for they are all tattered. Moreover, I owe ten crowns in dues to the [university administrator], and can find no man to lend them to me.

“Well-beloved father, to ease my debts … at the baker’s, with the doctor … and to pay … the laundress and the barber, I send you word of greetings and of money.”

This letter from a medieval student sounds very much like something a modern student might write. At that time, however, the university was something new. It was part of the cultural awakening that took place in the High Middle Ages.

**Historical Significance**

What features of modern Western civilization had their beginnings during the height of the Middle Ages in western Europe? What new developments changed European society during the High Middle Ages?
Medieval literature contains epics that were put into writing for the first time. Read an excerpt from *Beowulf*, the *Song of Roland*, or *The Canterbury Tales* and take notes about life in Europe at the time.
Life in the Early Middle Ages was characterized by decentralized government, warfare, cultural isolation, famine, and wretched living conditions. Trade was sparse, and agricultural production—the mainstay of the European economy—was inefficient.

By A.D. 1100, however, conditions in Europe had begun to improve. Some European monarchs succeeded in building strong central governments. Better farming methods led to larger crop yields and a growth in population. Towns and trade began to reappear. The Church held a powerful sway over the emotions and energies of the people. Changes in religion, society, politics, and economics made the High Middle Ages—the period between A.D. 1050 and A.D. 1270—a springboard for a new and brilliant civilization in western Europe.

The transformation of medieval society began with a holy war over the city of Jerusalem. European Christians undertook a series of military expeditions—nine in all—to recover the Holy Land from the Muslims. These expeditions were called the Crusades, from the Latin word *crux*, meaning “cross.” Those who fought were called Crusaders because they vowed to “take up the cross.”

**Leaving for the Crusades**

Geoffrey de Remnevile was footsore, thirsty, and covered with dust. He had joined the Crusade as an adventure. The Crusaders had traveled for weeks and were beset by flies, bandits, disease, poor food, and limited drink. The cavalcade stopped and the weary men dropped into an uneasy slumber. Suddenly, they were startled awake by the cry “Help for the Holy Sepulchre!” One by one the knights took up the cry. Shouting with the others, Geoffrey was reminded of the Crusade’s purpose.

—adapted from *The Dream and the Tomb*, Robert Payne, 1984
Jews were allowed to live in Jerusalem as long as they paid their taxes and followed certain regulations. European traders and religious pilgrims traveled to Palestine without interference.

In the late A.D. 1000s, the Seljuk Turks—a Muslim people from central Asia—took Jerusalem. Their conquest left Palestine in chaos, and the hazards of pilgrimage increased. Meanwhile, the Seljuks threatened the Byzantine Empire, especially Constantinople. The Byzantine emperor wrote to the pope in A.D. 1095 requesting military aid from the West. Concerns about the safety of Christian pilgrims gave added urgency to the emperor’s request.

**First Crusade**

On a cold November day in A.D. 1095, Pope Urban II mounted a platform outside the church at Clermont, France. His voice shaking with emotion, he addressed the assembled throng, asking for a volunteer army to take Jerusalem and Palestine from the Seljuks:

> **I exhort you ... to strive to expel that wicked race from our Christian lands.... Christ commands it. Remission of sins will be granted for those going thither.... Let those who are accustomed to wage private war wastefully even against believers go forth against the infidels.... Let those who have lived by plundering be soldiers of Christ; let those who formerly contended against brothers and relations rightly fight barbarians; let those who were recently hired for a few pieces of silver win their eternal reward.**

“Deus vult!” (God wills it!) shouted the crowd in response to the pope’s plea. Knights and peasants alike vowed to join the expedition to the Holy Land. For knights, the Crusade was a welcome chance to employ their fighting skills. For peasants, the Crusade meant freedom from feudal bonds while on the Crusade. All were promised immediate salvation in heaven if they were killed freeing the Holy Land from non-Christians. Adventure and the possibility of wealth were other reasons to join the Crusade. In preparation for the holy war, red crosses of cloth were stitched on clothing as a symbol of service to God.

This First Crusade heightened already existing hatred of non-Christians and marked the onset of a long period of Christian persecution of the Jews. During the First Crusade, which began in A.D. 1096, three armies of Crusader knights and volunteers traveled separately from western Europe to the eastern Mediterranean. On the way, many of them killed Jews and sometimes massacred entire Jewish communities.

Led by French nobles, the three armies finally met in Constantinople in A.D. 1097. From there the Crusaders made their way to Jerusalem, enduring the hardships of desert travel as well as quarrels among their leaders. In June A.D. 1099, the Crusaders finally reached the city. After a siege of almost two months Jerusalem fell. Crusaders swarmed into the city and massacred most of its Muslim and Jewish inhabitants.

The success of the First Crusade reinforced the authority of the Church and strengthened the self-confidence of western Europeans. The religious zeal of the Crusaders soon cooled, however, and many knights returned home. Those who stayed set up feudal states in Syria and Palestine. Contact between the Crusaders and the relatively more sophisticated civilizations of the Byzantines and the Muslims would continue for the next 100 years and become a major factor in ending the cultural isolation of western Europe.
Second Crusade

Less than 50 years after the First Crusade, the Seljuks conquered part of the Crusader states in Palestine. Pope Eugenius IV called for a Second Crusade to regain the territory. Eloquent sermons by the monk Bernard of Clairvaux (KLAR•VOH) persuaded King Louis VII of France and Holy Roman Emperor Conrad III to lead armies to Palestine. The Second Crusade, which lasted from A.D. 1147 to A.D. 1149, was unsuccessful. Louis VII and Conrad III quarreled constantly and were ineffective militarily. They were easily defeated by the Seljuks.

Third Crusade

A diplomatic and forceful leader named Saladin (SA•luh•DEEN) united the Muslim forces and then captured Jerusalem in A.D. 1187. The people of western Europe were stunned and horrified. Holy Roman Emperor Frederick Barbarossa of Germany, King Philip Augustus of France, and King Richard I of England assembled warriors for the Third Crusade. This “Crusade of Kings” lasted from A.D. 1189 to A.D. 1192 and was no more successful than the Second Crusade. Frederick Barbarossa died on the way to Palestine, and his army returned home. Philip Augustus returned to France before the army reached Jerusalem. Richard continued the struggle alone.

Although his army defeated the Muslims in several battles, Richard could not win a decisive victory over Saladin’s well-trained and dedicated forces. After three years of fighting, Richard signed a truce with the Muslims and tried to persuade Saladin to return Jerusalem to the Christians. “Jerusalem,” he wrote to the Muslim leader, “we are resolved not to renounce as long as we have a single man left.” Saladin’s reply to Richard showed his equal determination to keep the city:
To us Jerusalem is as precious, aye and more precious, than it is to you, in that it was the place whence our Prophet made his journey by night to heaven and is destined to be the gathering place of our nation at the last day. Do not dream that we shall give it up to you…. It belonged to us originally, and it is you who are the real aggressors.

Although Saladin refused to turn over Jerusalem, he allowed Christian pilgrims access.

Other Crusades

Other Crusades followed in the A.D. 1200s, but none won permanent Christian control of Palestine. By this time, western Europeans had lost sight of the religious goal of the Crusades, being more concerned about political and economic gain.

In the Fourth Crusade of A.D. 1204, Crusaders put aside their goal of marching to Jerusalem and instead attacked the Christian city of Constantinople. They burned libraries, destroyed churches, and stole valuable treasures. Their actions left a lasting bitterness between the Eastern Orthodox world and western Europe. The Fourth Crusade seriously weakened the Byzantine Empire, making possible a later Muslim advance into eastern Europe.

Effects of the Crusades

Although Western Europeans failed to gain control of Palestine, the Crusades helped to speed the pace of changes already underway in western Europe. They helped break down feudalism and increase the authority of kings. European monarchs levied taxes, raised armies, and cooperated on a large scale. Some nobles died in battle without leaving heirs, and their lands passed to kings. To raise money for weapons and supplies, many lesser nobles sold their estates or allowed their serfs to buy their freedom to become freeholders on the land or artisans in the towns.

During the Crusades contact with the more advanced Byzantine and Muslim civilizations broadened European views of the world. The European presence in the East heightened demand at home for Eastern luxury goods: spices, sugar, melons, tapestries, silk, and other items. Commerce increased in the eastern Mediterranean area and especially benefited Italian trading cities, such as Venice and Genoa.

From the Muslims the Crusaders learned how to build better ships, make more accurate maps, use the magnetic compass to tell direction, and improve their weaponry. Religious military orders of knights primarily aided pilgrims, but they were also bankers for both princes and merchants.

The Crusades had less impact on the Muslims. Crusader states were relatively weak in an area divided among powerful Muslim rivals. The arrival of the Crusaders, however, helped unite the Muslims against a common enemy.

Could Christians and Muslims have resolved their differences peacefully? Explain.

Understanding Themes

5. Cultural Diffusion Describe how the Crusades contributed to cultural diffusion in western Europe and the Mediterranean.
The Crusades accelerated the transformation of western Europe from a society that was crude, backward, and violent—showing little cultural and technological advancement—to a civilization that exhibited some early features of modern Western civilization. Towns grew, trade expanded, and learning and the arts thrived.

**Economic Expansion**

The economy of western Europe had begun to show vigor around A.D. 1000. Agricultural production increased. Expanding opportunities in trade encouraged the growth of towns, and the lively atmosphere of the towns in turn stimulated creative thought and innovations in art.

**Agricultural Advances**

Plows during the Early Middle Ages were light and did not cut much below the surface of the soil. The invention of a new, heavier plow made it possible to cut through the rich, damp soils of northwestern Europe. This plow enabled farmers to produce more and to cultivate new lands, increasing food production. Nobles and freeholders—peasants not bound to the land—migrated to new areas, clearing forests, draining swamps, and building villages. In one of the largest migrations of the time, the Germans moved to areas of eastern Europe, doubling the territory they controlled.

About the same time, the collar harness replaced the ox yoke. Horses were choked by the ox yoke, but the new harness shifted weight off the neck and onto the shoulders, allowing farmers to replace oxen with horses. Horses pulled the plow faster than oxen, allowing farmers to plant and plow more crops.
As you read in Chapter 12, the three-field system of planting also made the land more productive. As the land began to feed more people, the population naturally increased.

**Expansion of Trade**

The revival of towns caused a rapid expansion of trade. Soon the sea-lanes and roads were filled with traders carrying goods to market. Important sea and river routes connected western Europe with the Mediterranean, eastern Europe, and Scandinavia. The repaired and rebuilt Roman road system carried international traders to and from Europe.

Italian towns, such as Venice, Pisa, and Genoa controlled the Mediterranean trade after A.D. 1200, bringing silks and spices from Asia to Europe. Flanders, a region including present-day northern France and southwestern Belgium, became the center of trade on Europe’s northern coast. Textiles produced there were sent by way of an eastern route to the Black Sea and then traded at Middle Eastern markets for porcelain, silk, and silver. Towns along the Baltic coast formed the Hanseatic League, which controlled trade between eastern Europe and the North Atlantic.

The merchandise for sale in a town was varied and seemingly endless. This was especially true during trade fairs. Each year hundreds of traders met at large trade fairs in places convenient to land and water routes. Feudal lords charged the merchants fees, charged taxes on goods, and offered protection to the merchants. The most famous fair was at Champagne in eastern France, located in almost the exact center of western Europe. For four to six weeks each year, Champagne was a distribution point for goods from around the world.

**Banking**

Early merchants used the barter system, trading goods without using money. Before long, however, merchants found this system impractical. Moreover, some of the merchants who supplied luxury goods such as silk would only accept money in payment. European merchants therefore needed a common medium of exchange.

The rise of a money economy, or an economy based on money, had far-reaching consequences. Initially, it led to the growth of banking. Since traders came from many countries, they carried different currencies with different values. Moneychangers—often Jews or Italians—determined the value of the various currencies and exchanged one currency for another. They also developed procedures for transferring funds from one place to another, received deposits, and arranged loans, thus becoming the first bankers in Europe. Indeed, the word bank comes from the banca, or bench, that the moneychangers set up at fairs.

As the money economy grew, it put the feudal classes in an economic squeeze. Kings, clergy, and nobles became dependent on money from banks to pay their expenses. To pay off their loans, they had to raise taxes, sell their lands, or demand money in place of traditional feudal services. As serfs became able to buy their freedom, the feudal system declined.

**Growth of Towns**

The number of towns in western Europe grew tremendously in the A.D. 1000s and A.D. 1100s. Many grew up beside well-traveled roads or near waterways. Although warfare had declined,
settlements still faced bandits. To protect themselves, townspeople built walls around their towns. At first these enclosures were simple wooden fences. As the population grew, stone walls were built, with guard towers at the gates.

Inside the walls narrow, winding streets bustled with people, carts drawn by horses and oxen, and farm animals on the way to market. A din of noise and overpowering smells attacked the senses. Church bells chimed the hours; carts piled high with goods creaked and rumbled through streets that were little more than alleys. Shops lined the streets at ground level, and the shop owners often lived in quarters above. Most buildings were of wood and had thatch roofs, making fire a constant hazard.

Medieval towns had almost no sanitation, and a constant stench assailed the people from the garbage and sewage tossed into the streets. These conditions caused the rapid spread of diseases such as diphtheria, typhoid, influenza, and malaria. In crowded towns such diseases often turned into epidemics and took many lives. The worst of these epidemics—the bubonic plague—ravaged Europe between A.D. 1348 and 1350, killing one-third of the population and earning the name the Black Death.

**Guilds**

During the A.D. 1100s, merchants and artisans organized themselves into business associations called **guilds**. The primary function of the merchant guild was to maintain a monopoly of the local market for its members. To accomplish this end, merchant guilds severely restricted trading by foreigners in their city and enforced uniform pricing. The following regulations from Southampton, England, indicate the power of the merchant guilds:

> “And no one shall buy honey, fat, salt herrings, or any kind of oil, or millstones, or fresh hides, or any kind of fresh skins, unless he is a guildsman; nor keep a tavern for wine, nor sell cloth at retail, except in market or fair days ...”

**Images of the Times**

**Medieval Life**

The recovery of commerce and the beginnings of industries stimulated the growth of European towns.
Craft guilds, by contrast, regulated the work of artisans: carpenters, shoemakers, blacksmiths, masons, tailors, and weavers. Women working as laundresses, seamstresses and embroiderers, and maidservants had their own trade associations.

Craft guilds established strict rules concerning prices, wages, and employment. A member of the shoemakers’ guild could not charge more (or less) for a pair of shoes than other shoemakers, nor could he advertise or in any way induce people to buy his wares. Although the guilds prohibited competition, they set standards of quality to protect the public from shoddy goods.

Craft guilds were controlled by masters, or artisans who owned their own shops and tools and employed less-skilled artisans as helpers. To become a master at a particular craft, an artisan served an apprenticeship, the length of which varied according to the difficulty of the craft. Apprentices worked for a master without pay. An apprentice then became a journeyman and received pay. However, a journeyman could only work under a master. To become a master, a journeyman submitted a special sample of his work—a masterpiece—to the guild for approval. If the sample was approved, the journeyman became a master and could set up his own shop.

Aside from business activities, guilds provided benefits for their members such as medical help and unemployment relief. Guilds also organized social and religious life by sponsoring banquets, holy day processions, and outdoor plays.

**Rise of the Middle Class**

The medieval town, or burg, created the name for a new class of people. In Germany they were called burghers; in France, the bourgeoisie (BURZH•WAH•ZEE); and in England, burgesses. The name originally referred to anyone living in a town. Gradually it came to mean the people who made money through the developing money economy. They were a middle class made up of merchants, bankers, and artisans who no longer had to rely on the land to make a living.

**Heraldic arms** of the blacksmith’s guild, in stained glass, adorns Freiburg Cathedral in Germany.

**Troubadours** appear in scenes of romance, a novel idea in medieval times.

**REFLECTING ON THE TIMES**

1. Is this scene a realistic or typical example of a medieval town? Why or why not?
2. What was the purpose of a craft guild?
The middle class helped turn towns into organized municipalities. Businessmen created councils to administer town affairs and gained political power for themselves. As the money economy spread, kings began to depend on the middle class for loans and for income from the taxes they paid. The leading merchants and bankers became advisers to lords and kings.

**Town Government**

Conflict gradually developed between the feudal classes and the burghers. City dwellers did not fit into the feudal system; they resented owing taxes and services to lords. They wanted to run their own affairs and have their own courts and laws. At the same time, feudal lords feared the growing wealth and power of the middle class. To try to keep the burghers in line, the lords began to strictly enforce feudal laws.

The money economy gave the towns the income and power they needed to win the struggle against the lords. In the A.D. 1000s Italian towns formed groups called communes. Using the political power they gained from the growing money economy, the communes ended the power of feudal lords and made the Italian towns into independent city-states. In other areas of Europe, kings and nobles granted townspeople **charters**, documents that gave them the right to control their own affairs. At the same time, many towns remained a part of a kingdom or feudal territory.

**Education**

During the Early Middle Ages, most people were illiterate. Education was controlled by the clergy. In monastery and cathedral schools, students prepared for monastery life or for work as church officials. In addition to religious subjects, students learned grammar, rhetoric, logic, arithmetic, geometry, astronomy, and music.

As towns grew, the need for educated officials stimulated a new interest in learning. The growth of courts and other legal institutions created a need for lawyers. As a result, around A.D. 1150, students and teachers began meeting away from monastery and cathedral schools. They formed organizations that became known as universities.

**Universities**

At first the university was not so much a place as it was a guild of scholars organized for learning. Classes were held in rented rooms, churches, or outdoors. Because books were scarce, a teacher read the text and discussed it, while students took notes on slates. Classes did, however, meet regularly, and university rules set down the obligations of students and teachers toward each other. To qualify as a teacher, students had to pass an examination leading to a degree, or certificate of completion.

By the end of the A.D. 1200s, universities had spread throughout Europe. Most southern European universities were modeled after the law school at **Bologna** (buh•LOH•nyuh), Italy, and specialized in law and medicine. Universities in northern Europe, on the other hand, specialized in liberal arts and theology. These were generally modeled after the University of Paris.

**New Learning**

Medieval scholars studied Roman law, the works of Aristotle, and Muslim writings. Much of this knowledge reached Europe by way of Muslim and Jewish scholars in European Muslim strongholds, such as Spain and Sicily. European contact with Muslim scientific thought sparked an interest in the physical world that eventually led to the rise of Western science.

Many church leaders opposed the study of Aristotle’s works, fearing that his ideas threatened Christian teachings. In contrast, some scholars thought the new knowledge could be used to support Christian ideas. They applied Aristotle’s philosophy to theological questions and developed a system of thought called **scholasticism**. This new type of learning emphasized reason as well as faith in the
CONNECTIONS

The Black Death—known today as the bubonic plague—was the worst medieval epidemic. It began in China and spread across Asia. Trading ships carried the disease west to the Mediterranean and to Europe. During the worst phase of the plague—between A.D. 1348 and A.D. 1350—nearly 25 million Europeans died. Not until the early 1900s were rats carrying bacteria-infected fleas identified as the carriers of the plague.

The plague brought terror to many medieval Europeans, who saw it as God’s punishment. As deaths increased, production declined, and prices and wages rose. To cut costs, many landowners switched from farming to sheep raising (which required less labor) and drove villagers off the land. Merchants in towns laid off workers and demanded laws to limit wages. These setbacks, as well as the fear of plague, sparked peasant and worker uprisings. It would take at least a century for western Europe to recover.

Today, plague occasionally occurs in developing areas of Asia, Africa, and South America. Knowledge of disease prevention and the development of vaccines, however, have largely isolated plague outbreaks and reduced their devastating impact on societies.

Medieval Literature and Art

The spread of universities and the revival of intellectual endeavor stimulated advances in literature and the arts. Songs and epics of the Early Middle Ages were put in writing for the first time.

Epics and Romances

One of the earliest surviving literary works of the feudal world was the Anglo-Saxon epic *Beowulf*. A tale of grim battle and gloomy scenery, *Beowulf* reveals the harshness of life in northern Europe. Handwritten down by oral tradition for two centuries, it was finally written down in Old English (Anglo-Saxon) by an unknown poet in about A.D. 700. In colorful verses and exciting narrative, the epic describes how the Anglo-Saxon warrior Beowulf defeats a horrible monster named Grendel.

French epics called *chansons de geste*, or songs of high deeds, celebrated the courage of feudal warriors. The *Song of Roland*, written around A.D. 1100, gives an account of the chivalrous defense of Christianity by Charlemagne’s knights.

Romances about knights and ladies were also popular. In southern France in the A.D. 1100s and A.D. 1200s, traveling poet-musicians called *troubadours* composed lyric poems and songs about love and the feats of knights. They helped define the ideal chivalric knight.

Talented writers were also found among women in convents and at royal courts. The German abbess Hildegard of Bingen, known for her spiritual wisdom, wrote about religion, science, and medicine. She was also a noted composer of music. Another abbess, Herrad of Landsberg, assisted by her nuns,
compiled the *Garden of Delights*, an encyclopedia of world history. Christine de Pisan, who grew up at the French royal court, authored numerous love poems.

**Vernacular Literature**

By the late Middle Ages, most literature was written in the *vernacular*, or the language of everyday speech. Instead of using the Latin, people spoke the language of their own country—English, French, German, Italian, or Spanish. In writing, these languages made literature accessible to more people.

Major literary works in the vernacular appeared during the A.D. 1300s. **Dante Alighieri** (DAHN•tay A•luh•GYEHR•ee) wrote *The Divine Comedy*, an epic poem in Italian that describes an imaginary journey from hell to heaven. In England, **Geoffrey Chaucer** produced *The Canterbury Tales*. These narrative poems describe a varied group of pilgrims who tell stories to amuse one another on their way to Thomas à Becket’s shrine at Canterbury.

**Medieval Art**

Early medieval churches were built in a style called Romanesque, which combined features of Roman and Byzantine structures. Romanesque churches had thick walls, close-set columns, heavy curved arches, and small windows. About A.D. 1150, French architects began to build in a new style called Gothic. They replaced the heavy walls and low arches with flying buttresses. These stone beams, extending out from the walls, took the weight of the building off the walls. This allowed the walls to be thinner, with space for stained-glass windows. The ceiling inside was supported by pointed arches made of narrow stone ribs reaching out from tall pillars. These supports allowed architects to build higher ceilings and more open interiors.

Medieval painters, by contrast, turned their attention to a much smaller art form, the illuminated manuscript. Adorned with brilliantly colored illustrations and often highlighted with gold leaf, these works were miniature masterpieces.
During the late Middle Ages, Europe’s monarchs set up stronger central governments. They won the loyalty of their people and began to limit the powers of clergy and nobles. Gradually educated common people and laymen became royal advisers. At the outset, however, violent warfare engulfed western Europe.

The Hundred Years’ War

Between A.D. 1337 and A.D. 1453, England and France fought a series of conflicts, known as the Hundred Years’ War. For centuries, England’s rulers had fought hard to keep the French lands inherited from the Normans. France’s kings, however, wanted to unite these lands to their kingdom. In 1337 warfare began anew when England’s Edward III laid claim to the French crown.

Major Battles

At first, the English were victorious—at Crécy in 1346 and Agincourt in 1415. Their success was primarily due to their weapons: a firearm that was the forerunner of the cannon and the longbow. About as tall as a man, the longbow could shoot arrows capable of piercing heavy armor at 300 yards (274 km). French historian Jean Froissart described the impact of the longbow at Crécy:

“Then the English archers stept forth one pace and let fly their arrows so wholly [together] and so thick, that is seemed snow. When the [French soldiers] felt the arrows piercing through heads, arms, and breasts, many of them cast down their cross-bows and did cut their strings and [retreated]...”
Joan of Arc

Just as French fortunes had sunk to their lowest, a young woman helped bring about a dramatic reversal. In A.D. 1429, 17-year-old Joan of Arc appeared at the court of France’s King Charles VII. She told the king that heavenly voices had called her to save France. With Charles’s support, she inspired a French army to victory at Orléans, a town that had been placed under siege by the English. Soon after her triumph, Joan fell into English hands, was tried for witchcraft, and burned at the stake. Her courage, however, led the French to rally around their king and to gradually drive the English out of France. When the war ended in A.D. 1453, the port of Calais was the only French territory still in English hands.

Effects of the War

The Hundred Years’ War also hastened the decline of feudalism. The use of the longbow and firearms made feudal warfare based on castles and mounted knights outdated. Monarchs replaced feudal soldiers with national armies made up of hired soldiers. Maintaining these armies, however, was expensive. Monarchs turned to townspeople and the lower nobility for new sources of revenue. These groups willingly paid taxes and made loans in return for security and good government.

France

During the late 1400s, France’s monarchy won much power and prestige. Louis XI, son of Charles VII, strengthened the bureaucracy, kept the nobles under royal control, and promoted trade and agriculture. Above all, he worked to unite all French feudal lands under his crown. Louis especially desired Burgundy, one of Europe’s most prosperous areas. Burgundy’s ruler, Charles the Bold, however, wanted to make his territory independent. Rather than fight Charles openly, Louis encouraged quarrels between Burgundy and the neighboring Swiss. After Charles’s death in battle with the Swiss in A.D. 1477, Burgundy was divided between his daughter Mary and the French king.
The cathedral stands out against a lowering sky. The old town of Chartres, France, crowds the foreground, where artisans, merchants, bakers, and stonemasons once lived, clustered near the great church. At the center of the photograph, the rose window provides a perfect example of medieval stained glass. The two towers, one ornate, the other plain, were finished in different periods. They pierce the sky—giving form to the faith and spirit of Europe’s Middle Ages.

The cathedral reflects the technology of the High Middle Ages. Built before A.D. 1300, Chartres Cathedral, located about 50 miles southwest of Paris, is one of many works of Gothic architecture expressing both the fervor of the medieval era and the revival of the European economy, beginning around A.D. 1000. The growth of towns such as Chartres was a result of such changes. The combination of new building techniques, financial resources, and professional skills enabled the construction of the great cathedrals of Europe.
England

During the Hundred Years’ War, the English monarchy’s power was limited by Parliament, which had won the right to levy taxes, approve laws, and provide advice. Royal authority further eroded as a result of a struggle among the nobility for control of the throne. Begun in A.D. 1455, this conflict became known as the Wars of the Roses because of the symbols of the rival families involved. The royal house of Lancaster bore the red rose; its rival, the house of York, a white rose.

During the Wars of the Roses, Edward, duke of York, overthrew the weak Lancaster dynasty and became King Edward IV. As king, Edward worked to strengthen royal government and to promote trade. His death in A.D. 1483 brought uncertainty to England. The heirs to the throne were the late king’s two sons. Edward’s brother, Richard, however, had himself proclaimed king and locked his young nephews in the Tower of London, where they were probably murdered. Richard III tried to rule well but lacked widespread support. He finally fell to the forces of Henry Tudor, a Lancaster noble, on Bosworth Field in A.D. 1485.

Henry became King Henry VII, the first Tudor king. Henry eliminated royal claimants to the throne, avoided costly foreign wars, and increased royal power over the nobles. As a result, the English monarchy emerged from the Wars of the Roses strengthened and with few challengers.

Spain

During the late A.D. 1400s, Spain emerged as a leading European power. Even before Pope Urban’s call for the Crusades, the Christian rulers of northern Spain had been fighting the Reconquista (RAY•kohn•KEES•tuh), or “reconquest,” of Muslim areas in Spain. By A.D. 1250, the Iberian Peninsula consisted of three Christian realms: Portugal in the west, Castile in the center, and Aragon on the Mediterranean coast. Only Granada in the south remained in the hands of the Moors, or Spanish Muslims.

In A.D. 1469 Ferdinand of Aragon and Isabella of Castile were married. Their two kingdoms, however, maintained separate governments, and royal power was limited by local interests. Christians settling in formerly Muslim areas, as well as large Jewish and Muslim communities in Castile and Aragon, had their own laws and officials. Special royal charters allowed many towns to keep their courts and local customs. Finally, assemblies known as cortes, in which nobles were powerful, had the right to review royal policies.

In Castile, however, the two monarchs worked to strengthen royal power. They sent out officials to govern the towns and set up special courts in the countryside to enforce royal laws. In A.D. 1492 their armies forced the surrender of the last Moorish stronghold at Granada. Shortly afterward, Ferdinand and Isabella ended religious toleration. To unite Spain, they wanted all Spaniards to be Catholic. Spanish Jews and Moors were ordered to convert or to leave Spain. The persecution and departure of many Jews and Moors, known for their banking, business, and intellectual skills, weakened Spain’s economy and culture.
The Spanish monarchy also set up the Spanish Inquisition to enforce Catholic teaching. The Inquisition believed that Jews and Moors who had converted to Catholicism were still practicing their old religions in secret. It tortured, tried, and punished anyone suspected of heresy. The fear created by the Inquisition further strengthened the power of Spanish monarchs over their people.

The Holy Roman Empire

During the Middle Ages, the Holy Roman Empire, made up largely of German, Italian, and Slavic lands, was Europe’s largest political unit. Despite its size, the Empire was far from achieving unity under a strong monarch. While most European rulers came to power through family ties, the Holy Roman emperor was elected by a diet, or assembly of mostly German princes who governed their local territories as independent rulers.

In A.D. 1356 the number of princes taking part in imperial elections was limited to seven. Whenever an emperor died, these seven electors chose as his successor a politically weak noble with small landholdings. In the early 1400s, they began choosing emperors from the Hapsburgs, a family of nobles based in Austria. Once in power, Hapsburg emperors could not control the princes and unify the empire. Yet they were able to increase their prestige by securing other areas of Europe.

One of the most ambitious Hapsburg emperors was Maximilian I. Elected emperor in A.D. 1493, Maximilian married Mary of Burgundy and acquired the Low Countries (present-day Belgium, the Netherlands, and Luxembourg) as part of the Hapsburg inheritance. His grandson, Charles, born in A.D. 1500, later became king of Spain; German princes elected him Holy Roman emperor as Charles V. Under Charles, the Hapsburgs became the most powerful European royal family.

Eastern Europe

The Middle Ages also saw the rise of kingdoms in the area of eastern Europe between present-day Germany and Russia. The largest and most powerful of these lands were Poland and Hungary.

Poland

Formed in the A.D. 900s by West Slavs, Poland had accepted Roman Catholicism and close ties with western Europe. About A.D. 1000, the Poles began fighting groups of German warriors known as the Teutonic Knights for control of areas of Poland near the Baltic Sea.

During the A.D. 1300s, Poland enjoyed a golden age under King Casimir III, who reduced the power of local nobles and formed a strong central government. In A.D. 1386, a successor, Queen Jadwiga (yahd•VEE•gah), married Wladyslaw Jagiello (vwah•DIHS•wah•yahg•YEH•loh), duke of Lithuania. Their marriage unified Poland and Lithuania, creating one of the largest states in medieval Europe. With the added strength of Lithuania, Polish forces finally defeated the Teutonic Knights at the Battle of Tannenburg in A.D. 1410.

Hungary

South of Poland, the kingdom of Hungary was made up of Magyars, Germans, and Slavs. In A.D. 1000 King Stephen I became a Roman Catholic and introduced his people to western European ways.

In A.D. 1241 Mongols from central Asia invaded Hungary and caused widespread destruction. They soon withdrew, however, and the kingdom was able to rebuild. During the A.D. 1400s and A.D. 1500s, Hungary faced periodic attacks from the Ottoman Turks. In A.D. 1526 Hungary’s King Louis II was defeated by the Ottoman ruler Suleiman I at the Battle of Mohacs (MOH•hahch). Most of Hungary came under the Ottomans; the rest was ruled by the Hapsburg emperors. 

### SECTION 3 ASSESSMENT

**Main Idea**

1. Use a chart like the one below to identify ways in which medieval European monarchs increased their power.

<table>
<thead>
<tr>
<th>France</th>
<th>England</th>
<th>Spain</th>
<th>Holy Roman Empire</th>
</tr>
</thead>
<tbody>
<tr>
<td>England</td>
<td>France</td>
<td>Spain</td>
<td>Holy Roman Empire</td>
</tr>
</tbody>
</table>

**Recall**

2. Define cortes.


**Critical Thinking**

4. Applying Information
   Relate how one European monarchy, such as that of the English, French, or Holy Roman Empire, changed during the Middle Ages.

**Understanding Themes**

5. Conflict
   Explain the reasons for the struggles between the various European monarchies.
Section 4

The Troubled Church

Read to Find Out

Main Idea  The Church came under pressure to reform.

Terms to Define
- pilgrimage, simony

People to Meet
- Pope Clement V, John Wycliffe, the Lollards, Jan Hus, the Hussites

Places to Locate
- Avignon, Bohemia

The Storyteller

The situation was intolerable, Nicholas of Cîlemanges thought angrily. The Church was increasingly corrupt. Greed, pride, and love of luxury prevailed in place of humility and charity. Comparing the current priests and bishops with the holy leaders of antiquity, he reflected, was like comparing mud to gold. What would come of such ills? “So great a flood of evils must assuredly be crushed and utterly destroyed by God’s most righteous judgment. It does not seem possible in any other way to chasten it.” Nicholas prayed that the Church might be spared from complete destruction—that a little seed might remain in the world.

—adapted from On the Ruin and the Repair of the Church, Nicholas Cîlemanges, reprinted in Readings in Western Civilization, 1986

During the upheavals of the Late Middle Ages—caused by warfare, the plague, and religious controversy—many people turned to the Church for comfort and reassurance. Religious ceremonies multiplied, and thousands of people went on religious pilgrimages, or journeys to holy places. In spite of this increase in religious devotion, the temporal authority of the Church was weakening due to the influence of strong monarchs and national governments. A growing middle class of educated townspeople and a general questioning of the Church’s teachings also contributed to this decline.

Babylonian Captivity

During the early A.D. 1300s, the papacy came under the influence of the French monarchy. In A.D. 1305 a French archbishop was elected Pope Clement V. A few years later, Clement decided to move his court from Rome to Avignon (A•ven•YOHN), a small city in southern France, to escape the civil wars that were disrupting Italy. While in France, the pope appointed only French cardinals. Pope Clement V and his successors—all French—remained in Avignon until A.D. 1377.

This long period of the exile of the popes at Avignon came to be known as the Babylonian Captivity, after the period of the exile of the Jews in Babylon in the 500s B.C. For centuries, Rome had been the center of the western Church. With the pope in France, people feared that the papacy would be dominated by French monarchs. Others disliked the concern the Avignon popes showed for increasing church taxes and making church administration more efficient. They believed the popes had become corrupted by worldly power and were neglecting their spiritual duties. The Italian poet Petrarch complained:

“Here reign the successors of the poor fishermen of Galilee; they have strangely...”
forgotten their origin. I am astounded ... to see these men loaded with gold and clad in purple, boasting of the spoils of princes and nations.

The Great Schism

Finally, in A.D. 1377, Pope Gregory XI left Avignon and returned to Rome. After his death, Roman mobs forced the College of Cardinals to elect an Italian as pope. The cardinals later declared the election invalid, insisting they had voted under pressure. The cardinals then elected a second pope, who settled in Avignon. When the Italian pope refused to resign, the Church faced the dilemma of being led by two popes.

This controversy became known as the Great Schism because it caused serious divisions in the Church. The Great Schism lasted from A.D. 1378 until A.D. 1417 and seriously undermined the pope’s authority. People wondered how they could regard the pope as the divinely chosen leader of Christianity when there was more than one person claiming to be the single, unquestioned head of the Church.

Calls for a Council

Many kings, princes, and church scholars called for a reform of church government. The most popular remedy was a general church council. However, this solution posed many problems. First, such councils were traditionally called by popes. No pope was willing to call a council that would limit his authority. However, the legality of a council would be questionable if it did not receive papal approval. Second, different rulers in Europe supported particular popes for political reasons. Such political divisions made it almost impossible to reach agreement on even the site of a council, let alone to reach agreement on the deeper and more important issues involved.

By A.D. 1400 many western Europeans were committed to the idea of a church council. In A.D. 1409 a council met at Pisa, Italy, to unite the Church behind one pope. It resulted in the election of a third pope, since neither the pope at Rome nor the pope at Avignon would resign. Finally, in A.D. 1414, another council met at Constance, Germany. It forced the resignation of all three popes and then elected Pope Martin V, ending the Great Schism. The long period of disunity, however, had seriously weakened the political influence of the Church. Moreover, many Europeans had come to feel a greater sense of loyalty to their monarchs than to the pope.

Calls for Reform

Church authority was also weakened by people’s dislike of abuses within the Church. The clergy used many unpopular means to raise money. Fees were charged for almost every type of service the Church performed. Common people especially disliked simony—the selling of church positions—because the cost of buying these positions was passed on to them. The princely lifestyles of the clergy further eroded regard for the Church. Many Europeans called for reform. Two of the clearest voices belonged to an English scholar and a Bohemian preacher.

John Wycliffe

John Wycliffe, a scholar at England’s Oxford University, criticized the Church’s wealth, corruption among the clergy, and the pope’s claim to absolute authority. He wanted secular rulers to remove church officials who were immoral or corrupt.

Wycliffe claimed that the Bible was the sole authority for religious truth. He began to translate the Bible from Latin into English so people could read it themselves. Since church doctrine held that only the clergy could interpret God’s word in the Bible, this act was regarded as revolutionary. Some of Wycliffe’s followers, known as the Lollards, angrily criticized the Church. They destroyed images of saints, ridiculed the Mass, and ate communion bread with onions to show that it was no different from ordinary bread.

Widespread antipapal feelings made it difficult for the English government to suppress Lollards. Wycliffe was persuaded to moderate his views and received only a mild punishment. He died peacefully in A.D. 1384, but his ideas spread.

Among those who supported the Lollards was Bohemian-born Queen Anne, the wife of King
Richard II. Anne sent copies of Wycliffe’s writings to her homeland in the Holy Roman Empire, where they influenced another great religious reformer.

**Jan Hus**

During the late A.D. 1300s and A.D. 1400s, the Slavs of Bohemia, known as Czechs, became more aware of their own national identity. They wanted to end German control of their country and backed sweeping reforms in the Catholic Church in Bohemia, which had many German clergy. Their religious and political grievances combined to produce an explosive situation.

The Czechs produced religious pamphlets and copies of the Bible in Czech and criticized the corruption of leading church officials, many of whom were German. The leader of the Czech religious reform movement was Jan Hus, a popular preacher and professor at the University of Prague. When Hus and his works were condemned by the Church and political leaders, a violent wave of riots swept across Bohemia.

Faced with a possible full-scale rebellion against the Church, in A.D. 1415 the council at Constance demanded that Hus appear before them to defend his views. The Holy Roman emperor promised Hus safe conduct to Constance, Germany, but this guarantee was ignored. Hus was burned at the stake as a heretic, but his heroic death caused many Czechs to rally around their new martyr.

From A.D. 1420 to A.D. 1436, Hus’s supporters, called Hussites, resisted the Church and the Holy Roman emperor, and the Church launched five crusades against the Hussites. All five failed. Using firearms and the tactic of forming movable walls with farm wagons, the Hussites defeated the crusading knights.

In A.D. 1436 representatives of the pope and the Holy Roman emperor reached a compromise with the Hussite leaders. They gave the Hussites certain religious liberties in return for their allegiance to the Church. The ideas of Jan Hus, however, continued to spread throughout Europe to influence later and more radical reformers. While this agreement gave the appearance that the Church had successfully met the challenges to its authority, the basic spiritual questions raised by Hus and others did not go away.
Walking through your town, you may see changes in progress. Change also takes place on a larger scale across nations and continents. Historical maps illustrate political, social, and cultural changes.

**Learning the Skill**

To analyze a historical map, first read the title to identify its theme. Then identify the chronology of events on the map. Many historical maps show changes in political boundaries over time. For example, the map below of the Frankish Empire uses colors to show land acquisitions under three different rulers. On the other map, however, colors represent areas controlled by different rulers at the same time. Read the map key, labels, and captions to determine what time periods and changes appear on the map.

To compare historical maps of the same region in different time periods, first identify the geographic location and time period of each map. Then identify which features have remained the same and which have changed. What groups control the area in each map? Has the country’s size changed over time?

After analyzing the maps, draw conclusions about the causes and effects of these changes.

**Practicing the Skill**

The two maps on this page show the same region in different time periods. Study both maps and answer these questions.

1. What is the time period of each map?
2. How did the Frankish Empire change from A.D. 500 to A.D. 800?
3. Did France grow larger or smaller between A.D. 800 and A.D. 1400?
4. What other changes appear on these maps?

**Applying the Skill**

Compare a map of Europe today with a map of Europe in 1985 or earlier. Identify at least five changes that have occurred since the early 1980s.

**For More Practice**

Turn to the Skill Practice in the Chapter Assessment on page 339 for more practice in analyzing historical maps.

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**Frankish Empire A.D. 481–814**

- **Clovis’s kingdom**
- **Added by Martel and Pepin**
- **Added by Charlemagne**
- **Battle site**

**France in the A.D. 1400s**

- **Burgundian lands**
- **English possessions**
- **French lands**
- **Battle sites**

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The Glencoe Skillbuilder Interactive Workbook, Level 2 provides instruction and practice in key social studies skills.
Reviewing Facts

1. **History** Use a chart like the one below to identify the effects of the Hundred Years’ War.

<table>
<thead>
<tr>
<th>Effects of Hundred Years’ War</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>England</strong></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

2. **History** List the various medieval Crusades and their results.

3. **Technology** Describe several agricultural improvements in the Middle Ages.

4. **Culture** Discuss the contributions made by women to the society of the Middle Ages.

5. **History** List the key events in the Hundred Years’ War.

6. **Culture** Identify two church reformers and a major event in the life of each.

7. **Culture** Describe a typical medieval town.

8. **Economics** Identify the bourgeoisie and state their role in late medieval Europe.

9. **History** Discuss the impact of the Black Death.

10. **Government** Explain why townspeople and the lower nobility supported the rise of strong monarchies in western Europe.

11. **Culture** List the problems that the Catholic Church faced at the end of the Middle Ages.

12. **Government** State how Louis XI strengthened the French monarchy.

13. **History** Discuss the major result of the Wars of the Roses.

14. **History** Identify the *Reconquista*. How did it contribute to the unity of Spain?

15. **Economics** List new business methods that developed in Europe by the A.D. 1400s. How did they change European life?
Critical Thinking
1. **Apply** How did the medieval middle class change European society?
2. **Analyze** What various forces led to Europe’s economic growth during the Middle Ages?
3. **Evaluate** How would Europe be different today if there had been no Crusades?
4. **Apply** How did European monarchies change during the Middle Ages? What were the effects of this change on culture, religion, and politics in Europe?

Geography in History
1. **Place** Refer to the map “Trade Routes A.D. 1400s.” Name the major trading cities in western Europe during the 1400s.
2. **Human/Environment Interaction** Why did most European traders avoid overland routes whenever possible?
3. **Location** With which two areas to the east did the cities of Europe most want to trade?
4. **Movement** How did the desire for luxuries from the East lead to changes in transportation in the West?

Understanding Themes
1. **Cultural Diffusion** How did a mix of cultures affect medieval Europe?
2. **Innovation** Choose one medieval innovation and describe its influence on medieval society.

**Spread of the Black Death**

- **A.D. 1347**
- **A.D. 1348**
- **A.D. 1349**
- **A.D. 1350**
- **A.D. 1351**
- **A.D. 1353**
- **Unaffected**

1. The Crusades were a series of “holy wars” conducted by Christians against Muslims. Can you find examples of holy wars in modern times?
2. Compare the rise of towns in medieval Europe with the rise of towns in America.
3. How do medieval European universities compare to today’s higher educational institutions?

**Skill Practice**

Study the map “Spread of the Black Death” and answer the questions below.

1. What is the topic and time period of this map?
2. What does color represent?
3. When and where did the Black Death begin?
4. In which direction did the Black Death spread? How does the map show this?
5. What factor do you think caused this pattern of the epidemic?