

2. THE UPHEAVAL IN WESTERN CHRISTENDOM, 1300–1560

Two books by J. R. Hale, *The Civilization of Europe in the Renaissance* (1993) and *Renaissance Europe, 1480–1520* (rev. 2000), are outstanding. Other helpful overviews for these years encompassing the later Middle Ages, the Renaissance, and the Reformation include H. F. Koenigsberger, *Early Modern Europe, 1500–1789* (1987); E. F. Rice Jr. and A. Grafton, *The Foundations of Early Modern Europe* (rev. 1993); D. Nicholas, *The Transformation of Europe, 1300–1600* (1999); and M. Wiesner-Hanks, *Early Modern Europe, 1450–1789* (2004). There are informative chapters in G. R. Potter (ed.), *The Renaissance, 1493–1520* (rev. 1991), and G. R. Elton (ed.), *The Reformation, 1520–1599* (rev. 1990), vols. 1 and 2 of the *New Cambridge Modern History*. T. K. Rabb, *Renaissance Lives: Portraits of an Age* (rev. 2001), provides vivid accounts of notable figures. War and diplomacy are explored in the classic G. Mattingly, *Renaissance Diplomacy* (1971); M. S. Anderson, *The Rise of Modern Diplomacy, 1450–1919* (1993); and J. R. Hale, *War and Society in Renaissance Europe, 1450–1620* (1985, 1998). Diplomacy's impact on culture is discussed in T. Hampton, *Fictions of Embassy: Literature and Diplomacy in Early Modern Europe* (2009), while E. L. Eisenstein explores the printing press as a direct and indirect agent of cultural change in *The Printing Revolution in Early Modern Europe* (1984).

Much newer social history has centered on the early modern centuries. Here P. Burke, *Popular Culture in Early Modern Europe* (rev. 1994), ranging in time from 1500 to 1800, is a fundamental analysis, and H. Kamen, *Early Modern European Society* (rev. 2000) is also helpful. C. Ginzburg, *The Cheese and the Worms: The Cosmos of a Sixteenth-Century Miller* (trans. 1980), reconstructs the mentality of an obscure Italian miller of the age. N. Z. Davis, *Society and Culture in Early Modern*

France (1975), illuminates the religious and other beliefs of nonliterate peasants, and Davis's *The Return of Martin Guerre* (1983) recounts a fascinating episode in village life. R. Chartier (ed.), *Passions of the Renaissance* (1988), the third volume of the *History of Private Life* series, opens the door to aspects of life among all classes in this era. G. Huppert, *After the Black Death: A Social History of Early Modern Europe* (rev. 1998), is a valuable study. Other aspects of social history are examined in E. M. Wood, *Liberty and Property: A Social History of Western Political Thought from Renaissance to Enlightenment* (2012), and in R. Jütte, *Poverty and Deviance in Early Modern Europe* (1994), a volume in the *New Approaches to European History* series. The ambivalent position of women in the Renaissance is ably conveyed in M. L. King, *Women of the Renaissance* (1991), an outstanding study; I. Maclean, *The Renaissance Notion of Women* (1980); O. Hufton, *The Prospect before Her: A History of Women in Western Europe, 1500–1800* (1995); and M. E. Wiesner, *Women and Gender in Early Modern Europe* (rev. 2000), also a volume in the *New Approaches to European History* series. More detailed studies are to be found in J. Lynn, *Women, Armies, and Warfare in Early Modern Europe* (2008), and N. Z. Davis, *Women on the Margins: Three Seventeenth-Century Lives* (1997); and the growing presence and role of Africans in early modern European societies is examined in the excellent volume by T. F. Earle and K. J. P. Lowe (eds.), *Black Africans in Renaissance Europe* (2005).

Disasters of the Fourteenth Century

Two classic surveys of the era are M. McKisack, *The Fourteenth Century, 1307–1399* (1959, 1991), and B. W. Tuchman, *A Distant Mirror: The Calamitous Fourteenth Century* (1978), a vivid account of war, disease, and religious schism written for the general reader. G. Leff, *The Dissolution of the Medieval Outlook: An Essay*

on *Intellectual Change in the Fourteenth Century* (1976), despite the title, stresses the continuity of medieval thought. J. Kaye, *Economy and Nature in the Fourteenth Century: Money, Market Exchange, and the Emergence of Scientific Thought* (1998), explores the influence of economic life on early scientific thought. The growing restlessness within the church before the Reformation is described in F. Oakley, *The Western Church in the Later Middle Ages* (1979), and R. N. Swanson, *Church and Society in Late Medieval England* (1989). Heresies of the period may be examined in R. Rex, *The Lollards* (2002); M. Lambert, *Medieval Heresy: Popular Movements from the Gregorian Reform to the Reformation* (rev. 2002); and M. Van Dussen, *From England to Bohemia: Heresy and Communication in the Later Middle Ages* (2012).

The devastating fourteenth-century plague that swept Europe and other parts of the globe from 1347 to 1351 is examined in W. H. McNeill, *Plagues and Peoples* (1976), cited earlier; N. F. Cantor, *In the Wake of the Plague* (2001); J. Kelley, *The Great Mortality: An Intimate History of the Black Death* (2005); W. Naphy and A. Spicer, *The Black Death: A History of Plagues 1345–1730* (2000); J. Byrne, *Daily Life during the Black Death* (2006); O. Benedictow, *The Black Death, 1346–1353: The Complete History* (2006); and S. K. Cohn, *The Black Death Transformed: Disease and Culture in Early Renaissance Europe* (2002), which challenges the usual physiological explanations for the plague. A useful work, which includes documents from the era, is J. Alberth, *The Black Death: The Great Mortality of 1348–1350: A Brief History with Documents* (2005). The long war between France and England over the years 1337 to 1453 may be studied in A. Curry, *The Hundred Years War* (rev. 2003), and J. Wagner, *Encyclopedia of the Hundred Years War* (2006). D. Seward, *The Hundred Years War: The English in France, 1337–1453* (rev. 1999), and C. Allmand, *The Hundred*

Years' War: England and France at War, c. 1300–c. 1450 (1988), explore the war's impact on both countries. For the perspective of soldiers, see A. Bell, *War and the Soldier in the Fourteenth Century* (2004). Of the large literature on the “Maid of Orléans,” recent accounts with fresh interpretations are M. Gordon, *Joan of Arc* (2000), in the *Penguin Lives* series, and D. Fraioli, *Joan of Arc and the Hundred Years War* (2005).

For the *jacqueries* and other popular revolts, one may read M. Mollat and P. Wolff, *The Popular Revolutions of the Late Middle Ages* (trans. 1972), and G. Fourquin, *The Anatomy of Popular Rebellion in the Middle Ages* (trans. 1978). For sociopolitical analysis of popular revolts, see also R. I. Moore, *The Formation of a Persecuting Society: Authority and Deviance in Western Europe, 950–1250* (rev. 2007), cited earlier.

The phenomenon of witchcraft in the early modern centuries between 1450 and 1750 has understandably attracted a good deal of attention. During those years more than 100,000 people, mainly but not exclusively women, were prosecuted in secular and ecclesiastical courts, and many were put to death. To understand the phenomenon, K. Thomas, *Religion and the Decline of Magic* (1971), is of fundamental importance, but one may also turn to J. Klaitz, *Servants of Satan: The Age of the Witch Hunts* (1985); C. Ginzburg, *Ecstasies: Deciphering the Witches' Sabbath* (1991); B. P. Levack, *The Witch-Hunt in Early Modern Europe* (rev. 2006); and J. Russell and B. Alexander, *A History of Witchcraft: Sorcerers, Heretics and Pagans* (2007). Available also are M. D. Bailey, *Battling Demons: Witchcraft, Heresy, and Reform in the Later Middle Ages* (2003); G. K. Waite, *Heresy, Magic, and Witchcraft in Early Modern Europe* (2003); W. Behringer, *Witches and Witch-Hunts: A Global History* (2004); R. Briggs, *Witches and Neighbors: The Social and Cultural Context of European Witchcraft* (1997); and S. Clark, *Thinking with Demons: The Idea of Witchcraft in*

Early Modern Europe (1999), which analyzes the intellectual underpinnings of the phenomenon. For the waning practice of witch hunts, see T. Robisheaux, *The Last Witch of Langenburg: Murder in a German Village* (2009).

The Renaissance in Italy

J. R. Hale (ed.), *A Concise Encyclopedia of the Italian Renaissance* (1981), is a convenient reference tool. In addition to the general accounts already cited, one may turn for all aspects of the Renaissance to the now-classic study by M. P. Gilmore, *The World of Humanism, 1453–1517* (1952, 1983). The concept of the “Renaissance” itself, which is still debated, was skillfully explored in classic works by J. Burckhardt, *The Civilization of the Renaissance in Italy* (1860, 1990), and W. K. Ferguson, *The Renaissance in Historical Thought: Five Centuries of Interpretation* (1948). Readers will also find important interpretations of Renaissance culture and its enduring influence in W. J. Bouwsma, *The Waning of the Renaissance* (2000), and R. Witt, *The Two Latin Cultures and the Foundation of Renaissance Humanism in Medieval Italy* (2012). For the quickening of activities in the Italian city-states, one turns to F. Braudel, *Out of Italy, 1450–1650* (trans. 1992); P. Burke, *The Italian Renaissance: Culture and Society in Italy* (rev. 1999); E. Welch, *Art and Society in Italy, 1350–1500* (1997); J. Najemy (ed.), *Italy in the Renaissance, 1300–1550* (2004); and I. Rowland, *From Heaven to Arcadia: The Sacred and the Profane in the Renaissance* (2004). The revived interest in the classics is examined in R. Weiss, *The Renaissance Discovery of Classical Antiquity* (1969, 1988). The philosophical debates of the time are examined in B. P. Copenhaver and C. B. Schmitt, *Renaissance Philosophy* (1992); A. Levi, *Renaissance and Reformation: The Intellectual Genesis* (2002); and J. Hankins (ed.), *The Cambridge Companion to Renaissance Philosophy* (2007). Some additional insights into Renaissance

culture are offered in L. Jardine, *Worldly Goods: A New History of the Renaissance* (1997). The fusion of politics and humanism (or “civic humanism”) is traced in a pioneering work by H. Baron, *The Crisis of the Early Italian Renaissance: Civic Humanism and Republican Liberty in an Age of Classicism and Tyranny* (1955, 1966). The relationship of politics and cultural life is also graphically portrayed in L. Martines, *Power and Imagination: City-States in Renaissance Italy* (1979); and the interaction between commercial and intellectual life is explored in T. Parks, *Medici Money: Banking, Metaphysics, and Art in Fifteenth-Century Florence* (2005).

Among the many works on Machiavelli, there is a brief, insightful study by J. R. Hale, *Machiavelli and Renaissance Italy* (1960), and a more recent study by the intellectual historian Q. Skinner, *Machiavelli: A Very Short Introduction* (2000); S. de Grazia, *Machiavelli in Hell* (1989), is an intriguing intellectual biography. Other works on this key figure include A. J. Parel, *The Machiavellian Cosmos* (1992); M. Viroli, *Machiavelli* (1998); M. White, *Machiavelli: A Man Misunderstood* (2004); and M. Unger, *Machiavelli: A Biography* (2011). A provocative analysis of political thought and discourse from the fifteenth to the eighteenth century is developed in J. G. A. Pocock, *The Machiavellian Moment: Florentine Political Thought and the Atlantic Republican Tradition* (rev. 2003). The reception and impact of Machiavelli’s thought is explored in J. Soll, *Publishing The Prince: History, Reading, and the Birth of Political Criticism* (2005).

The city-state provided a rich environment for the Renaissance. For a general study of these polities in this period, see T. Scott, *The City-State in Europe, 1000–1600: Hinterland, Territory, Region* (2012). Numerous studies focusing on each of the Italian city-states, of which only a few titles can be cited here, have helped illuminate the world of humanism. Much of the focus

has been on Florence, for which G. Brucker, *Renaissance Florence* (rev. 1983), and G. Holmes, *The Florentine Enlightenment, 1400–50* (1992), are the most helpful. Other informative studies include J. R. Hale, *Florence and the Medici: The Pattern of Control* (1978), an especially insightful account; A. Brown, *Medicean and Savonarolan Florence: The Interplay of Politics, Humanism, and Religion* (2011); J. Najemy, *A History of Florence, 1200–1575* (2006); and P. Strathern, *Death in Florence: The Medici, Savonarola and the Battle for the Soul of the Renaissance City* (2011).

Outstanding studies of Venice with varying perspectives include F. C. Lane, *Venice: A Maritime Republic* (1973); W. H. McNeill, *Venice, The Hinge of Europe, 1081–1797* (1974); J. Law, *Venice and the Veneto in the Early Renaissance* (2000); and A. Zorsi, *Venice, 697–1797: A City, a Republic, an Empire* (2001). Valuable studies in social and cultural history include G. Ruggiero, *The Boundaries of Eros: Sex Crime, and Sexuality in Renaissance Venice* (1985); S. Chojnacki, *Women and Men in Renaissance Venice* (2000); and P. F. Brown, *Private Lives in Renaissance Venice: Art, Architecture, and the Family* (2004). For Rome one may read L. Partridge, *The Renaissance in Rome, 1400–1600* (2013), and C. L. Stinger, *The Renaissance in Rome* (reissued 1998).

The Renaissance outside Italy

One of the best introductions to the northern Renaissance can still be found in the classic work by J. Huizinga, *The Autumn of the Middle Ages* (1924; new trans., 1996); one should also read the same author's *Erasmus and the Age of Reformation* (1924, 1984). Newer works on the cultural history of this region include J. C. Smith, *The Northern Renaissance* (2004), and K. Heard and L. Whitaker, *The Northern Renaissance: Dürer to Holbein* (2011). For the Dutch humanist Erasmus, one may also read R. M. Bainton, *Erasmus of Christendom* (1969,

1988); E. Rummel, *Erasmus* (2004); and the interpretations of P. G. Bietenholz, *Encounters with a Radical Erasmus: Erasmus' Work as a Source of Radical Thought in Early Modern Europe* (2009). For Christian humanism in general and its contribution to the religious changes of the age, one turns to J. H. Overfield, *Humanism and Scholasticism in Late Medieval Germany* (1984). For the interaction between humanists, see P. Bénétou, *The Kingdom Suffereth Violence: The Machiavelli/Erasmus/More Correspondence and Other Unpublished Documents* (trans. 2012)

The New Monarchies

Good transnational overviews are provided in R. Bonney, *The European Dynastic States, 1494–1660* (1991), and G. Richardson, *Renaissance Monarchy: The Reigns of Henry VIII, Francis I and Charles V* (2002). For England, J. Youings, *Sixteenth-Century England* (1984), examines all aspects of the age. J. R. Lander, *Government and Community: England, 1450–1509* (1980), describes in detail the curbing of feudal power and the evolution of the modern state. Also helpful for England are E. F. Jacob, *The Fifteenth Century* (1961, 1993), and A. Goodman, *The New Monarchy: England, 1471–1534* (1988). For France, several books are illuminating: G. Small, *Late Medieval France* (2009); L. Febvre, *Life in Renaissance France* (trans. 1977); and H. A. Lloyd, *The State, France, and the Sixteenth Century* (1983). Two good biographies of “new monarchs” are J. M. Tyrell, *Louis XI* (1980), and R. J. Knecht, *Renaissance Warrior and Patron: The Reign of Francis I* (1982, rev. 1994), the latter a biography of distinction. The contest between France and England is covered in D. Potter, *Henry VIII and Francis I: The Final Conflict, 1540–1547* (2011).

General Works on the Reformation

Syntheses of the sixteenth-century upheaval in church and society may be found in M. Gray, *The Protestant Reformation: Belief,*

Practice, and Tradition (2003); J. Tracy, *Europe's Reformations, 1450–1650: Doctrine, Politics, and Community* (2006); C. Lindberg, *The European Reformations* (rev. 2010); L. P. Wandel, *The Reformation: Towards a New History* (2011); and K. Appold, *The Reformation: A Brief History* (2011). Other informative accounts are available in E. Cameron, *The European Reformation* (1991); D. MacCulloch, *The Reformation: A History* (2004); and P. Collinson, *The Reformation: A History* (2004).

For political and social background one may turn to G. R. Evans, *Roots of the Reformation: Tradition, Emergence, and Rupture* (2012); H. Holborn, *A History of Modern Germany: The Reformation* (1959), the first volume of his three-volume history of Germany; R. P. Hsia (ed.), *The German People and the Reformation* (1988); R. W. Scribner, *Popular Culture and Popular Movements in Reformation Germany* (1987); and T. Brady, *German Histories in the Age of Reformations, 1400–1650* (2009). Recent accounts of the leading ruler of the age are available in W. S. Maltby, *The Reign of Charles V* (2002), and H. Kleinschmidt, *Charles V: The World Emperor* (2004).

Biographical accounts of Luther include R. H. Bainton, *Here I Stand: A Life of Martin Luther* (1950, 1994); H. Oberman, *Luther: Man between God and the Devil* (trans. 1990); M. Brecht, *Martin Luther* (2 vols., trans. 1985, 1990); and M. Marty, *Martin Luther* (2004), an interesting analysis by a noted American historian of religion. E. H. Erikson offers psychoanalytic insights into the religious leader's identity crisis in *Young Man Luther: A Study in Psychoanalysis and History* (1962). See also G. Brendler, *Martin Luther: Theology and Revolution* (1989). The appeal of Lutheran ideas is skillfully analyzed in R. W. Scribner, *For the Sake of Simple Folk: Popular Propaganda in the German Reformation* (1981); in P. Blickle, *The Revolution of 1525: The German Peasants' War from a New Perspective* (trans. 1981); and in

M. Baylor, *The German Reformation and the Peasants' War: A Brief History with Documents* (2012).

An admirable biography of Calvin, capturing the spirit of the man and his times, is W. J. Bouwsma, *John Calvin: A Sixteenth-Century Portrait* (1987). Also helpful is D. Steinmetz, *Calvin in Context* (2010). Studies of the reformer's thought and influence include F. Wendel, *Calvin: The Origins and Development of His Religious Thought* (trans. 1963, reissued 1987), and P. Helm, *John Calvin's Ideas* (2004). The wider development of the Calvinist movement is examined in P. Benedict, *Christ's Churches Purely Reformed: A Social History of Calvinism* (2002), and in O. P. Grell, *Brethren in Christ: A Calvinist Network in Reformation Europe* (2011). For Calvin and Luther in comparison, see C. Methuen, *Luther and Calvin: Religious Revolutionaries* (2011). On another reformer, see G. R. Potter, *Zwingli* (1977), an outstanding biography, and W. P. Stephens, *Zwingli: An Introduction to His Thought* (1992). R. H. Bainton, *Hunted Heretic: The Life and Death of Michael Servetus* (1960), may be compared with J. Friedman, *Michael Servetus: A Case Study in Total Heresy* (1978). Studies of another important religious reformer can be found in R. K. Marshall, *John Knox* (2000), and R. Kyle and D. Johnson, *John Knox: An Introduction to His Life and Work* (2009).

The cities in which the major events of the Reformation occurred are examined in S. E. Ozment, *The Reformation in the Cities: The Appeal of Protestantism to Sixteenth-Century Germany and Switzerland* (1975), and R. Kingdon, *Reforming Geneva: Discipline, Faith and Anger in Calvin's Geneva* (2012). S. E. Ozment, *When Fathers Ruled: Family Life in Reformation Europe* (1983), describes the patriarchal household as less tyrannical than traditionally portrayed. R. H. Bainton, *Women of the Reformation* (3 vols., 1971–1977), studies the contributions of women to the religious changes of the era, and K. Stjerna, *Women*

and the Reformation (2009), offers more recent scholarship on the subject.

The Reformation in England

The course of the Reformation in England may be approached through a number of helpful syntheses: A. G. Dickens, *The English Reformation* (rev. 1989); J. J. Scarisbrick, *The Reformation and the English People* (1986); and R. Rex, *Henry VIII and the English Reformation* (1993). For more on the context of the English Reformation, see J. P. Coby, *Thomas Cromwell: Machiavellian Statecraft and the English Reformation* (2009), and C. Fletcher, *The Divorce of Henry VIII: The Untold Story from Inside the Vatican* (2012). Recent scholarship is also communicated in P. Marshall and A. Ryrie (eds.), *The Beginnings of English Protestantism* (2002); in W. I. P. Hazleett, *The Reformation in Britain and Ireland: An Introduction* (2003); and in S. Doran and C. Durston, *Princes, Pastors, and People: The Church and Religion in England, 1529–1689* (rev. 2003).

The influential English scholar, statesman, and martyr is studied in R. Marius, *Thomas More: A Biography* (1985), a somewhat critical and unsympathetic account; while P. Ackroyd, *The Life of Thomas More* (1998), and J. A. Guy, *Thomas More* (2000), develop a more balanced appraisal of a complex personality. Essays and source materials can be found in G. Logan (ed.), *The Cambridge Companion to Thomas More* (2011). The conflicts between English Catholics and Protestants are examined in E. Duffy, *The Stripping of the Altars* (rev. 2005), and in A. F. Marotti, *Religious Ideology and Cultural Fantasy: Catholic and Anti-Catholic Discourses in Early Modern England* (2005).

Three older but still provocative books dealing with the social and economic implications of the Reformation for the future course of England are R. H. Tawney, *Religion and the Rise of Capitalism* (1926, 1962), insightful even if modified by later

research; C. Hill, *Reformation to Industrial Revolution: The Making of Modern English Society* (1967), also emphasizing class interests; and H. R. Trevor-Roper, *Religion, the Reformation, and Social Change* (rev. 1984), which expresses more skepticism about the connections between religion and class.

A distinguished biography focusing on the king as well as the events of his reign is J. J. Scarisbrick, *Henry VIII* (1968, 1986); also thoughtful is L. B. Smith, *Henry VIII: The Mask of Royalty* (1971), which may be supplemented by the more recent work of M. A. R. Graves, *Henry VIII: A Study in Kingship* (2000); A. Weir, *Henry VIII: The King and His Court* (2001); and L. Wooding, *Henry VIII* (2009). On the history of Henry's wives, in addition to several individual biographies for each, one may read A. Fraser, *The Wives of Henry VIII* (1992); A. Weir, *Six Wives of Henry VIII* (1992); and D. Starkey, *Six Wives: The Queens of Henry VIII* (2003). Henry VIII's two immediate successors and their brief reigns are described in S. Alford, *Kingship and Politics in the Reign of Edward VI* (2002); D. M. Loades, *Mary Tudor* (1989); and C. Erickson, *Bloody Mary: The Life of Mary Tudor* (1993). Books on Elizabeth will be described in the next section, but for studies of religion in all or part of her reign one may turn to A. Morey, *The Catholic Subjects of Elizabeth I* (1978), and P. Collinson's *The Elizabethan Puritan Movement* (1967, 1990) and *The Religion of Protestants: The Church in English Society, 1559–1625* (1983).

Other Reformation Themes

The various forms of Protestantism are placed in doctrinal perspective in B. M. G. Reardon, *Religious Thought in the Reformation* (rev. 1995), and A. McGrath, *Reformation Thought* (1988). The radical movements of the era may be studied in G. H. Williams, *The Radical Reformation* (rev. 1992); N. Cohn, *The Pursuit of the Millen-*

nium: *Revolutionary Messianism in Medieval and Reformation Europe* (rev. 1970); and M. A. Mullett, *Radical Religious Movements in Early Modern Europe* (1980). An important subject is explored in H. Kamen, *The Rise of Toleration* (1967). An interesting perspective on the reception of Reformation doctrine is found in S. Karant-Nunn, *The Reformation of Feeling: Shaping the Religious Emotions in Early Modern Germany* (2010).

On the relation between economic change and Protestant religious doctrine, especially Calvinism, a debate that was opened by Max Weber in *The Protestant Ethic and the Spirit of Capitalism* (1904, 1985) and further developed by R. H. Tawney in the 1920s, one may read G. Marshall, *In Search of the Spirit of Capitalism: An Essay on Max Weber's Protestant Ethic Thesis* (1982), a balanced review; and the essays in H. Lehmann and G. Roth (eds.), *Weber's Protestant Ethic* (1993), and in W. H. Swatos Jr. and L. Kaelber (eds.), *The Protestant Ethic Turns 100: Essays on the Centenary of the Weber Thesis* (2005), which add many new insights. Readers may also be interested in the themes of J. Fudge, *Commerce and Print in the Early Reformation* (2007).

The Catholic response to the Reformation is studied in M. D. W. Jones, *The Counter Reformation: Religion and Society in Early Modern Europe* (1995); R. P. Hsia, *The World of Catholic Renewal, 1540–1770* (2005); and G. Bedouelle, *The Reform of Catholicism, 1480–1620* (trans. 2008). Important for the Catholic response and other matters is J. Pelikan, *Reformation of Church and Dogma, 1300–1700* (1983), vol. 4 of his *The Christian Tradition*. H. Jedin, *The Council of Trent* (2 vols., 1957–1961), presents a comprehensive account of the important council and its reforms. Introductions to the literature on the Society of Jesus are provided in J. Wright, *God's Soldiers: Adventure, Politics, Intrigue, and Power: A History of the Jesuits* (2004), and

J. P. Donnelly, *Ignatius of Loyola: Founder of the Jesuits* (2004). A masterful review of the early Jesuits is J. O'Malley, *The First Jesuits* (1999). There are also biographies of Loyola by P. Caramon (1990) and W. Meissner (1992), the latter a psychoanalytical study.

Useful Web Sites and Online Resources

Several Web sites provide access to information on the crisis of the later Middle Ages; see, for example, information about the plague in Britain at the useful site of the British radio network BBC-History, www.bbc.co.uk/history/british/middle_ages/black_01.shtml, although this is only one of the many topics readers can explore on the BBC-History site; the excellent *Internet Medieval Sourcebook* at Fordham University, cited earlier, includes materials on the disasters of the fourteenth century at www.fordham.edu/Halsall/sbook.asp. For sources on the history of witchcraft, one may visit *The Witch Hunts* at <http://history.hanover.edu/early/wh.html>, but this site is now somewhat dated and readers may wish to search the whole Hanover collection at <http://history.hanover.edu/project.php>. More links to the history of all European countries in the Renaissance era can be found at *Medieval and Renaissance Europe: Primary Historical Documents*, http://eudocs.lib.byu.edu/index.php/Main_Page, where readers can also locate helpful material on all aspects of European history. The evolution of the French state is examined with useful documents and images at a Library of Congress site called *Creating French Culture*, which is available at www.loc.gov/exhibits/bnf/bnf0001.html. The Reformation can be explored through Fordham University's *History Sourcebook*; and see also the excellent links at the Web site of the Centre for Reformation and Renaissance Studies, affiliated with the University of Toronto, at <http://crrs.ca/resources/>. Readers may also consult <http://history-world.org/renaissance.htm> for further sources and analysis.