Preface

Over the years some of our students have complained that their history courses were dull and lifeless. “Why can’t history be interesting?” they asked.

*Enjoying World History* was written to show students that the study of the past is not just memorizing names, dates, battles, and treaties. History is all of these things, of course, but it is also people. Real people made history—our past was their present.

*Enjoying World History* surveys the history of Western Europe from the days of the Roman Empire to the present. To make history come alive, we have written 91 stories about the people and events of the past. Many of the characters in our stories are or were real people; some of the incidents in the stories are fictional, but many actually did happen. Those incidents that are imaginary are based on solid historical evidence. They might very well have occurred.

We have used a variety of literary forms—short stories, plays, newspaper reporting, interior monologues, letters. The illustrative materials—maps, charts, cartoons, line drawings—are the basis for comprehension questions in the exercise sections following each story.

The stories are introduced by a short historical narrative which sets the time and place and explains in easy-to-understand terms the political, social, and economic setting. When a name or term that may cause difficulty is used for the first time, a definition or pronunciation guide is given in parentheses.

The units are introduced and concluded by conversations between a history teacher and his student. These conversations are unit previews as well as summaries of their highlights.
Short-answer questions follow each of the stories. Ten different types of questions are used throughout the book. Two different types of questions are used after each story. In addition, the Activities and Inquiries sections provide opportunities for student research and the development of social studies skills.

It is our hope that the stories in Enjoying World History will interest students and give them insight into how people lived and the forces that shaped their lives. We also hope that students will gain an understanding of the contemporary world.

We wish to acknowledge the valuable suggestions made by Sidney Lengsam, Assistant Principal, Social Studies, Springfield Gardens High School, New York City, while we were preparing this book.

To our wives, Elsa Abraham and Gloria Pfeffer, we wish to express our gratitude for their understanding and encouragement.

*Henry Abraham*
*Irwin Pfeffer*
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The Roman Empire and the Middle Ages

Many students find their history classes interesting and exciting. Others, however, find their history classes dull. As our story opens, Mr. Miller, a history teacher, and Jack, one of his students, are meeting after school. They are discussing why Jack does not pay attention in class.

"Come on, Mr. Miller, the real reason I don't pay attention in your history class is that history doesn't have anything to do with me."

Mr. Miller sighed. He had heard this many times from students. He knew that he was in for a long afternoon.

"Jack," said Mr. Miller, "maybe, just maybe, you've got it all wrong."

"Look, Mr. Miller," interrupted Jack, "you don't have to give me any song and dance. You can tell me all about how history is going to help me to improve my reading, writing, and thinking. I'm still going to say that for me it's boring and a waste of time. I mean, who cares about dead people and dead civilizations and dead wars? In fact, how can you waste so much time talking about those things when so many more serious things are happening to us today?"

"Like what, Jack?"

"Oh, you know, inflation and depression, and corruption and crime, war and hunger, and things like that. My father says that this is the worst time to be alive, and I believe him!"

"Are you worried, Jack?"

"Are you kidding? Aren't you?"

"Sure, a little bit, I guess," admitted Mr. Miller. "But I think we'll all manage to get through these problems."
“You sound so sure,” said Jack in a slightly mocking tone. “You must have a crystal ball in front of you.”

“Well, maybe that’s what history is,” said Mr. Miller. “Maybe history is a crystal ball.”

“I don’t follow you.”

“Just think of what we talk about in our history class.”

“You mean the Romans and French and Italians and Chinese and Germans and Russians?”

“That’s exactly what I mean, but I think that you’re missing the point.”

“Why?”

“Because,” said Mr. Miller, warming to his subject, “we don’t just talk about those people. We talk about people’s problems and fears, and how people dealt with them.”

“What does this have to do with us?” asked Jack.

“Everything,” answered Mr. Miller. “Their fears are now our fears, and their problems are now ours too. Just as each person writes his or her own story, so each civilization does the same.”

“What if we do know their stories? What does that do for us?”

Mr. Miller thought a long time before answering. “Their stories are over, and ours are still being written. We who are confused by so many things are searching for answers that have already been written down.”

“Are you saying what I think you’re saying?”

“If you’re thinking that the past can help us to understand the present and to unlock the secrets of the future, then that’s exactly what I am saying,” said Mr. Miller in a very serious tone.

“Then you must know all the answers,” exclaimed Jack.

“No,” answered Mr. Miller, “but I’m still searching.”

“But you’re a teacher—”

Mr. Miller smiled. “History makes students of us all, and the course takes a lifetime.”

Jack thought for a moment. He said, “If I were really interested in searching out the secrets of the future—and remember, I didn’t say that I was—how would I get started?”

“You have just taken the first step, Jack,” said Mr. Miller.
1. Freedom Recalled

*Our first story is set in the days of one of the great empires of all time, the Roman Empire. In the 2nd century A.D., Rome had gained control of all the land from the Strait of Gibraltar on the Atlantic Ocean eastward to the Caspian Sea in Asia. Rome's power extended from Egypt in Africa northward to the North Sea in Europe. The 2nd century was a time of peace and prosperity. The people of the empire were well off.*

But this was not to last. In the 3rd century barbarian tribes (outsiders not as civilized as Romans) such as the Goths were beginning to raid the empire. In Rome itself, the government was no longer secure. Rebellion followed rebellion. From the years 235 to 285 there were 19 emperors; only two died natural deaths! Roman soldiers no longer fought against invaders. Instead, they fought for power at home. Soldiers stole from the peasants and bankers. They took as much as they could from the wealthy. The great Roman Empire was crumbling.

By the 4th century, the once great Roman Empire had become a hollow shell. Rome had been weakened by barbarian invasions. Food was in short supply, and many people were starving. Business and trade were on the downturn.

The free farmers who owned small plots of land were hit hard. Taxes rose higher and higher. Many of these small farmers found themselves unable to pay their debts and were forced to give up their farms. These farms were then taken over by the rich, who in turn hired the poor to work on them as tenants. At first the tenants paid the landlord with part of their crops. They also had to work a certain number of days each year for the landlord.

As the years passed, however, the tenants came under the complete control of the landlords. By the year 332, any tenant farmer who left the land could be brought back in chains. These once-free farmers had become *serfs*. They
were part of the land. They could not be sold as individuals or as slaves. But when the land was sold or changed hands, the serfs went along with the land.

Suppose we look at two peasants in ancient Rome. We are in a place known as Carsoli, in central Italy. It is located about 50 miles east of the city of Rome. It is the year 350. Our two farmers are surrounded by acre after acre of golden, ripening wheat. They talk of the good old days of the Roman Empire. They think back to happier times when they were young.

Ask yourself why the Roman peasants looked back to the past. How had the changes in the empire affected them?

Carsoli, 350

"Why are you so angry today?" asked Horace. "It's a beautiful day. The wheat is high. We're going to have a great crop!"

"We're going to have a great crop," mocked Antonio. "Whose crop is it going to be? Not too long ago, each of us had his own land."
We were citizens of Rome, and we were free! Now we’re nothing but miserable tenants who can’t even leave the land."

"Don’t get so upset," replied Horace. "Things could be a lot worse. Our landlord isn’t too bad. He protects us, and we’re still working on Roman soil. Don’t forget, we do get to keep part of our crops."

"Who needs him?" asked Antonio angrily. "If the enemy had ever come, we could have protected ourselves. The Roman army would have rescued us from the barbarian invaders."

"There are too many barbarians around these days," replied Horace. "And you know as well as I that you can’t trust the army anymore."

"That’s one point I’ll agree with. You can’t trust anyone," said Antonio. "In the old, glorious days, things were different. Remember how powerful our armies were, and how they crushed the tribes around us? People from all over the world learned to speak Latin because it was our language!"

"That’s your trouble, Antonio. You live in the past. Times have changed. You may be right about Rome in the good old days, but the world doesn’t stand still. Why can’t you understand that? It’s our job in life to be tenant farmers. Accept it. I don’t expect you to be happy about it, but this is the way things are!"

"Maybe I do think too much about the past," said Antonio thoughtfully. "But what’s wrong with remembering the power and wealth of our country? I’ll never forget the first time my father took me to the city of Rome. There were great buildings, fountains, wide streets—all marvels of engineering. The people seemed happy. They busied themselves at their jobs. They weren’t worried about barbarians."

"You mean they didn’t seem worried," said Horace. "You were a child. How could you tell whether people were happy or unhappy, worried or unworried?"

"Child or not, even you have to admit that Rome had great playwrights, poets, and orators who stirred the imagination of the people. I’ll never forget them."

"No, don’t forget any of it," said Horace, "but wasn’t there another side of the coin? It wasn’t all beauty and poetry and good looks. There was the cruel treatment of Christians and Jews. Haven’t you overlooked the suffering and starvation of the poor?"
The emperors put on a big show, but you know they weren’t interested in poor people."

"You have a point there," said Antonio. "Remember when taxes began to get impossible to pay? Well, I thought of giving up the farm and moving to the city of Rome. But so many men there were out of jobs and begging for scraps of food. I looked at them and realized that on the farm I had always had enough to eat. I came back to my life on the land. I have suffered, but I must admit that I have never been hungry."

"Now you’re starting to sound more like yourself," said Horace. "I think that you’re beginning to see that we must accept our future. Our lives will be spent on the land. We’ll have to work hard, but we’ll live!"

"I really don’t disagree with you, Horace. It was just impossible for me to accept the laws that forced us to stay on the farm even when we weren’t making a living. Now this. We’re tenant farmers. We’re no longer free! Our lives are no longer in our hands! Is this living?"

"Calm down, please," pleaded Horace. "If some of the other farmers hear you, we may not be able to live out even this miserable existence."

"How could this happen to loyal, trusting citizens of the greatest empire in the world?" asked Antonio quietly. "Where has it all gone? Why do filthy ragged savages roam everywhere? Where is the glory that once was Rome?"

"Try not to be so bitter," said Horace. "Perhaps some day we will be free again!"

**UNDERSTANDING THE STORY**

**A.** You can see that Horace and Antonio have different ideas about many things. Decide who made or might have made the remarks that follow. Write H for each statement that Horace made or might have made and A for each statement that Antonio made or might have made.

1. I hate my life as a tenant farmer.
2. I remember how good it was to be a free citizen of Rome.
3. The landlord protects us and lets us keep part of our crop.
4. A person should accept things as they are.
5. There were lots of things wrong with Rome.
6. Even though life can be hard for a tenant farmer, at least you don't starve.
7. How could a great country like Rome be in such trouble?
8. Some day we will be free again.

B. Decide whether the following statements are true or false. Write T for each statement that is true and F for each statement that is false.
1. Rome was beginning to fall apart by the 4th century A.D.
2. Horace disliked the life of a tenant farmer.
3. Antonio thought about the days when he was a free farmer.
4. A free farmer could never become a serf.
5. The landlord protected Horace and Antonio and let them keep part of the crop.
6. Antonio said that people should accept things as they are.
7. Horace and Antonio complained that, although they worked hard, they were starving.
8. Antonio was surprised that a great empire like Rome was in such trouble.

C. Which of the two men, Horace or Antonio, would be more comfortable living in the United States today? Explain.

ACTIVITIES AND INQUIRIES
1. Use each of the following key terms in a sentence.
   barbarian  slave  savage
   tenant farmer  serf
2. Look at the map of the Roman Empire on page 4. Compare it with the map of present-day Europe on page 424. List five modern countries whose lands were once part of the Roman Empire.
3. Look for pictures of ancient Roman buildings, roads, aqueducts, and works of art. Bring them to class. Be prepared to talk about what the pictures tell you of life in ancient Rome.
4. Go to the library and look for information on the life of women in ancient Rome. List the facts you find about Roman women. What differences do you see between the lives of women in ancient Rome and those in present-day America? What similarities do you see?
2. The Feudal Arrangement

Serfdom, as we have seen, started in the last years of the Roman Empire. It lasted for over a thousand years in Western Europe, and many centuries longer in Eastern Europe. The period that followed the fall of the Roman Empire is called the Middle Ages, or the medieval period. It lasted from the 5th century through the 13th century, or until the beginnings of modern times.

During the Middle Ages, the serfs were under the complete control of the lord of the manor. The lord was a nobleman, a member of the upper class. After his death, his title of baron, earl, count, duke, or prince was passed on to his eldest son. The manor was a sizable piece of land that was farmed by the serfs. These serfs were treated either well or badly according to the wishes of the noble. He could be kind or brutal, pleasant or nasty. In any case, there was little the serf could do about it.

In our story we see another view of the noble’s control of his serfs. We are in the home of a family of French serfs. It is a single room about 15 feet long. In this small space the family cooks, eats, and sleeps. The room is dark, smelly, and smoky from the wood fire. The dirt floors are dusty in hot weather. They are muddy in the rain and snow. The walls are thin; they are mud that has been plastered over twigs and branches. Somehow, the family lives here.

See if you can decide whether the parents should be grateful for what the noble has done. Who do you think is right, the husband or the wife? Why?

Talcy, 954

“This is going to be the most exciting day of our lives,” said Louis to his wife, Helene. “At last, our daughter, Estelle, is to be married, and we have our noble lord Pierre to thank.”
"Thank him?" replied Helene. "You must be out of your mind. He finally did approve the wedding, but the marriage tax is very high."

"I still feel we should be grateful," said the husband. "After all, he could have refused permission, as he did for Charles' daughter. He might even have charged two to three times as much for the wedding tax."

"Why did he approve this marriage? I'll tell you why," argued Helene. "Our daughter is marrying a man from this manor. She is going to stay right here and work alongside her husband. Later on, their children will help with the work. In heaven's name, what did our noble have to lose?"

"You forget how kind and thoughtful he is to us," said Louis. "He isn't nearly as cruel as some other nobles in the province. He seldom beats us. He allows us to keep part of the crops we grow. His taxes for the use of his mill, wine press, and tools aren't really too high. We have to work for him only 15 days of each month."

"Why should we have to turn over a share of our crops, and work so hard for him? We have hardly anything left for ourselves. He may be better than some nobles, but the whole system is still unfair."

"I'll tell you why we pay," said Louis, angrily. "We couldn't get along without him. He protects us, takes care of us, and makes important decisions. We could not have had this marriage without him. It's time for the wedding. Let's all go to the chapel, and while there, let us pray for the health and happiness of our noble lord."

"You pray for him," said the wife. "I'll pray for a happy life and more freedom for our daughter and her husband!"

**UNDERSTANDING THE STORY**

A. Helene had strong feelings about many things. Tell which of the statements below describe her thinking.

1. We should thank our noble lord for our daughter's marriage.
2. The wedding tax is too high.
3. The noble lord had little to lose when he approved the marriage.
4. Our noble lord is kind and thoughtful.
5. The taxes are not really high.
6. Taxes leave us little for ourselves.
7. Our noble lord protects us.
8. Pray for a happy life for the newlyweds.

B. Match each question in Column A with its answer in Column B.

<table>
<thead>
<tr>
<th>COLUMN A</th>
<th>COLUMN B</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. When did serfdom begin?</td>
<td>(a) Part of their crops</td>
</tr>
<tr>
<td>2. How long did the Middle Ages last?</td>
<td>(b) For their daughter's marriage</td>
</tr>
<tr>
<td>3. Who owned the land of the manor?</td>
<td>(c) More freedom</td>
</tr>
<tr>
<td>4. For what did serfs pay taxes?</td>
<td>(d) From the 5th century through the 13th century</td>
</tr>
<tr>
<td>5. What did the noble get from his serfs?</td>
<td>(e) The lord of the manor</td>
</tr>
<tr>
<td>6. For what did Helene and Louis need the noble's permission?</td>
<td>(f) In the last years of the Roman Empire</td>
</tr>
<tr>
<td>7. How did the noble benefit from the marriage?</td>
<td>(g) For use of the lord's mill, wine press, and tools</td>
</tr>
<tr>
<td>8. What does Helene pray for?</td>
<td>(h) The daughter and her husband would both work on the manor.</td>
</tr>
</tbody>
</table>


ACTIVITIES AND INQUIRIES

1. Use each of the following key terms in a sentence.
   - lord
   - manor
   - serf
   - noble
   - Middle Ages

2. Look for pictures of medieval homes and people. Bring them to class. Be prepared to talk about the differences between the lives of the nobles and the serfs.

3. Pretend that you are Louis. An old friend from another manor meets you. He tells you that his noble lord is very fair. What would you tell him about your noble lord? Explain.

4. Imagine that you are Helene. Would you agree with what your husband, Louis, said? Explain.

5. Helene and Louis give us different pictures of life on the manor. Which one is giving us a truer picture? Explain.
3. Crusaders at the Walls

The life of the serv was dull and boring. There was little to look forward to except a wedding or festival. The serv's life changed very little from day to day. There was no place to go. The world of the serv was limited by the boundaries of the manor.

In 1095 something happened that would bring a great change into the lives of many serfs. Pope Urban II called for a Crusade (krew-SADE), a campaign to capture the city of Jerusalem from the Moslem Turks. Jerusalem (jeh-ROO-sa-lim) was a holy city for Christians, Jews, and Moslems. It was very important to Christians, since it was the city where Jesus preached and died.

![Route of French Crusaders to Jerusalem]
Thousands of serfs from Western Europe joined the armies of the Crusade. This was their great chance to leave their little world behind them. They saw things they had never believed existed. They did things they had never dreamed possible. They threw away the chains of serfdom on the land for the chance to serve in a nobleman’s army. Those who lived to return to their homes would never again work in the narrow prison of the manor.

In this chapter, two peasants discuss their problems and their feelings. Ask yourself whether you would have joined this Crusade. How would you have felt as you stood before the walls of Jerusalem?

Jerusalem, July 1099

“At last, we’re camped just outside the walls of Jerusalem,” said John to his friend Robert. “For months we fought to reach this city, and now it’s almost ours. Soon we’ll be on our way home.”

“Not so fast,” said Robert. “We’ve been marching and fighting for almost four years. This is a hard life and I’m tired of it. Suppose we capture the city. Then what will happen? We may have to stay on. I don’t think we’ll ever get home to see our families!”

“Why are you so discouraged?” asked John. “The city is ours. You can see the Moslems are getting weaker. They have courage, but don’t forget that the one true God is on our side. The fight will be over very quickly. We’ll be back home before you know it!”

“Before I know it? I’ll never know it. It’s all such a waste of time and human life. Even if I do get home, what useful purpose will it all have served?”

“Don’t be a fool!” insisted John, his voice rising. “We have learned more in this short time than in all the other years of our lives. Our friends on the manor will never believe what we have seen and done. Think of our great adventures, the tastes of strange foods and spices. Have you forgotten the sights and sounds of different peoples, of great cities, works of art, churches?”

“True,” said Robert, “but has it been worth the pain and suffering? I often wonder, Why am I fighting these people? Our
"The fight will be over very quickly."
leaders tell us that the Moslems are infidels who torture and kill our fellow Christians. But I don’t believe that these people are guilty of all the bad things that are said about them.”

“Our Savior died here. It is our duty to capture the city of Jerusalem for all future Christians. You must believe this,” added John.

“I am sorry. I want to believe,” said Robert. “But there are other things. I am very disappointed in the actions of many men on our side. They seem much more interested in looting the places they visit than in capturing the Holy Land for our religion. In our travels we were often cheated by our fellow Christians. We have risked our lives, and—”

“The attack has started!” shouted John excitedly. “The enemy are fighting well, but we are pushing them back. Thousands of Moslems are running in wild panic. I told you we would be in Jerusalem very soon!”

“You’re right! The Moslems are running for their lives! Bodies are piling up on the walls and in the streets. Hundreds of our men are being killed. Their bodies fall all around. All I can smell is blood and burning flesh. I can barely hear your voice over the screams of the dead and dying! I’m going to be sick!”

“My God! The slaughter!” screamed John. “But the city is ours!”

“Would our Savior give us his blessing this day?” cried Robert.

UNDERSTANDING THE STORY

A. Number the events below in the order in which they took place.

Thousands of serfs joined the Crusader armies.
Jerusalem was captured by the Christians.
Jesus preached and died in Jerusalem.
Pope Urban II called for a Crusade.
The Moslems fought very hard.
Jerusalem became a holy city for Christians and Moslems, as well as for Jews.
John and Robert were cheated by fellow Christians.
B. Tell which of the statements below are true.
1. Serfs led very interesting lives.
2. Pope Urban II asked for a Crusade to capture Jerusalem.
3. Serfs did not join the Crusades.
4. John felt that God was on his side.
5. Robert enjoyed the great adventures of the Crusade.
6. Robert and John had been marching and fighting for almost four years.
7. John said that the Crusaders would take Jerusalem.
8. Many people died in the attack on Jerusalem.

C. Imagine that John and Robert were asked to serve in the recent war in Vietnam. Who would have served more willingly? Write two sentences explaining your answer. How would the other one have felt about the war? Why? With which one of the two do you agree? Explain your answer in one sentence.

ACTIVITIES AND INQUIRIES

1. Look at the map of Europe during the Middle Ages on page 11. This map shows a route Crusaders took from France to the Holy Land. Draw the map in your notebook in outline form. On your map show the routes that a Crusader would have taken from each of the following places:
   a. England—show the route with a dotted line.
   b. Holy Roman Empire—show the route with a solid line.
   c. Genoa—show the route with a broken line.

2. Pretend that you are John. You are talking to your friends on the manor about your adventures on the Crusades. Write three sentences describing these adventures. Include the exciting things you saw and did on your travels.

3. Imagine that you are Robert. You have just come home from a Crusade. Your friends have heard from John about his experiences. Now they are eager to hear from you. Write three sentences telling of your experiences. Is your story going to be like John’s? Explain.

4. Look at the illustration on page 13. Describe what is happening. Write your own title for this picture.

5. Pretend that you are a Moslem. List the reasons why you feel that Jerusalem should be defended against the Christians.
4. Training to Be a Knight

The Crusaders we saw in the previous story had once been serfs. Joining the Crusade was their chance to escape from the small world of the manor. The serfs were followers. A smaller group of men were the leaders in battle. These were the knights, the professional fighting men. They lived to fight. They were members of the upper classes—of the nobility. Their training and education prepared them for lives as knights in the service of a noble lord.

The center of the knights’ years of training was the castle. It was a world far different from that of the serfs. There was no backbreaking work for the knights. They did not live in fear of a lord of the manor. They did not live in broken-down little houses. Their home was the castle. It was a fortress of defense against the enemies of the noble.

Before the Crusades, these castles were very simple buildings. They were stone towers, square in shape. The tower was encircled by a single or double wall and a moat (a trench or hole filled with water). In the East, however, the Crusaders saw castles that were much stronger and more easily defended. Why not copy them? The new castles of Europe were built very much like those the Crusaders had attacked on the way to the Holy Land. These new castles were on hills. Wall after wall circled many rounded towers, or turrets. Defenders could lean over the walls and throw tar and fire on their attackers.

The English castle that we are visiting is in the city of Salisbury (SALZ-berri). The castle has many features the Crusaders brought back from the East. It is well built and has many defenders. We overhear two squires—young men who are training to become knights. Ask yourself why it is so important to them that they become knights. Why should it have been so hard to become a knight? What are the duties of knights?
Salisbury, 1130

Two squires are dueling playfully with sticks in the castle courtyard. Around them are other squires polishing helmets, swords, and shields. Knights are practicing their skills of war. In the distance, archers are shooting their arrows and foot soldiers are drilling. It is very noisy.

"It won't be long now, Malcolm," said Donald. "Our dreams will soon come true."

"How can you be so sure?" asked Malcolm.

"I overheard Baron Chester say that we are ready," answered Donald.

"Ready for what?" asked Malcolm excitedly. "Do you remember exactly what he said?"

"Don't get so excited, Malcolm. Of course I remember. He said, 'Malcolm and Donald are ready for the big step.'"

"There you go again," said Malcolm. "He didn't say 'to be knights' or 'for knighthood,' did he? Then how can you be so sure what he meant? He probably saw you listening and made the whole thing up. Maybe he's testing us. He wants to see how we'll act when we hear things like that."

"Malcolm, I hate to say this, but I don't think you're ready to be a knight! Knights are sure of themselves. They know what they are supposed to do and they do it! If this were a test—and I didn't say that it is—you would fail!"

"Sorry, Donald, but don't I have a right to be nervous? My father, the Earl of Salisbury, brought me to this castle when I was a child of seven. Baron Chester took me in and made me a page. I learned to ride and handle a sword. That was great. But then after a few years, I had to spend all my time in the kitchen. I scrubbed and cleaned in the kitchen. I waited on tables and did as I was told. Can you tell me how waiting on tables helps you become a knight? Did they have to treat me like a common person? Did they think that I was a serf? Did you ever see a knight working in a kitchen? At last, when I was 15, they made me a squire. Big deal!"

"Slow down, Malcolm, it wasn't all that bad."

"Every time I wasn't exactly perfect, someone slapped me,"
continued Malcolm, not hearing Donald’s remark. “They pulled my ears; they even knocked me down!”

“Didn’t I have to do the same thing?” interrupted Donald, growing angry. “Wasn’t I beaten and knocked around at least as much as you? Do you think that I liked being hit on the head any more than you did? Malcolm, we suffered all these years because we knew that we were preparing.”

“Preparing for what?” asked Malcolm.

“To be a knight, you fool!” snapped Donald. He swung at Malcolm with his wooden sword and knocked him down. “A knight must be strong and fearless. He must do what he has to do and stay loyal to his lord. Our training here has made us strong. We can stand up to pain. We have learned to do a lot of things we hated.”

“You must be much stronger than I am,” said Malcolm as he picked himself up. “There were times when I felt like running away. But where could I go? Can you imagine what my father would have said to me? How he would have beaten me!”

“You are stronger than you think,” said Donald thoughtfully. “Ask yourself why they made you a squire when you were 15. You helped the knight, Sir Sydney, and he thought well of you. You learned to handle a sword, a lance, and even a battle-ax. You haven’t done badly in your practice fights, your tournaments. You aren’t doing badly now!” Donald blocked Malcolm’s thrust.

“How little you know,” said Malcolm quietly. “Baron Chester has been threatening to send me home. He says I’m not tough enough. I’ll never learn to fight like a true knight. Maybe he’s right. A true knight laughs off pain. He loves to fight for his lord. And, if there’s a lady to fight for, so much the better. But I feel pain and I don’t enjoy fighting. Honestly, I ache all over!”

“Don’t you think that I feel pain?” answered Donald. “That blow really hurt! Don’t you think that I’ve had doubts? I’m a person, too. I live and breathe and bleed like everyone else. But I think I can hide my feelings better than you.”

“Donald, am I good enough to be a knight? You forget that I’ve been a squire for a year longer than you. I’m 21, but you are only 20. Why didn’t he knight me last year? Everyone else around here made it at that age. No, I know I’m just not good enough. They’d send me home in a minute if they weren’t afraid of my father.”
"Malcolm, keep quiet!" whispered Donald. "Let's agree that you aren't the best fighter in the world." Donald knocked Malcolm to the ground again. "But what else is there for you to do? Do you want to be a common serf? Can you see yourself, all covered with mud, plowing the fields? When the lord of the manor comes near, you put your face in the dirt. Your fellow serfs talk to you; the better people spit on you!"

"For once, you're right," said Malcolm with a small smile. "Perhaps I could be a priest. I would work with people, help them, pray with them. I would be a good person. Or I could become a monk. Get away from everyone, think, write, and pray. But, Donald, I don't know Latin. I can barely read and write English. I would have to go to school. But I could learn."

"This is the life for you and me," said Donald. "Very soon you will be a knight. Believe me. This is what you must live for."

"Every night I have a dream. Baron Chester tells me that tomorrow is to be my day!" said Malcolm. "They bathe me in holy water. I put on a white robe. I pray all night. My sword is with me."

"Soon you will be a knight."
"Keep dreaming, Malcolm. We can dream together."

"At last," said Malcolm, "it is daylight. The priest comes. I hear mass and make my confession. He offers my sword to the service of God. I promise to defend the Christian faith."

Donald interrupted him and continued the story. "I kneel. Baron Chester hits me across the shoulders with the flat of his sword. He calls me Sir Donald. I'm a knight! I promise that I will never deal with traitors. I will never give bad advice to a lady. I will always go to mass. I will always remember holidays and festivals."

"I promise to do anything they ask," Malcolm added. "Oh Lord, let me be a knight!"

"Now," continued Donald, "I dream I am at a tournament. The best-looking woman in the whole kingdom is watching me. Wait, she waves at me! She throws her handkerchief to me! I fight for her—for her honor. I am a demon! I can't lose. Nothing stops me! My lance throws the other knights off their horses. They haven't a chance. I'm too strong and fast for them!"

"If only it could be true," added Malcolm.

"There's more," shouted Donald. "We are fighting with battle-axes. I go wild; I crush them all! I am young; I am a knight!"

Suddenly Baron Chester shouted to them. "Donald! Malcolm! Come over here. Quickly—don't keep us waiting!"

UNDERSTANDING THE STORY

A. You can see that Donald and Malcolm have many differences of opinion. Decide who made or might have made the statements that follow. Write D next to each statement that Donald made or might have made. Write M next to each statement that Malcolm made or might have made.

1. I heard Baron Chester say that we are ready to become knights.
2. You're ready to be a knight when you are sure of yourself.
3. Baron Chester made me a page.
4. Knights don't work in kitchens.
5. A knight must be strong and fearless.
6. I felt like running away from the castle.
7. I'll never learn to fight like a knight.
8. Nothing can stop me from becoming a knight.
B. Malcolm and Donald were educated to become knights. Compare their education with your own. Write S for each statement that is similar to education in the United States and D for each statement that is different from education in the United States.

1. It took a knight a long time to complete his training.
2. Knights had very few teachers.
3. Knights were taught how to fight wars.
4. Knights began to train in early childhood.
5. Knights were trained to build up their bodies.
6. Knights-in-training had to wait on tables and work in the kitchen.
7. Usually only upper-class people could be trained for knighthood.
8. Knights were taught good manners.

C. Which of the two young men would be a better knight? Explain. Whom would you prefer to have on your side in a fight, Donald or Malcolm? Write two sentences.

ACTIVITIES AND INQUIRIES

1. Look at the illustration on page 19. What do you think would be a good title for this illustration? Identify the people in the picture. Do you think Donald’s dream came true?
2. In the Middle Ages knights wore armor. Bring in pictures of knights dressed in armor. Be prepared to talk about the purposes of each part of the knights’ armor. Today, soldiers wear uniforms. What differences do you see between the armor and uniforms? What similarities?
3. Read the description of a castle on page 16. Using this information, try to draw a picture of a castle. Be prepared to tell how you would defend this castle.
4. Imagine that you are being placed into a time machine. You are being sent back to the days of Malcolm and Donald (12th century). Would you want to train to become a knight? Explain your answer. Could you use this training in the 20th century? You have a choice: You can live in the 12th century or in the 20th century. Which would you choose? Why?
5. The Emperor and the Pope

The Crusades gave many people of Europe a chance to break out of the confines of their narrow lives. The pope started the Crusades, but he knew that there would be no victory without the military help of the powerful kings and nobles of Europe.

A few years earlier, there had been a serious argument between the pope, Gregory VII, and the Holy Roman Emperor, Henry IV. Henry, a national leader, challenged the great authority of the Church. He argued that he should appoint the pope and the bishops of the Church because he was the emperor. Gregory, of course, refused to accept this. He said that he was all-powerful in anything concerning religion and the Church. These were Church decisions, and he would make them.

Henry tried to show how strong he was. He said that Gregory was not fit to be pope and ordered him fired. Gregory would not budge. He ordered Henry excommunicated—which deprived him of the sacraments of the Church.

The climax of this struggle came at Canossa (ka-NOSS-ah), in northern Italy. See if you can understand why Henry acted as he did. What did this mean to the Church and to the power of kings and nations?

Canossa, 1077

"What’s everyone doing in front of the castle on a freezing day like this?" asked Carla. "I have never seen a crowd this large. Why is everyone so tense and restless?"

"Don’t you know that Pope Gregory is inside the castle?"
replied Joseph. "We have heard a rumor that Henry IV, the Holy
Roman Emperor, is going to meet with the pope today."

"That's great. I'd like to see them, but I have work to do," said
Carla.

"Don't leave now. I've heard that something unusual is going
to happen today. We shouldn't miss it," said Joseph. "This may be
our one chance to see both an emperor and a pope. Who knows
what may happen when they face each other. After all, emperors
and popes have been enemies for hundreds of years!"

"Why should emperors and popes dislike each other?" asked
Carla. "A king rules a country, and a pope rules the Church."

"It's not as simple as that," replied Joseph. "You see, it's a
question of power. Pope Gregory feels that only he should appoint
men to important jobs in the Church. I agree with him!

"Well, Henry is the Holy Roman Emperor. Why shouldn't he
appoint whomever he wants to positions in the Roman Catholic
Church?" asked Carla.

"No, the pope is right. The Church should control the Church.
The Church exists for God and all his people. The emperor is only
one person," answered Joseph angrily. "When an emperor or king
goes too far, the pope must punish him. That's why I feel that the
pope did the right thing in excommunicating Henry for his error."

"How terrible for Henry! I really feel sorry for him," said Carla.
"Without the salvation of the Church, he is doomed to burn in hell.
He is a man without hope. How long will it be before the people in
the empire turn away from him?"

"I think he's had this punishment coming to him," answered
Joseph. "But I also agree that this makes his position very difficult.
Some of the nobles are saying that his excommunication frees them
from their vows of loyalty to him. That's why he is coming here
today. He hopes that he can work out his differences with Pope
Gregory."

Suddenly there was a shout from the crowd.

"What's happening?" cried Carla. "Why is everyone screaming
and yelling? I can't see a thing. Wait! There's a man dressed in
sackcloth. He's not wearing shoes. He's walking through the
snow. It's Henry!"

"You're right!" answered Joseph excitedly. "Without his fancy
clothes, he looks like one of us. Now he's standing in front of the
"I bet he will have to stand in the freezing snow for a long while."
castle steps. He must be waiting for the pope to come out and speak to him. I bet he will have to stand in the freezing snow for a long while before Pope Gregory speaks to him. Suffer, Henry, it's good for you!"

"What do you think Henry wants most," asked Carla, "his salvation or his empire?"

"Why not both?"

UNDERSTANDING THE STORY

A. Write T for each statement that is true and F for each statement that is false.

1. There was a disagreement between Pope Gregory and Emperor Henry.
2. A pope would never excommunicate an emperor.
3. Emperor Henry said that Gregory could be pope for as long as he wanted.
4. Emperor Henry went to Canossa for a long rest.
5. The pope and the emperor were meeting because they were friends.
6. Emperor Henry begged forgiveness by walking barefoot in the snow.
7. Carla said that the emperor was right in his argument with the pope.
8. The people of Canossa were very excited by the visit of Pope Gregory and Emperor Henry.

B. Complete each of the sentences below by writing the missing word or words.

1. Henry IV was the _____ Emperor.
2. Henry felt that he should appoint the _____ and the _____.
3. Carla did not want to wait to see Henry IV and Pope Gregory because she had _____.
4. A king rules a _____ A pope rules the _____.
5. Henry IV went to _____ to work out his _____ with Pope Gregory.
6. Henry IV was dressed in _____.
7. Carla was worried that Henry IV would ______ without the salvation of the Church.
8. Joseph thought that Henry IV would have to stand in the snow for ______.

C. Who do you think would win an argument today between a pope and an emperor? Why? Would an emperor be worried about excommunication today? Explain.

ACTIVITIES AND INQUIRIES

1. Go to the library and find material for a report on either Pope Gregory VII or Emperor Henry IV. Add to your report an explanation of why you chose to write about one man rather than the other.
2. Look at the illustration on page 24. Describe what is happening. Write your own title for the picture.
3. Imagine that you are Pope Gregory. Write down your thoughts as you watch Emperor Henry approach.
4. Imagine that you are Emperor Henry. Jot down your thoughts as you walk barefoot in the snow.
5. Talk to a Catholic priest. Ask him if excommunication is still used by the Catholic Church today.
6. A Monk’s Story

As you have seen, central governments were weak during the Middle Ages. Feudal nobles fought with each other for land or glory. The life of a poor person, especially a serf, was worth very little.

In the middle of all this confusion, the Catholic Church stood solid and strong. It was well organized. Each person knew his or her job. The Church offered people a proper way of life, a path to follow from birth to death to heaven. Kings and nobles were encouraged to be less cruel. Work was praised and blessed. Marriage was a sacrament—an oath that could not be broken.

It was a blessing to care for poor people, widows, and orphans. Hospitals to heal the sick were opened in many towns. The church or cathedral was the center for everyone. Most villagers were baptized there, and most were buried in the churchyard. The older people would gather on Sundays (after services) for talk and gossip. The young went to see and be seen. The church might even be used as a storage center for grain, or hay, or wine.

All education and training of the young took place in church or monastery schools. Art was often brought by the villagers to the church to beautify the house of God. As we shall see, the monks in monasteries were often artists in their own right.

In this story we look in on a monk in a monastery in the French city of Dijon (dee-ZOHN). A monastery was a place where a man lived away from the problems of life of the rest of the world. Often the rules and regulations of the monastery were strict. The monk promised to follow a life of poverty, chastity, and obedience. He gave up everything he owned (poverty), and he promised never to marry (chastity). He agreed to obey the rules of his order or group of monks.
(obedience). Ask yourself why a young man would be willing to give up so much. Why does he find it difficult to follow the rules of the monastery?

Dijon, 1131

At last sunlight comes into my lonely little room. Soon I will leave my cell and join my brother monks in prayer and breakfast. It will be cold outside, but I can’t wait to feel the earth in my hands. My job today will be to pull weeds from the vegetable patch. It is backbreaking work, but I love it. Bend down, dig up the whole weed. Bend and dig, bend and dig; never stop, keep moving. The sun is warm on my head and back. I am out of doors in the sight of God.

I must keep working, working. I must forget my life in the village. I must forget my friends. Why do I hear their voices? Why can’t I talk to them? What a fool I am! There are no voices. There’s no one here! Six months in this monastery! Six months I have been alone. I am alone with over a hundred brother monks.

Why can’t I talk to anyone? Why did we vow never to talk to each other unless we get special permission? Is that why I keep hearing voices? No, I know that there are no voices here. God will help me; he will make me strong. I must pray now.

Why did I come to this monastery? I could have become a knight. Wouldn’t I be more proud to be Sir Denis instead of Brother Denis? No—I hate fighting. I can’t kill anyone. I get sick to my stomach just thinking of blood! Or I could have been a rich merchant. I could have bought and sold anything and everything that rich people want. No—I have no use for money. It means nothing to me. I enjoy being poor!

Would I be happy as a village priest? I’m not sure. If I had my own church, I could talk to people and work with them. I could help them understand life and death, with the words of God. I see myself giving the blessed sacraments. I baptize, confirm, and marry their children. I give them Holy Communion and the last rites when they die. Yes, I thought about being a priest for a long, long time. But these are troubled times. There is killing and stealing. The weak are pushed around by the strong. The strong are
overcome by those who are even stronger! People just don’t seem to care for each other.

I’m not one of those strong ones. I am not strong enough to push others around. I cannot help poor people because I myself am weak. Yet I want to do God’s work. I know that, if I cannot do it in the outside world, I can help in the monastery.

This is my world. In this monastery I know exactly where I am and what I must do every day. I do what I am supposed to do. There are rules for each hour of the day. Everything is planned for me, but I do have time to think and pray. Here, I will atone (make up) for the sins of my youth.

I am not lazy or afraid to work. No one wastes time in this monastery. I work hard because it is God’s will. I love my farmwork, and I am beginning to enjoy copying Latin and Greek books. My lettering is better now. I am learning to decorate the pages with little drawings. I never thought that I, Brother Denis, could be an artist! Now my life has meaning! This is real! I work at my own pace; I do as much as I can. I will not let myself feel tired! I think only of my work. I help myself, but I am useful to God and to the people.

There’s the bell for breakfast. O Lord, help me through the day, the months, the years. Help me do your work in this monastery. Help me to stay silent today. I promise I will not say one word—even if another monk speaks to me! Do not let me break any of the rules.

I pray that you will help me to forget my life out there in the village. Let my mind be clear of worldly things.

UNDERSTANDING THE STORY

A. Write T for each statement that is true, F for each statement that is false, and N for each statement that is not mentioned in the story.

1. During the Middle Ages central governments were stronger than the Church.

2. All monks were weak people.

3. The Church gave people a path to follow from birth to death to heaven.

4. Church buildings were used only for prayer.
5. All people during the Middle Ages were Catholics.
6. Brother Denis vowed never to speak without special permission.
7. The Catholic Church took no interest in the sick and the poor.
8. Brother Denis could not learn to draw pictures in the books he copied.
9. All monks in the Middle Ages took vows of silence.

B. Would Brother Denis agree with or disagree with these statements? Write A for each statement that he would agree with and N for each statement that he would not agree with.

1. I became a monk because I did not want to get my hands dirty.
2. I don't care if I never speak to anyone.
3. I would rather be a monk than a soldier or a businessman.
4. I don't mind being poor.
5. I should have been a village priest.
6. Too many monks waste time in this monastery.
7. The monastery will help me to help people.

C. Do you think Brother Denis made a wise choice when he entered the monastery? Explain. There are still monasteries in the world today. Would you be willing to join one? Why or why not? If Brother Denis were alive today, what other jobs would be open to him?

ACTIVITIES AND INQUIRIES

1. Pretend that you are Brother Denis. Write a diary telling about one day in your life in the monastery.
2. Draw a picture of a monastery from what you have read in this chapter. Bring in a picture of a monastery from the library. Compare it with your drawing.
3. Brother Denis is sworn to silence. Pretend that you are his father or mother. Write a letter to him asking about his life in the monastery.
4. Imagine that you are Brother Denis. Answer your parent's letter.
5. List five reasons why the Catholic Church was so important to most people in Europe during the Middle Ages.
7. A New Life in the City

*During much of the Middle Ages, as we have seen, life was very orderly and very predictable. However, there were challenges to this neatness and orderliness. In an earlier chapter, you saw how a ruler challenged the great power of the Church and what happened when he did.*

Many thought that the arrangements between serf and noble would last forever. But there were also challenges to the great powers of the nobles. Serfs were unhappy and restless. As the Crusaders learned, there was another world outside the manor. Serfs now looked to the towns. In the 13th century, these towns became magnets for many serfs. Some serfs bought their freedom. Others simply ran away from the manor. All were looking for a new life.

Former serfs were attracted by the openness and variety of jobs offered by the towns. However, the great differences between life on the manor and that in the town could be both exciting and terrifying.

In this chapter, a serf who has bought his freedom faces the dangers and pleasures of the new life in an English town. Ask yourself whether he made the right decision in leaving the manor and going to the town. Would you have stayed in the town under the conditions he describes?

**Leeds, 1230**

Has it only been seven days since I left the manor to come to Leeds? Everything seems such a blur. So much has happened in one short week. I paid the lord of the manor for my freedom, and I had such strange feelings. It was strange that he was happy to trade a little money for my lifetime of work and service. Perhaps, he won't miss my crops and tax payments.
The devil with Lord Cecil and his manor! What do I care what happens to him? I have my own life to think about. Did I do the right thing in coming here? I remember stories about this town when I was a child. They said it was a lively place. There was much to do and many people to meet. A person might not become rich, but there were many jobs. Work hard, they said, and you will live well as a free man. Get away from the slavery of the manor. Be free. Live!

My chance came. Exactly one week ago, I turned my back on the manor. I told myself that now my life would begin. I walked and walked for two days. I was so tired I could hardly move. At last, there it was—Leeds, the city of my dreams. I couldn’t wait to get through the main gate. What marvelous sights would I see? Then it hit me. The first thing I saw was a gallows for hanging criminals. Each street I walked down seemed worse than hell itself. Everything was covered with garbage. Rats, pigs, and dogs were fighting over scraps of food that were thrown from windows. Some of this horrible garbage bounced off my head. I couldn’t stand the smells that came from the rotting garbage, slaughterhouses, and stables.

Men were dragging carts through the narrow, filthy streets to pick up dead bodies. I made the mistake of looking at the faces of some of the dead. Now I can’t get their tortured, ravaged faces out of my dreams. I asked some people what was happening. They said that the dead had been cursed by evil demons! They all had that same tortured look. Will I be next?

Night is falling. It is the worst time for me. I am afraid. The room is hot and stuffy. I feel as though I am going to choke to death. I’d like to go outside for a walk, but I don’t dare to. People warned me that there are robbers hiding in the shadows. There is no one to protect me. I have no friends, and I can’t afford to buy a weapon.

I thank God when daylight comes. I like to walk through the crowded marketplace, and watch the people working at their trades. I see them making helmets, saddles, coats of armor, spurs, and swords. Others are dyeing cloth or melting gold and silver and making cups and jewelry. There’s a fair almost every day. People come from all over to buy these wonderful things.

The manor was never this interesting, but I was safer there.
"I like to walk through the crowded marketplace and watch the people working at their trades."
Often, I long for the smells of the soil and the harvest. My home was small, but I never felt shut in. I miss my friends and relatives. How I wish I had someone to talk with!

Enough of this dreaming. I must stop thinking about days past. The manor is dying; there's nothing there for me. This is where I am going to stay. There is excitement and liveliness here in Leeds that I never saw on the farm. There are thousands of people doing great things. There are people to meet and people to know. I will make friends with many of them; I will find a woman to love.

I am going to learn a trade and earn enough to live well. When I marry, I am not going to have to ask Lord Cecil for his approval. My children will be free. I am not afraid any longer. There is much more life than death here.

I will live and die a free man.

UNDERSTANDING THE STORY

A. Complete each of the sentences.
   1. The growth of towns helped make serfs unhappy and ______.
   2. Some serfs bought their ______. Others ______ from the manor.
   3. Many said that if you ______ hard, you would live well in the town.
   4. One thing you saw when you entered a town was that streets were covered with ______.
   5. Men were dragging carts to pick up the ______.
   6. People worked at their trades in the crowded ______ places.
   7. A free man believed that it was better to learn a ______ and stay in the town than to go back to the ______.

B. Compare life in a town in the Middle Ages with life in your city or town today. Write S for each statement that is similar to life in your town and D for each statement that is different from life in your town.
   1. The town has a gallows where criminals are hanged.
   2. The streets are covered with garbage.
   3. Men with carts collect the bodies of people who have died.
   4. People are afraid to go out at night.
5. Many people go to the town to learn trades.
6. The town has crowded marketplaces where people work at their trades.

C. If you had a choice, would you live in a big city or on a farm? Explain. If you had lived during the Middle Ages, would you have chosen life in a town or on a manor? Why?

ACTIVITIES AND INQUIRIES

1. Look at the illustration on page 33. Describe what is happening. Write your own title for this picture.
2. Imagine that you are standing on the roof of the tallest building in Leeds during the Middle Ages. Make a list of what you see.
3. Bring to class pictures of your town or city. Compare these with pictures of the medieval town. Does your town or city have anything in common with the town of the Middle Ages? Explain.
4. Imagine that you are a health inspector. List all the dangers to health and safety that you find in a town in the Middle Ages. Compare these with the dangers in your city or town today.
5. Pretend that the former serf asks your advice about staying in the town or going back to the manor. Write down what you would tell him.
8. The Guild System

As you have seen, towns offered new and exciting lives for many former serfs. Towns were also centers of business and trade. There were many chances to find jobs. However, there was (as today) much competition for good jobs and businesses. There were also problems such as making good-quality products and seeing that people acted fairly in buying and selling.

These problems were solved by forming guilds. Each guild was a group of persons who made the same product or carried on the same business. Guilds were the forerunners of today's unions. The guilds' rules were strict and often harsh. Boys and young men worked for many years to develop the skills needed to become masters of a craft. Many persons were never able to become masters, however, even though their work was as good as that of the masters.

In this story two young Italian men meet in the main square of Venice. One of them, a shoemaker, tells his friend of the path he is taking to become a master craftsman. See if you agree with his plan. What other way might he have chosen?

Venice, 1254

"Congratulations, Sebastian. In a few hours you and Sophia are going to be married. She is a fine woman," said Enrico.
"Thank you, Enrico. I know I am lucky," replied Sebastian.
"Now my dream of going into business for myself will come true."
"What does this have to do with getting married?" asked Enrico.
"It's very simple," answered Sebastian. "My future father-in-law, Luigi, is a rich master shoemaker. He has much to say in his guild. Thanks to him, my masterpiece has been approved by the
guild masters. He's even promised me enough money to open my own shop!"

"It looks like you're really on your way! Marrying a master's daughter is something I never thought of doing. But is this what you want to do with your life?"

"Are you serious? I've spent the last ten years of my life working as an apprentice and journeyman in my future father-in-law's house. For seven years I slaved from six o'clock in the morning until nine o'clock at night, six and a half days a week. My reward was eating at the master's table and sleeping on the kitchen floor!"

"Why did you do it? You got no pay and the working conditions were horrible," said Enrico.

"It was a chance to learn a trade and someday become a master shoemaker," replied Sebastian. "It was what I wanted, even though my father made the arrangements. Three years ago, I finally became a journeyman. Now I earn a small salary."

"I understand all that," said Enrico. "But why is your future father-in-law, Luigi, so important to you? You speak of him so much. Have you forgotten about his daughter, Sophia, your bride-to-be?"

"I'll tell you why Luigi is so important to me," answered Sebastian. "Many of my friends will be journeymen for the rest of their lives, even though they are just as good shoemakers as I am."

"Why can't they become masters without marrying the master's daughter?" asked Enrico.

"The guild masters say that if there are too many masters with too many shops, there will not be enough work to go around."

"Now I understand why the guild has rejected many masterpieces lately," nodded Enrico. "But do you think it's fair? Why should the guild make such serious decisions? If a man wants to be master of a craft, I say let him! Why shouldn't he make and sell whatever he chooses?"

"I'm not so sure you really understand," said Sebastian. "The guild does more than pass or fail those who wish to become masters. It protects its members from shoemakers who don't live in town. Do you remember what happened last year when a shoemaker from Padua (PAD-yoo-uh) tried to open a shop here?"

"Yes, I remember," said Enrico. "He opened his shop very close to my home, and I was happy to give him my shoes to repair.
The next thing I knew, he was gone. It didn’t make sense to me that he was forced to leave. He was a good man and a good worker. He had a large family to feed."

"Once again, you don’t understand what a guild is all about," answered Sebastian. "That shoemaker from Padua could not join our guild. He did not have permission to open a shop here in Venice. We did not need another shoemaker to take business away from our guild members. Our people have many children to feed, too. They must come first!"

"Why did the guild burn his goods and drive him out of town?" asked Enrico. "He was a good man. He need not have been treated so cruelly."

"Very simple," said Sebastian. "No outsider has tried to open a shop since that time. They have been warned. They know how we treat them!"

"Why are you so hard on outsiders when you are so easy on your own members?" asked Enrico.

"You’re wrong again!" replied Sebastian. "There is no difference in treatment. The guild is as strict with its own members. No merchant can sell goods cheaper than anyone else. No shop can be kept open longer than any other. All shoes must be of the same high quality. A member who breaks these rules will have his goods burned and his shop closed down."

"How can you live and work in such fear?" asked Enrico.

"Very easily," said Sebastian. "I’m no fool. I will follow every rule and regulation of my guild. I’ll stay out of trouble, and I will enjoy being a master craftsman in my own business."

"Are you going to tell Sophia why you are marrying her?" asked Enrico.

"Once again, I am not a fool."

UNDERSTANDING THE STORY

A. Sebastian and Enrico make many different statements. Decide who made or might have made the following remarks. Write E for each statement that Enrico made or might have made and S for each statement that Sebastian made or might have made.

1. My future father-in-law is a rich master shoemaker.
2. I worked as an apprentice and journeyman for ten years.
3. I never thought of marrying a master’s daughter to become a master myself.
4. Many of my friends will be journeymen all their lives.
5. Let a man make and sell whatever he wants.
6. The guild protects its members from outsiders.
7. A member who breaks the rules has his shop closed down.
8. Why did the guild drive away the shoemaker from Padua?

B. Tell which statements are true.
1. It was very difficult to become a master craftsman.
2. Guilds were formed by men who made a certain product.
3. Every man in a guild became a master.
4. Sebastian was an apprentice before he became a journeyman.
5. Sebastian was marrying Sophia only because he loved her.
6. Bruno felt that a man should be able to make and sell whatever he wanted.
7. Many masterpieces were rejected by the guild.
8. The guild never punished its own members.

C. Would Sebastian be a successful businessman in today’s world? Explain. Would we be better off today if we had the strict regulations of the guild system? Explain your answer.

ACTIVITIES AND INQUIRIES

1. Visit a local union office or write to a union. Find out how a person becomes a member of the union. What are the benefits of being a union member? Report your information to the class. Be prepared to talk about how the union is like a medieval guild. How is a union different from a guild?
2. Imagine that you are a business person in your city or town. Make a list of the rules of the medieval guilds that you think would help business people today. List the rules that you would not like to follow. Explain the reasons for your choices.
3. Pretend that you have just become a guild master. Make an outline of all the things you had to do to move from apprentice to journeyman to master. Was it worth your effort? Explain.
4. Imagine that you are one of a class group arguing whether guilds should be brought back today. Which side would you take? Why?
9. School Life

As the Middle Ages drew to a close, there were more and more chances to escape from a boring, narrow life. As we have seen, many people went to the towns to make their fortunes in trade and business. Some years later, their sons were searching for other ways to spend their lives.

Some of these young men went to places of learning called universities and studied to become doctors, lawyers, and priests. Universities were located in cities and towns all over Western Europe.

At Bologna (bol-LOH-nyah), in Italy, the setting of this story, the university was started by a group of students, and this became the model for the student university. In Bologna the students were in control. They paid the teachers and hired and fired them. Other universities, such as the one in Paris, were run by teachers, who were in control of their operation.

In this letter, a student at the University of Bologna writes to his father about university life. Ask yourself whether you would have enjoyed attending this university.

Bologna, 1260

Dear Father,

I really appreciated the advice you gave me when I left for school. I do try to study hard and stay out of trouble. I keep myself clean and avoid the cold and damp air. But surely you can't believe that life at the university is easy and full of fun. You write that you would rather study here than work at your job. You seem to think that all we do is make life difficult for our teachers and annoy the people of Bologna.

Don't you think that we should have the best teachers? Shouldn't our teachers come to class on time? Shouldn't their
lectures be interesting and helpful? Yes, professors know that they can lose their jobs if their lectures are dull and boring. This keeps them on their toes. You would be surprised at the number of professors who are anxious to get jobs here under these conditions.

It is not true that we waste time and fool around. I get up at four o'clock each morning—hours before you do. Can you imagine taking notes at a lecture at five in the morning, before you have had breakfast? All day, I have classes, debates, recitations, and lectures. That's not all, Father—I have a recitation most evenings after supper. I still have to find time for study at night to memorize my lecture notes. Believe me, by the time I crawl into bed at night, I have had a full day and an evening of hard work.

No, this is not like living in a fancy inn. I wonder how you would feel sitting on the floor of a cold room for hours at a time. I strain my eyes reading hand-copied books. Sometimes I can just about stay awake. Yes, if you would like to learn speech, logic, arithmetic, geometry, astronomy, music, and many other subjects, you could join me here. There are some men your age studying at the university.

I am sorry, Father, if I sound disrespectful. I want you to understand the life I lead here. Please don’t think that I’m discouraged. The life is hard, but it’s worth it to me to suffer a bit and get my degree. I have learned a great deal, and I have started to question and think. I don’t always agree with my professors, but I realize that I still have much more to learn.

I know that you do not like to think of a university as a place where people argue with one another. But I am trying to find the answers to many puzzles. You have faith in things as they are. I recognize your beliefs, but I must know more. I must find new paths, and I must understand.

Father, please realize that I am very grateful for your sending me to a university that teaches me to disagree with you.

Your loving son,

Peter
10. Joan of Arc

Think back to the story of the emperor and the pope. Emperor Henry had a difficult time with Pope Gregory. However, the power of the kings and their countries grew greater. By the 15th century the Church still played a major role in European affairs, but it was no longer all powerful.

By the 14th century wars were no longer local affairs between nobles. Entire nations were involved in endless killing. The war we are talking about in this chapter was fought between England and France and was called the Hundred Years’ War. It dragged on for 116 years, from 1337 to 1453. First the French, then the English, looked like winners.

In the last part of the war (1421–1453), the English had the French on the run. Fortunately for the French, a peasant girl, Joan of Arc, insisted that she heard strange voices. Only she could hear these voices, and their message was very clear. Joan was told by her voices that it was her duty to lead a French army against the English.

Joan faced many problems. How could she convince the French leaders that her voices spoke the truth? How could she get them to permit her to lead an army into battle? Would the soldiers follow her? What would be her plan of battle? What would happen if she did not win? Somehow, she convinced the French of the truth of her voices. She, the uneducated young girl, was given an army to lead.

In 1429 Joan’s army defeated the English and ended their siege of Orleans. The English were driven from north central France. However, the next year Joan was captured by the English.

Joan of Arc was held prisoner in a small tower in the city of Rouen (ROO-ahn), about 90 miles northwest of Paris. She was burned at the stake in the city square. The ungrateful king of France, Charles VII, did not try to save her.
As you read, ask yourself whether you would have followed this young, untrained girl into battle. How did Joan's actions encourage the French to be more loyal to their nation?

Rouen, May 1431

The English are in an ugly mood today. They curse and wave their fists at me. Now rough hands take hold of me and tie me to the stake. Soon my executioner will set fire to the straw. I will be burned alive!

As I silently pray to my maker, my whole life passes before me. How strange that I, a peasant girl who cannot read or write, was chosen by God to achieve a miracle. How strange that I was chosen to save France!

How well I remember those difficult days. For nearly 100 years, England and France had been locked in a bitter war. Most of France had already fallen into English hands. There was talk that the king of England would soon be crowned king of France. This would happen when the English captured our city of Orleans. Most French people expected the city to fall at any moment.

It was then that I first heard the voices—voices that urged me to lead the French to victory at Orleans. I remember trying to run from those voices because they made me afraid. But no matter how I tried, the voices continued to speak to me. Finally I asked for a meeting with the French leaders.

How they howled with laughter when I explained my mission! "You, a girl, are going to lead an army of men against the English?" said one. "Go home and milk your cows," said another. "We men will protect you." But the voices would not let me go home. Finally the leaders decided that I should be given a chance.

How amused the army captains were to see me dressed in a man's armor and riding a horse. But the common soldiers loved me and they swore to risk their own lives to protect mine. Soon we grew from a small band into an army. When the smoke of battle had cleared, we had chased the English from Orleans.

Now those who once had mocked me stood in line to congratulate me. I was asked to be at the king's side in the cathedral in
Rheims as he was crowned king of all of France. My voices had not deceived me after all.

But just as my Savior had once carried his cross, mine was also being prepared. The English captured me, put me on trial, made fun of my voices, and condemned me to death. My followers have all deserted me in my hour of need. Yet I stand before my maker unafraid, and not quite alone.

The flames are now beginning to rise. The pain is unbearable—I bite my lips to keep from crying out. In my last moments on earth, I beg forgiveness for my torturers. My life is about to begin.

God save France.

UNDERSTANDING THE STORY

A. Write T for each statement that is true and F for each statement that is false.

1. The Hundred Years’ War lasted for 116 years.
2. Joan’s army defeated the English at Orleans.
4. Joan of Arc was burned at the stake by the French.
5. Joan of Arc could neither read nor write.
6. The common soldiers would not follow Joan into battle.
7. Joan was at the king’s side when he was crowned king of France.
8. Joan died bravely.

B. The following questions refer either to England or to France. Write E for each statement that has to do with England and F for each statement that has to do with France.

1. Joan was captured by the army of this country.
2. Joan fought for this country.
3. Joan and her army defeated the armies of this country.
4. Joan convinced the people of this country that her voices were real.
5. Joan helped to crown the king of this country.
6. This country did not try to save Joan in her hour of need.
7. This country tried Joan and found her guilty.
8. Joan was burned at the stake by this country.
C. Would the president of the United States let a 16-year-old girl who hears voices lead our army? Explain your answer. Would you follow Joan of Arc into battle? Why or why not?

ACTIVITIES AND INQUIRIES

1. Look at the map of France below. In your notebook, draw an outline of the map. On your map mark the cities where Joan (a) was born (b) defeated the English (c) saw the king crowned (d) died.

![Map of France](image)

France in 1431

2. Imagine that you are a French soldier fighting at the side of Joan of Arc. In class be prepared to describe an interview with Joan. What was there about Joan of Arc that made her a great leader?

3. Pretend that your class is going to hold the trial of Joan of Arc. You are her lawyer. Prepare her defense. Now imagine that you are her accuser. Prepare the case against her.
"Well, what do you think, Jack?" asked Mr. Miller.
"I'm not so sure. All this stuff happened a long time ago. But it's not boring, as I thought it would be."
"What do you mean?"
"The Roman Empire broke up. No one was really running things. There was no strong government telling people what to do," said Jack.
"You mean people were doing whatever they wanted?"
"No. There was no strong central government, but there were many small ones. It's what you called feudalism. There were nobles fighting and protecting their own land. Then the nobles with the best armies would fight other nobles and take over some of their turf."
"What does this sound like?" asked Mr. Miller.
"The strong are always pushing the weak around," answered Jack. "I can see it all around me almost every day."
"That's good, Jack, but aren't you forgetting about most of the people during the Middle Ages?"
"That puzzles me, Mr. Miller. Many of them weren't free. The serfs were almost slaves. They couldn't leave their land. The nobles and knights really pushed the poor serfs around!"
"Why did they let themselves be pushed around?" asked Mr. Miller.
"What choice did they have? They didn't own land, and they needed somebody strong to protect them. There was no strong government, not even a police department. What could they do? They turned to the lord of the manor. He said, 'I'll protect you—just spend your life working for me!' Sounds like a protection racket to me!"
"You're right, Jack, this situation couldn't last. It was a hard life for the poor. What do you see yourself doing in those days?"
"I know one thing, Mr. Miller. I would never have been a serf. I'd have run away, joined a crusade, gone to a town. I'd have done anything to get away from the manor! I think I'd be a knight. Fighting all the time sounds like fun. That code of chivalry was really something. I would be traveling around, crusading; and I'd meet lots of beautiful women!"
"Sounds like life in the army would be just the thing for you!" laughed Mr. Miller.

"Except that a knight doesn't start at the bottom of the ladder," added Jack. "One thing bothers me, though. You can get hurt—even killed. I don't think that this knight business is for me. There doesn't seem to be much purpose to it."

"Then have you thought of becoming a priest or a monk?"

"Not really," answered Jack. "It would be good to help people, I suppose. But you don't see me copying manuscripts all day or preaching a sermon, do you? I know that the Catholic Church held things together in the Middle Ages. And it gave some of the kings a lot of trouble. The Church held its ground for a long time. But it's just not the life for me."

"How can we be sure what you might have done in those days?" asked Mr. Miller. "The way you're going, I can almost see you lecturing in a medieval university! Or you might be a master in the furniture makers' guild! What do you think was the number-one problem during the Middle Ages?"

"People worried about making a living. That's it! They wanted to live," said Jack excitedly. "They weren't that different from us! But there was one thing that made them different from people today."

"What's that?" asked Mr. Miller.

"They thought so much about life after death. Some of them seemed to worry more about heaven and hell than about life on earth," added Jack very quietly. "When did people start thinking more about life on Planet Earth? When did they start thinking more about today?"

"Don't stop looking, Jack. The answers are in the next unit!"
"Mr. Miller, you know how I hate those big words," complained Jack. "What did you call this period we're studying?"

"Take it easy, Jack," said Mr. Miller. "It's not that hard. The word is 'Renaissance' (REHN-uh-sahns)."

"No way, Mr. Miller. That's a big word!"

"You can call it a rebirth or a revival, Jack. You'll soon see what I mean."

"A rebirth? How can anything be born all over again? That's impossible! What does this 'Renaissance' have to do with me?"

"People started to be interested in learning once again. Like you, Jack, they wanted to know more about today—now. They wanted to know about life on earth. They wanted to live. One big difference, of course, was that their today was 400 or 500 years ago."

"Didn't people always care about themselves?" asked Jack. "Didn't they look around them to see what was going on?"

"Yes, but their world was different from ours," answered Mr. Miller. "The Renaissance opened people's eyes. They saw new things. They wrote, painted, and traveled. They wanted to find new places. They were not satisfied with the old ways of doing things."

"I'm looking for new things, too. Am I a Renaissance person?" asked Jack in a puzzled voice.

"Not exactly, Jack. You're not coming out of the Middle Ages. You know that you are a person. You know that your life on earth has to give you a great deal. The people of the Renaissance had to find themselves, and they had to learn about life on earth."

"How did they do all that, Mr. Miller?"

"Why not read the unit on the Renaissance? Perhaps you can become a Renaissance person!"
1. A Writer Tells It As It Is

In the final story of Unit I, we saw how the nations of Europe were becoming stronger. People were drawn to the flags of their own countries. They were beginning to feel proud of their own countries and their leaders.

Other changes were taking place as the Middle Ages were coming to an end. People had been taught that life on earth was not as important as life after death. By the 14th and 15th centuries, however, this outlook was changing. Many people were living better. They were looking forward to a good life on earth rather than later.

This excitement and interest in "now" was described by writers called humanists. They stressed the importance of life for human beings. The humanists got many of their ideas from reading ancient Greek and Roman books, which are referred to as the classics. The Greek and Roman scholars had said that people should be the measure of all things.

The humanists were excited about finding the classics. They felt as though they were being born again. This rebirth or revival of interest in people and the classics is called the Renaissance.

In the story that follows, Petrarch (PET-rark), the first Renaissance humanist, is visited by Boccaccio (boh-KAH-t-choh). Petrarch lives in the city of Padua, in northeastern Italy. Through the window he can see the clock on the cathedral of Padua. See if you can understand why both Petrarch and Boccaccio are really Renaissance humanists. Are their ideas and thinking really so different?
"Hello, Petrarch," said Boccaccio. "How is the poet laureate (LOR-ih-at) today?"

"Not too bad, Boccaccio, not too bad," answered Petrarch with a big smile. "You are a real friend. You remember that I was named the greatest poet in Italy. You know, it’s been ten years since my big day."

"What a thrill it must have been," said Boccaccio. "But where do you go from here? Have you thought of new worlds to conquer, new things to write?"

"Wait a minute," said Petrarch. "Isn’t my poetry good enough for you? I am where I want to be! Why should I change now?"

"I was hoping you would say something else," said Boccaccio quietly.

"What do you mean?" asked Petrarch.

"Why don’t you write about what’s happening in Italy and in the world?" said Boccaccio. "There’s so much going on around you. Don’t shut your eyes to pain and dirt. There are fires and floods. Write about them! There is crime in the streets. Death is all around us. Don’t hide from it. People laugh and cry. Some are born, some leave us. Why do you run from the truth? Where are you? Why do you stand on the sidelines? Why don’t you write so that people can understand you?"

"What do you mean ‘understand me’?" snapped Petrarch. "Many of my poems are written in Italian. Most people can’t read Latin, but they know their own language!"

"That’s not enough, Petrarch!"

"You’re jealous, Boccaccio! Do you think that your poems are as good as mine?"

"I told you before that you were our greatest poet," said Boccaccio quickly. "You wrote all those poems to your friend Laura. The words are beautiful. Your thoughts belong in heaven. But you never let yourself go. You never say what you really feel deep down inside of you. Yes, you loved Laura. You missed her when she was away."

"Stop it, Boccaccio! Stop it! You know that Laura is dead. I
wrote about her death in my own way. In my poems I cried for her. Yes, I cried and cried. I remembered her beauty, her gentle look, her fair face. I miss her. I'll never forget her. Isn't that enough?"

"I'm sorry that she's gone," said Boccaccio. "I think I know how you must feel. But you can say more—much, much more. Why don't you tell it all in Italian? Why don't you write a story about Laura? Why don't you tell about the plague of 1348? Why don't you write about how Laura and thousands of others died? Poetry isn't everything, you know."

"Why do you torture me like this?" asked Petrarch in great anger. "Can't you understand that I don't want to write anything but poems about Laura. I don't want to write a story about the plague. I don't want to write about death and dying. I can't write about blood and boils and the smells of corpses."

"Why is it so hard for you to think and write about ugliness and suffering? I did it in my Decameron. Death and sin are parts of life. Even Petrarch cannot escape from that. Look at your Laura. Did she close her eyes one night and go off to heaven with a smiling face? No, she died a horrible death. In three days the plague made her old and ugly!"

"Enough!" cried Petrarch. "I know what you want me to do—and I won't do it. You want me to write as you do. You want me to tell how Laura's beauty turned to dust. You want people to read about her agony. I won't do it, Boccaccio! I can't!"

"Of course, you can. Why don't you start writing what people want to read?"

"I write what I think people should read," answered Petrarch grimly. "I write what I want to write. I choose my words carefully. I won't write everything I think and know. Look at your Decameron. Your stories are a disgrace. They're crude! They're filled with ordinary people working and having fun. This is not my way. This is not me."

"How can you be so sure?" asked Boccaccio. "People are people. They live, they die, they are human. Isn't that what humanism is all about? Aren't you a humanist? Where are your feelings? Why are you so far above everyone? Come down to earth!"

"How dare you say that I am not a humanist? You're the one who's not a humanist. You say the individual person is important—well, where do I fit into your picture? Why can't I write
about love and life as I see and feel them? All right, Boccaccio, I cannot feel and smell and touch exactly as you do. I cannot write exactly as you do. Does that mean that I'm not as human as you?"

"Petrarch, why do we have to argue this way? I know that we are both humanists. You are right! Each of us must think and write in his own way. A writer must write what he feels, as long as he doesn't hurt anyone. Each of us is different; bravo for that! But we do agree about many things. Your poems and my *Decameron* are written in the language of the Italian people. Yet we both love the classics. You found the Latin speeches of Cicero. I translate Homer into Latin."

"I wonder," said Petrarch quietly, "will people remember me for my Italian poems or my classical translations?"

"They will remember you as a humanist and a human being," answered Boccaccio.

**UNDERSTANDING THE STORY**

A. **Tell which statements are true.**

1. In the Middle Ages most people felt that life after death was more important than life on earth.
2. Living conditions were becoming better by the 14th and 15th centuries.
3. Ancient Greek and Roman writers wrote books that were called humanities.
4. The Renaissance was a time of a rebirth of interest in people.
5. Boccaccio was called the first Renaissance humanist.
6. Petrarch was a great poet.
7. Boccaccio wrote the *Decameron*.
8. Petrarch felt that Boccaccio's stories did not have enough love and adventure in them.

B. **You can see that Boccaccio and Petrarch had different ideas about many things. Decide who made or might have made the remarks that follow. Write B for each statement that Boccaccio made or might have made and P for each statement that Petrarch made or might have made.**

1. It was very exciting to be named poet laureate.
2. You are the greatest poet in the world.
3. Why don’t you write about what’s happening in the world?
4. Do you think your poems are as good as mine?
5. In the Decameron I wrote about death and sin.
6. Why don’t you write about the plague?
7. A writer should say what he wants as long as he doesn’t hurt anyone.
8. Why can’t I write about love and life as I see it?

C. Imagine that Petrarch and Boccaccio are writing today. Whose book would you rather read? Why? Whose book do you think the school would like you to read? Explain. Which writer might be most popular today? Why?

ACTIVITIES AND INQUIRIES

1. Fill in the blanks in the sentences with one of the following key terms.
   Renaissance classics
   poet laureate humanists
   Both Boccaccio and Petrarch showed interest both in human beings and in the great books of the past. They were men of the ______.
   The ______ were writers who wanted to know a great deal about people and how they lived.
   The ancient Greek and Roman writers left us books that are called ______.
   A country’s best poet is sometimes known as the ______.

2. Go to the library. Prepare a report on either Petrarch or Boccaccio. Explain why you selected the person you wrote about.

3. The following was written by one of the writers in the story. Read the passage and decide if it was written by Petrarch or Boccaccio. Explain your answer.
   I stood on the mountaintop. The time to leave was near. I saw other mountains. Then sensed the sea and the waves. I was angry with myself. Why was I still interested in things around me?
2. An Artist Looks at Life

We have seen that the writers of the Renaissance were beginning to write about people as they really were. They were emphasizing the importance of people's lives on earth. They were concerned with humanity's feelings and its everyday problems. Artists also realized that each person was different from every other person. They started to paint men and women as real men and women, not as dull, blank figures. The artists of the Renaissance painted pictures of people who seem able to move and to feel. The artists were able to do this because they had studied the human body and learned a great deal about how people moved. How did people really look when they did certain things? How did they look when they were happy, sad, tired, satisfied?

Renaissance artists discovered new ways of drawing the world around them and of working with light and shade. But they never forgot about beauty, and their works are attractive to our eyes.

In our story Leonardo da Vinci (leh-oh-NAR-doh da VEEN-chee) is walking across St. Peter's Square in Rome. Suddenly, he sees another artist, a follower of the old methods of painting. This older artist feels that the subject of a painting is very important. The people in a work of art are of secondary value. See if you can understand why Leonardo is so upset by this man's ideas about art. Is Leonardo right that art should deal with things as they are?

Rome, 1490

"Bruno, I hear that you are saying bad things to many people about my paintings," said Leonardo angrily. "If you don't like my work, I can understand that. But why haven't you spoken to me? Why do you complain to everyone who will listen to you?"
"Calm down, Leonardo," replied the older artist. "I admire much of what you paint, but there are also many things that I don’t like. Art should be a reflection of our religion and our connection to God. Your work is not religious. It’s too worldly."

"That’s not what you really mean," said Leonardo. "You know very well that most of my paintings are of religious subjects."

"Yes, but somehow your religious subjects are not really religious," Bruno replied.

"Nonsense! What you can’t get through your head is that I try to paint real people. I want to feel real flesh and blood on my canvas," said Leonardo. "I want people to look at my paintings and believe my figures live and breathe, that they are not sticks that look alike."

"I am sorry, Leonardo, but that is not what art is all about," answered Bruno. "If I want to see real people, I walk down the street. I do not look at a picture on a wall just to see men and women. I want to see pictures of holy subjects, stories from the holy Bible, reminders of our Lord."

"I do all this and more," replied Leonardo. "I paint what you call ‘holy subjects.’ But I refuse to believe that every man and woman should look exactly the same as every other man and woman. Is every person thin, sad, and worried looking? Have you never seen happy faces and plump bodies? Is everyone in life worried, unnatural, unreal?"

"Leonardo, holy subjects need saintly people. People in pictures have looked and posed in the same way for centuries. It is a terrible sin to paint religious subjects with saints who look like ordinary people. Follow the customs of the past, I always say, and you will never go wrong."

"No, no, I must paint a person as I see and understand the person," said Leonardo. "This is the way I see myself as an artist. My art is my own. I paint as I see things through my own eyes."

"You’re becoming more and more difficult," said Bruno. "You must understand that if a person’s eye sees what you call beauty and reality in a picture, that’s all the person will see. How can the soul of the holy person be seen? The mind is blocked from understanding the true purpose of the picture. The person does not see the religious meaning of the painting."

"Not true, Bruno—the eye is the window to the soul. You must
see human beings in all their beauty and ugliness. Then you will understand what the soul is really like.”

“Why is the human body so important to you?” asked Bruno.

“Bruno, admit it. You’re afraid of the human body,” replied Leonardo. “Your soul is in your body, isn’t it? Wait, I think I understand your feelings about the body. You don’t know enough about it to paint it properly! What do you know about how your body works and functions? I have cut and worked on muscle and bone to discover how people move. I have seen what is inside a person. To paint the outer person, you must know what is inside.”

“Sinful insults,” shouted Bruno. “Does the pope know what you think and how you act? You are a danger and a disgrace to your Church!”

“Why don’t you study real people?” said Leonardo, disregarding Bruno’s insults. “Watch them at work and at rest. Observe them in the streets, in the fields, in their homes. Don’t just look at them—make sketches of everything that you see.”

“Do you always have to be so insulting?” continued Bruno. “I do look at people. I observe them, but I don’t sketch them. And I don’t ask them to pose for me. My art does not deal with people who live today. Once again, I must repeat, because you will not understand, we are here to paint holy subjects.”

“Bruno, if I didn’t know you so well, I would say that you are a fool! Where is your curiosity? Why aren’t you interested in how people’s faces show their feelings? Have you ever really looked at my painting ‘The Last Supper’? Did you see the looks of horror, anger, sadness, unhappiness, and fear that I painted? Which of these might you have felt at the Last Supper of our Lord? What is my painting of Mona Lisa trying to tell you?”

“Never mind about my curiosity,” said Bruno. “A painting of the Last Supper is not supposed to be a study of human character. It is a painting of our Lord and his apostles at the Passover seder. No, I haven’t looked that closely at their faces. I will not let my mind wander from what I believe should be the purpose of the picture. ‘Mona Lisa’—what’s that got to do with religion?”

“Bruno, no matter what you say, you must look around more. You must want to discover more. What’s wrong with you? Have you never wondered how a bird flies? What the organs of our bodies do? Where wind and clouds come from? Why cracks appear
in walls? Why there are seashells on mountaintops? What happens when a person yawns or sneezes? Why a person dies of old age? What do you know of life, of people, of war, of death?"

"You ask too many questions," replied Bruno. "But can you answer one for me?"

"Try me," said Leonardo.

"All right. For me, anything and everything in life begins and ends with God. What is the meaning of life for you?"

"For me," said Leonardo thoughtfully, "it is searching for the answers to my questions."

UNDERSTANDING THE STORY

A. Write T for each statement that is true, F for each statement that is false, and N for each statement that is not mentioned in the story.

1. Renaissance artists saw that each person was different from every other person.
2. Renaissance artists were the greatest the world has ever seen.
3. Renaissance artists were not interested in the human body.
4. Most art museums in the United States show only Renaissance paintings.
6. Bruno felt that art should deal only with holy subjects.
7. Leonardo wanted the people in his paintings to look alive.
8. The art of Leonardo is not as popular today as it was during the Renaissance.

B. Tell which word or phrase makes each statement correct.

1. Bruno felt that Leonardo's paintings were too (a) worldly (b) fancy (c) large.
2. Leonardo wanted you to think that people in his paintings (a) looked like sticks (b) lived and breathed (c) all looked exactly alike.
3. According to Bruno, holy subjects needed people who looked like (a) ordinary people (b) kings and queens (c) saints.
4. Leonardo believed that the human body was something to 
(a) be afraid of (b) study in great detail (c) cover up.
5. In his painting "The Last Supper," Leonardo painted people 
who (a) showed their feelings (b) all looked like him (c) 
looked as if Bruno had painted them.
6. Leonardo was interested in (a) copying the art of the past (b) 
becoming famous (c) learning the truth.
7. The most important thing in Leonardo's life was (a) getting 
to heaven (b) being the best artist in the world (c) finding the 
answers to his questions.

C. 1. Leonardo's paintings are worth a lot of money today. Why 
do you think this is so? Would you spend thousands, even 
millions, of dollars for a painting by Leonardo? Explain your 
answer.
2. If you could find a painting by Bruno, would you want to 
own it? Why? Might a painting by Bruno be worth a great 
deal of money? Explain.

ACTIVITIES AND INQUIRIES

1. Go to the library. Find copies of Leonardo's paintings. Ask 
yourself if Leonardo was a great painter. Explain your answer.
2. In addition to his paintings, Leonardo also made many draw-
ings of his ideas for new machines. Go to the library. Find 
sketches of Leonardo's ideas. Report to the class on what you 
learned about Leonardo.
3. Visit an art museum. Look for paintings by other Renaissance 
artists. How is Leonardo's work different from that of other 
artists? How is it the same?
3. A Scientist Challenges the Past

Renaissance writers and artists changed their views of people. They wrote about and painted real people in the real world. So too, in the 16th and 17th centuries, daring men of science had new ideas about the world. They challenged what ancient writers and the Catholic Church had said about the earth and the sun. These scientists looked around them. They observed nature, saw how people lived, and learned that the earth moved around the sun.

They asked questions and searched for answers. Sometimes they found the answers. If they did not, they kept searching. One of these searchers for truth was Galileo Galilei (gal-ah-LAY-oh gal-ah-LAY-ee), who made several important discoveries.

In the selection that follows, Galileo is about to appear before the Inquisition (in-kwih-ZISH-un) to explain his discoveries. This court seeks to uphold the teachings of the Church. Galileo will be given a choice of life or death. If he insists that the earth moves around the sun, he will die. If he denies what he knows to be true, he will live. Given these same choices, what would you have done? How can Galileo be so sure that he is right and that the teachings of the Church are wrong?

Rome, 1633

To think that I have come to this! If I do not admit that I am wrong, I will be executed! I will be remembered for all time as a heretic who denied the truth of the teachings of his Church. Yet I, Galileo Galilei, have always been faithful to my Church and to the discoveries of science. Now I am told that I cannot believe in both science and God.
The Church says that the earth is the center of the universe. I know better. I have read and tested the theories of Copernicus (ko-PUR-ni-kus). A hundred years ago, he proved by mathematics that the earth moves around the sun. I made my own telescope because I wanted to test his ideas. People asked how the astronomy of the Bible could be wrong. It was an insane idea to think that the teachings of the Church have been false for so many centuries. But my eyes did not betray me. Copernicus was right. The earth is not the center of the universe. How excited I was when I saw the rings of Saturn, the moons of Jupiter, and the countless stars of the Milky Way. These were my eyes, my telescope, making my discoveries!

We know the things we can see and prove. Is there any other possibility? There cannot be. Perhaps I was wrong to think that I could know more than the great scholars of my Church. If it is true that we are made in God's image, then we must be at the center of the universe. Are there not mysteries and spirits that we cannot understand? Only God knows all. The leaders of his Church can explain the meaning of life to us.

That is what I am supposed to believe. But in my heart of hearts I know that there is much to be discovered and explored. No one, not even the holy Church, knows the answers to all the mysteries!

If we are to find the answer to the riddle of the universe, we must never stop looking. We must experiment and experience as much as we can. Blind faith is not my way of life. I cannot accept whatever I am told simply because it has been said by the Church.

When I wanted to find the speed of falling objects, I dropped some weights from the top of the Leaning Tower of Pisa (PEA-zah). I experimented, I saw, and I made my conclusions.

The other day I heard an argument in the street. Five grown men were arguing about the number of teeth in a horse's mouth. The horse was standing right there, but no one thought of opening the animal's mouth and counting its teeth. In fact, no one even looked at the horse! This argument went on for over an hour. I suggested checking the horse's mouth, and I was rewarded by being pushed rudely aside. There was no conclusion to the argument. The people went away confused and angry. Is this the way to learn the answers?

Enough of these wandering thoughts! I must make up my
mind. I know that I can have faith in my God and still search for answers. The Church fathers do not agree. They say I must give up my search for learning, destroy my book, agree that the sun moves around the earth. They want me to stop my experiments and accept the ways of God and of the Church.

I don't want to accept blindly, but if I am to see another sunrise, I must give in. I must pretend to believe. I will call the guard to tell them that they have won. I wonder—is it better to live a lie than to die and face the unknown?

UNDERSTANDING THE STORY

A. Write T for each statement that is true and O for each statement that is an opinion.

1. Galileo was the greatest scientist of all time.
2. Galileo looked through his telescope to see planets and stars.
3. Galileo should not have looked beyond the earth.
4. The Inquisition should not have tried Galileo.
5. Galileo studied the speed of falling objects.
6. A scientist should do whatever he thinks best.
7. Galileo wondered why he had to lie to the Inquisition.

B. Match each item in Column A with its description in Column B.

<table>
<thead>
<tr>
<th>COLUMN A</th>
<th>COLUMN B</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. scientist</td>
<td>(a) instrument used to study planets and stars</td>
</tr>
<tr>
<td>2. Inquisition</td>
<td>(b) person who studies the planets and stars</td>
</tr>
<tr>
<td>3. Copernicus</td>
<td>(c) building where Galileo tested the speed of falling objects</td>
</tr>
<tr>
<td>4. telescope</td>
<td>(d) tried to prove that Copernicus was right</td>
</tr>
<tr>
<td>5. Leaning Tower of Pisa</td>
<td>(e) person who searches for answers</td>
</tr>
<tr>
<td>6. heretic</td>
<td>(f) put Galileo on trial</td>
</tr>
<tr>
<td>7. Galileo</td>
<td>(g) proved mathematically that the earth moves around the sun</td>
</tr>
<tr>
<td>8. astronomer</td>
<td>(h) person who denies the teachings of the Church</td>
</tr>
</tbody>
</table>
C. Imagine that you are Galileo. You are accused of heresy by the Church. Would you act in the same way that Galileo did? Explain your answer. Are there people today who, like Galileo, are placed on trial for their ideas? Explain.

**ACTIVITIES AND INQUIRIES**

1. Draw a cartoon of Galileo sitting in his prison cell. What is he thinking? Make up a title for your cartoon.
2. Imagine that you are a lawyer. Would you rather defend or prosecute Galileo? Prepare your case.
3. Go to the library. Prepare a report on another scientist of the Renaissance. Why was this person not placed on trial?
4. Pretend that you are Galileo. You have been arrested. Write a letter to a friend explaining why you acted the way you did.
4. Europe Discovers America

You have seen how scientists were discovering things about themselves, about life and death. They found new things about the earth and the heavens. Other brave men, at the same time, also had a dream about the earth. They said that by sailing west from Europe, one would reach the Orient—India and China, and the Spice Islands.

Christopher Columbus and other great sea captains sailed to the west hoping to make that dream come true. But the continents of North and South America blocked the way to the riches of the Orient. Instead Columbus found the New World of the Americas. He thought that he had reached India, however, and naturally called the people Indians. He never found the gold, silver, spices, and precious stones of the Orient. But his discovery of the New World made his four trips worthwhile.

In this story, Queen Isabella of Spain thinks back over her years as queen. She has strong memories of Columbus and his dreams. See if you agree with her selection of the most important act of her reign. Was she really responsible for the creation of the Spanish Empire? Were North and South America really a New World?

Seville, 1504

The other night, my son Charles asked me what I thought had been the most important or best act of my service as queen of Spain. I brushed him aside with a brief remark about there having been so many good things. Actually, though, I simply was not prepared to answer at that point.

Now I wonder. This is the twentieth year of my reign as queen. So many things have happened. Marrying Ferdinand was impor-
tant and exciting. We did many good things for Spain. Sometimes, though, I think I was a bit unhappy about our life together. Who can deny the importance of driving the Jews and the Moors out of our country? We united Spain and we made her into a truly Catholic country. The Inquisition keeps it that way. We have ruled firmly and well. The nobles may not be too happy, but our nation is strong.

Yes, we have done so many things for Spain. In my mind, though, one thing always seems to come first. I am proudest of my support for Christopher Columbus. When he first came to see us in 1486, I knew that he was a man to believe in. He was a most convincing charmer. He could make a believer of almost anyone. He insisted that by sailing about 3,000 miles to the west from Spain, he would come to the gold, silks, and spices of India, China, and the Spice Islands.

I believed in him from the beginning, even though my commissioners would not accept his plan. They insisted that the ocean was
too wide to sail across to Asia! Anyway, with the war going on against the Moors in Granada, there simply wasn’t money for expeditions.

Columbus never gave up! He returned five years later, and I believed in him even more strongly this time. But what demands he made upon us! I think that if it had been anyone but Columbus, I would have had him thrown into jail without another thought.

The nerve of Columbus! There he was begging support for his voyage to the unknown, but still insisting that he be named “Admiral of the Ocean Sea”! He wanted 10 percent of all of the profits and had to be viceroy of all islands he discovered. That ridiculous man went on and on. In April 1492 I finally agreed to what he wanted. Why did I do it? He wanted too much. But somehow I knew that he would make some great discoveries. And he was such a charming man!

He never found the Spice Islands or China and India. He never found much of the wealth he promised either, but he discovered a New World. There were new people, new places—all claimed in the name of Spain. What if the people he called Indians really were not Indians? No matter—they were different from anyone we had ever met or read about.

I read his detailed letters with pleasure and worry. How he suffered! His food was poor; the crew was hard to control. He often wrote that the natives were dangerous and the climate was bad. But I always knew that he would succeed, and he did. We gave him a hero’s welcome on his return to Spain!

Four times he sailed from Spain. He found many islands and the coast of South America. He even named a colony after me on the island of Hispaniola. Yes, he did much for Spain and the world.

Why then did I approve of his arrest and imprisonment after his third voyage? Why did I believe the stories told by jealous liars? Perhaps he wasn’t the best leader in the world, but why should that be so important? What if he did not find all the gold he had promised? Was there ever a man more dedicated to his purpose and to his queen?

I am so happy that he was given a fourth chance to sail to the New World. I wonder what great stories he will tell me when he returns this time. What new wealth will he bring back for me? For
his sake and mine, I pray that he finds a passage to India. Even if he finds nothing, I will welcome him. Please God, have him hurry back to Spain. I want so much to see him again. I know that I do not have too many months left on earth.

What have I, Isabella, accomplished in a lifetime? I am the mother of the empire of Spain.

UNDERSTANDING THE STORY

A. Tell which of the following statements are true.
   1. Columbus believed that the earth was round.
   2. Columbus thought that he had sailed to India.
   3. Columbus married Queen Isabella.
   4. Ferdinand and Isabella united Spain.
   5. Isabella never trusted Columbus.
   6. Columbus was given the title Admiral of the Ocean Sea.
   7. Columbus discovered the New World.
   8. Columbus had excellent food and good crews on all of his voyages.

B. Read the following statements. Tell which of the facts, events, or beliefs were results of Columbus’ voyages.
   1. People now knew that China and India were in the Atlantic Ocean.
   2. People knew that they could sail across the Atlantic Ocean.
   3. Columbus believed that the islands he discovered were the Spice Islands.
   4. Spain developed a great empire in the New World.
   5. People no longer believed that the earth was flat.
   6. Much gold was found in the New World.

C. Imagine that Columbus is alive today. He wants the government of the United States to pay for his exploration of the planet Mars. Would you want the government to pay for his trip? Explain your answer. Would you go along? Why or why not? Which do you think takes more courage: the voyage to the New World or the exploration of Mars? Explain.
ACTIVITIES AND INQUIRIES

1. Look at the map of Columbus' voyages on page 65. Copy the map in your notebook. Draw a line showing the route you would have followed from Spain if you had been Columbus. Compare your route with the ones that Columbus took.

2. Pretend that you are Columbus at the court of Queen Isabella of Spain. Write a letter to the queen. Explain why you want her to help you make your voyage to the Indies. In your letter underline the ideas that you think would be most convincing.

3. Pretend that you are Queen Isabella. Write a letter to Columbus. Tell him what you think of his idea of sailing west.

4. Go to the library. Read more about Columbus' voyages to the New World. Be prepared to talk about one of them in class.

5. Imagine that you are one of the crew sailing with Columbus on his first voyage. Make a drawing of your ship. Write a diary describing your experiences on one or two days of your voyage.
5. An Empire Is Born

The 16th century was the age of exploration. By 1507 Ferdinand Magellan's ships had sailed around the world. A few years earlier, as we have seen, the New World—North America, the Caribbean islands, and South America—had been discovered.

This New World was talked about a great deal in the towns and on the farms of Europe. Centuries before, serfs had been able to leave the manor and go to the towns. Now here was another chance for unhappy but brave people to make a fresh start 3,000 or more miles from home.

European governments and businessmen also urged people to leave their homes in Europe and settle in faraway places. These settlements were called colonies. Here in North America, many settlers suffered and died from starvation or disease. Life was harsh and difficult. Only the strongest could live through the freezing winters. The natives were often unfriendly or hostile.

There was another side to the coin: the European side. Europeans encouraged the setting up of these colonies for their own profit. Colonies were places where raw materials not found in Europe could be obtained. Colonies were also places to sell the goods made in Europe. This system of using colonies to increase a European country's wealth was called mercantilism (MUR-kan-til-izm).

In the following conversation, the chief adviser of King Charles II of England reminds the king of the importance of the colonies to England. He has suggestions for making these colonies more useful to England. See if you understand how Lord Clarendon proposes to use the colonies. Do you agree with his ideas? Was it fair to use the colonies for England's benefit?
"Your Majesty," said Lord Clarendon, "you understand that a great country like England cannot live without trade. We must buy and sell without a stop, or we will die. Please let me explain my ideas about trade."

"Clarendon, you are right," Charles II replied. "But I do not want to think about foreign problems at this time. It's less than three years since I became king, and I must be concerned first with what's going on in England."

"Sire, I appreciate your feelings," said Clarendon. "But surely you realize that more trade with our colonies will improve business here in England. Better business will naturally make people hap-