

Europe

500-1600's

Collins/Marshall

Name: _____

[For much of the time between 500-1500, Western Europe] was distinctly on the margins of world history, partly because of its geographic location at the far western end of the Eurasian landmass. Thus it was at a distance from the growing routes of world trade — by sea in the Indian Ocean, by land across the Silk Roads to China, and by [Trans-Saharan Trade] to West Africa. Not until the Eastern and Western hemispheres were joined after 1500 did Western Europe occupy a geographically central position in the global network. Internally, Europe's geography made political unity difficult. It was a region in which population centers were divided by mountain ranges and dense forests as well as by five major peninsulas and two large islands (Britain and Ireland). However, its extensive coastlines and interior river systems facilitated exchange within Europe, while a moderate climate, plentiful rainfall, and fertile soils enabled a productive agriculture that could support a growing population.

[As of the 500s, the] Roman Empire, long a fixture of the western Mediterranean region, was gone. The traditional date marking the collapse of the empire is 476 when the German[s]... overthrew the last Roman emperor in the West. In itself not very important, this event has come to symbolize a major turning point in the West, for much that had characterized Roman civilization also weakened, declined, or disappeared in the several centuries before and after 476. Any semblance of large-scale centralized rule vanished. Disease and warfare reduced Western Europe's population by more than 25 percent. Land under cultivation contracted, while forests, marshland, and wasteland expanded. Urban life too diminished sharply, as Europe reverted to a largely rural existence. Rome at its height was a city of 1 million people, but by the tenth century it numbered perhaps 10,000. Public buildings crumbled from lack of care. Outside Italy, long-distance trade dried up as Roman roads deteriorated, and

money exchange gave way to barter in many places. Literacy lost ground as well. Germanic peoples, whom the Romans had viewed as barbarians — Goths, Visigoths, Franks, Lombards, Angles, Saxons — now emerged as the dominant peoples of Western Europe. In the process, Europe's center of gravity moved away from the Mediterranean toward the north and west.

A Serf's Life



Life on a manor was constant work for a serf and his family. The entire family would rise at dawn, eat a breakfast of crusts of bread, and work on their lord's lands. Planting and harvesting crops, as well as tending livestock, were typical jobs for serfs. Children performed simple tasks and were given more responsible chores as they matured. Serfs would work until sunset, then they walked back to their huts and ate a simple meal of bread and vegetables or meat. They went to bed early to get a good night's sleep before doing the same back-breaking work the following day. The only days off from work were the sacred or holy

days celebrated by the Catholic Church. The word "holiday" comes from the Middle Ages and even today means a day off from work.

Serf children did not attend school. Most serfs never learned how to read. They learned about the world by listening to tales told by itinerant storytellers.

Serfs were allowed to live on a lord's manor and work the land to feed their families. In return, the lord demanded rent of his serfs, which was usually paid in produce such as vegetables, grains, or dairy products.

Even though he was little more than a slave, a serf had rights. If he ran away from his lord and lived in the city for a year and a day, he became a free man. If a lord sold his lands, the serfs were guaranteed the right to keep working the land for the new lord.

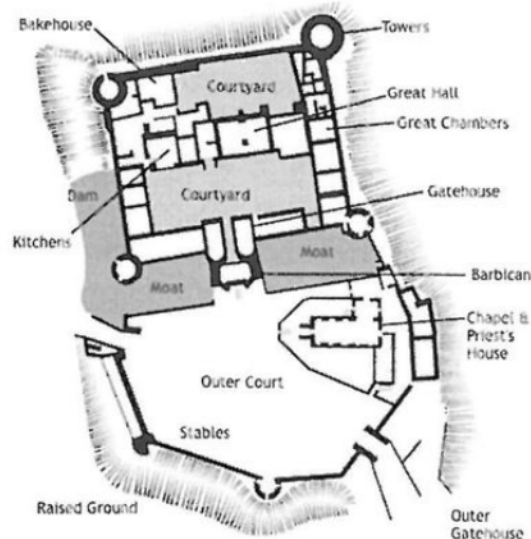
Castles in the Middle Ages



When castles were built hundreds of years ago, they had two basic purposes. First, they provided shelter and living space for those within. Second, and more importantly, they were designed to keep people out – the enemy. By surrounding themselves with strong walls, people inside the castle felt safe and were free to do as they wished without fear. They had created a stronghold that was much better than a locked door. Safety was very important while comfort within the castle was not a priority.

The number of castles in Europe shows how widespread the need for defense was during the Middle Ages, or from about A.D. 500 to 1400. Castles were also a sign of power and success. Kings and rulers desired them, but so did landowners who wanted to show their wealth and power in the regions where they lived. Royal castles belonged to the king. He would build a castle for political reasons such as demonstrating strength and authority. The king built castles to defend important places both on the edge of his kingdom and within it. Nobles also had castles as well. He built it on his fief, the land granted to him by the king.

Because castles were built for safety and not for comfort, they were cold, drafty places. Those who lived in castles had little privacy. There were few rooms and many people to house. The king or noble ate in public in the great hall. This is also where he conducted any business or greeted visitors. In the evenings he would be entertained there. Those living in a castle led very active lives and didn't have much time for leisure activities, but in the evenings they might play chess, checkers, or dice, or be entertained with songs or stories that were accompanied by stringed instruments such as a harp.



A Noble's Life

Many a serf envied the life of the nobility. The lord of the manor spent his days either watching over his lands or fighting in wars. All male nobles were knights, and they believed that their honor and self-worth depended upon their skill as a warrior. During peacetime, a lord and his knights would practice for wars with tournaments and jousts.

The lord's wife, or lady, was trained to oversee the household servants. She could also spin, sew, and weave. She was expected to care for the sick and wounded. The lady of the manor was respected, but she usually could not read and had few rights. If she did not have at least one male child, the lord could choose to end the marriage.



Boys of the nobility started their military training at age six when they were sent to a neighboring castle to become a page. Early in life, girls were taught handicrafts and dancing. When a girl was old enough to marry, her father would offer her hand in marriage and a dowry to any knight who would agree to marry her. No child could be married without the lord's consent. When a girl married, all lands she inherited from her family would become the property of her husband.

Education

Although today everyone goes to school during childhood, during the Middle Ages usually only boys studied with tutors. If a girl had a wealthy father who allowed her to learn how to read and write from a tutor with her brother, she was lucky. Educating girls was considered a waste of time and money.

During the Middle Ages, three kinds of schools existed for young boys to attend: song schools, monastery schools, and grammar schools—all run by priests and monks. The university took only the brightest students who wanted to be doctors of theology, law, or medicine.



At song school, a boy learned how to read and sing songs and hymns taught by the village priest. Boys only went to song school if they wanted to sing in the choir at church.

Some boys went to monastery schools at monasteries which were run by monks who taught their lessons in Latin. Boys learned to read and write, do arithmetic, and study geometry. Boys who attended monastery schools usually became monks.

In grammar school, a boy learned to read and write Latin grammar. Since books were expensive and scarce, only the teachers owned books. Students memorized information and recited their lessons out loud. Discipline was very strict. If a student did not know his lessons, he knew that he would get a beating.

Trade Fairs

The Crusades had created an interesting effect on Europe during the Middle Ages. They generated a curiosity in people to travel to distant lands and increased the desire for Middle Eastern goods. This interest in foreign culture led to increased trade throughout Europe, as well as the Middle East.

The first fairs were held as celebrations of church holy days. Food, music, dancing, and sporting contests were all part of the festivities at the fair. In time, fairs became centers for trade. People traveled great distances to attend fairs and purchase goods such as silks, fine wools, and exotic spices from foreign countries. In addition to providing an opportunity to exchange goods, trade fairs were also places for the exchange of news and ideas.



Wealthy merchants displayed their goods in shops lining the streets of the town. Some set up their displays under tents or market stalls. Still others sold their wares from stands or wagons in the streets. Musicians, dancers, and comedians entertained weary buyers.

In the early Middle Ages, most people bartered for goods instead of using money. As trade increased, merchants exchanged coins for products because coins were easier to carry. However, a wealthy merchant was a target for thieves, so a banking system was set up in Europe for people to deposit their money and keep it safe. The Knights Templar were known as "The Bankers of Europe."

A Knight's Life

Knights were heavily armored soldiers who rode on horseback. Only the wealthy people could afford to be a knight. They needed expensive armor, weapons, and a powerful horse. It was the duty of a knight to learn how to fight. This was an extremely violent era in European history so knights would be expected to guard a castle and support his lord in warfare.



Boys typically became knights by becoming an apprentice to a knight and earning the title through training. When a boy, or more likely his parents, decided that he wanted to become a knight, he would go to live in the household of a knight when he was 7 years old. Around the age of 15, the boy would become a squire. As a squire, the young man would have a new set of tasks. He would take care of the knight's horses, clean his armor and weapons, and accompany the knight to the battlefield. If a squire had proven his bravery and skill, he would become a knight at the age of 21.

When not in battle, knights needed to practice their skills. One way to do this was through tournaments and jousting. Tournaments were pretend battles between groups of knights. When a town held a tournament they would invite knights from other areas. Jousting was a popular competition among knights. A joust was where two knights would charge each other and try to knock the other off their horse with a lance. The winners were heroes and won prizes.

Knights were expected to behave a certain way. This was called the Code of Chivalry. The ideal knight would be humble, loyal, fair, Christian, and have good manners.

Here are some of the main codes which knights tried to live by:

- *To follow the church
- *To protect women and the weak
- *To serve and defend the king or noble
- *To be generous and honest
- *To help widows and orphans

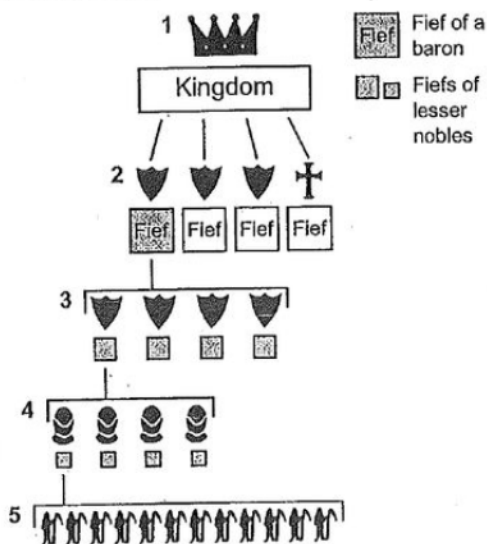
Many knights took vows that they would maintain the code. Not all knights followed the code, especially when it came to dealing with people of the lower classes.

Feudal System 1000-1300

Feudalism was the political and military system of western Europe during the Middle Ages. Lords allowed vassals (other nobles who were their subjects and tenants) the use of land in return for military and other services. The land, known as a vassal's fief, could vary in size from a village to whole provinces. Ownership of the fief remained with the lord (and ultimately the king) but the vassal controlled farming, peasants who lived there, and justice within its boundaries.

FEUDAL HIERARCHY

In its established form, feudal relationships resembled a pyramid of hierarchy. Several layers might separate a vassal at the bottom level from a lord at the top. All lords and vassals were nobles; they were born into a wealthy and powerful social class distinct from the low social class of peasants.



1 King or emperor

At the apex in the feudal pyramid, he provided his vassals (usually powerful barons, bishops, and abbots) with fiefs in return for protection and military service.

2 Powerful barons, bishops, and abbots

The king's vassals were granted large fiefs and owed allegiance directly to the king. Monasteries as well as barons had to supply knights for the king's army.

3 Lesser nobles

It was customary for the king's vassals to divide their fiefs between lesser nobles, who became their vassals.

4 Knights

Lesser nobles might in turn divide their fiefs among their own knights (mounted and armored warriors).

5 Peasants

Worked the land for a lord (a noble or churchman). Peasants were not trained in fighting, and so held no rank in the political and military arrangements of feudalism. As workers on the estates of feudal lords, however, they produced the wealth upon which feudalism depended.

TYPICAL DUTIES AND PRIVILEGES

FEUDAL LORD

Rights and Privileges

- Power and status, depending on the size of his lands and number of vassals in service to him
- Right to military service from the vassal and the vassal's knights on a certain number of days each year (number of days dependent on the size of the fief)
- Right to take back the fief for breach of the feudal oath, or if the vassal dies without an heir
- Right to control marriages in vassal's family
- Right to other services and payments from the vassal

Duties to the Vassal

- Duty to honor and protect the vassal

VASSAL

Rights and Privileges

- Power and status, depending on the size of the fief and number of knights it can support
- Right to govern and administer law on lands within the boundary of the fief
- Right to food, clothes, and taxes provided by peasants living within the fief
- Right to divide the fief between his knights
- Right to attend the royal court and be consulted by the king on important matters (king's vassals only)
- By 1100, right for eldest son (or daughter in some circumstances) to inherit the fief

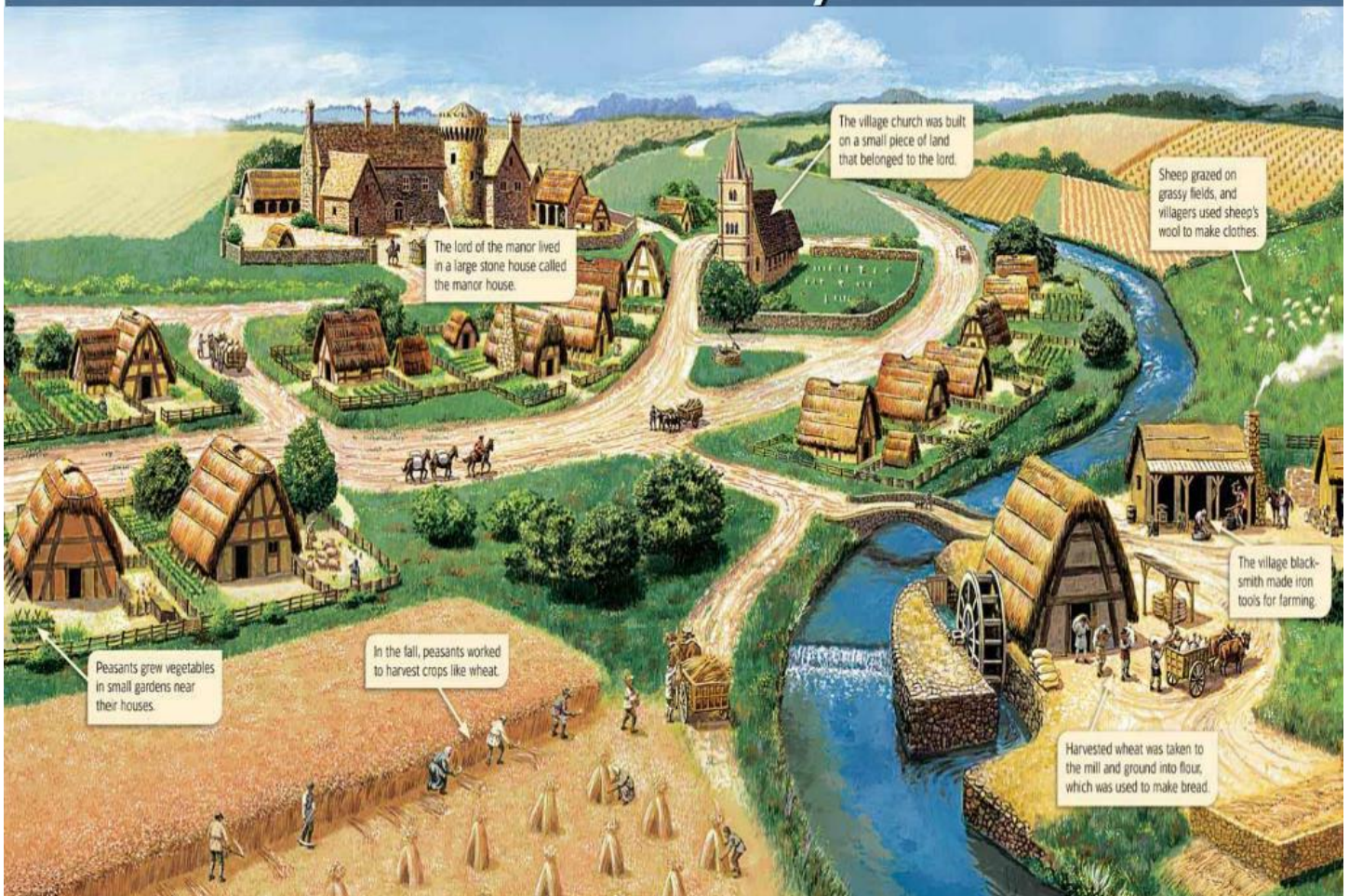
Duties to the Lord

- Duty to be loyal to the lord (and the king, if not one and the same)
- Duty to protect the lord and serve in the lord's army (and the king's army)
- Duty to attend the lord's court, judge cases between vassals, and settle judicial disputes by combat on behalf of the lord
- Duty to pay a ransom if the lord is captured.
- Duty to pay a sum when the lord's eldest son is knighted
- Duty to help make a dowry (with money or gift of land) when the lord's daughter marries

FEUDAL CEREMONIES

The feudal ceremony by which a man became a vassal of a lord was called **homage**. The vassal promised to be loyal and fight for the lord and the lord promised to treat the vassal with honor. After performing homage, the vassal usually took an **oath of fealty**, swearing to keep the faith he had pledged.

The Manor System



◀ The Mass of Saint Giles was painted around the year 1500.

The Role of the Church in Medieval Europe

3.1 Introduction

In the last chapter, you learned about the rise of feudalism in western Europe. In this chapter, you will explore the influence of the **Roman Catholic Church** during the High Middle Ages, from about 1000 to 1300 C.E.

The church was the **center of medieval life** in western Europe. Almost every village and town had a church building. Larger towns and cities had a cathedral. Church bells rang out the hours, called people to worship, and warned of danger.

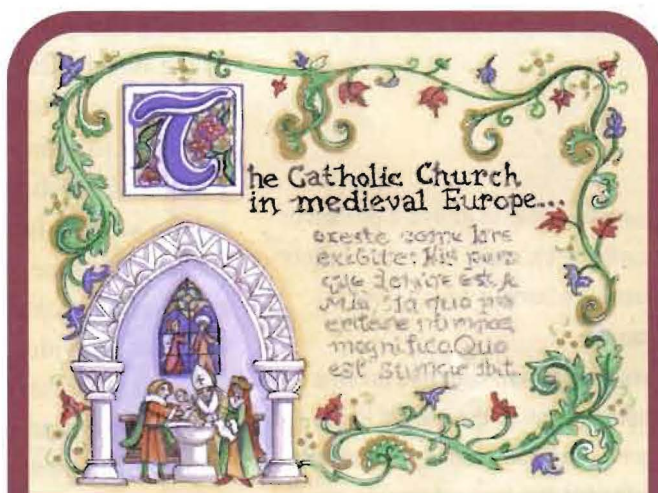
The church building was the center of community activity. Religious services were held several times a day. Town meetings, plays, and concerts were also held in churches. Merchants had shops around the square in front of the church. Farmers sold their produce in the square. Markets, festivals, and fairs were all held in the shadow of the church's spires (towers).

During the Middle Ages, the church provided education for some, and it helped the poor and sick. The church was a daily presence throughout a person's life, from birth to death. In fact, religion was so much a part of daily life that people determined the proper time to cook eggs by saying a certain number of prayers!

People also looked to the church to explain world events. Storms, disease, and famine were thought to be punishments sent by God. People hoped prayer and religious devotion would keep away such disasters. They were even more concerned about the fate of their souls after death. The church taught that salvation, or the saving of a person's soul, would come to those who followed the church's teachings.

Christian belief was so widespread during this time that historians sometimes call the Middle Ages the "Age of Faith." It's no wonder that the church's power rivaled that of kings and queens.

In this chapter, you'll learn how the church began and how it grew. Then you'll discover how the church affected people's daily lives during the High Middle Ages.



Use this drawing of an illuminated manuscript as a graphic organizer to help you learn more about the role of the Roman Catholic Church in medieval Europe.



The pope was the most powerful official of the Roman Catholic Church. This painting of the procession of Pope Lucius III was created in the year 1183 and shows the pope, cardinals, archbishops, bishops, and priests in their various garments and levels of finery.

3.2 The Christian Church Takes Shape

The Christian religion is one of the most important legacies of ancient Rome. Christians are followers of Jesus, who, according to Christian Scripture, was put to death on a Roman cross in the first century C.E. Christians believe that Jesus was the son of God, that God sent him to Earth to save people from their sins, and that he rose from the dead after his crucifixion.

Initially, the Romans **persecuted** Christians for their beliefs. Yet the new religion continued to spread. In 313 C.E., the emperor Constantine issued a decree that allowed Christians to practice their religion freely. In 395 C.E., Christianity became the recognized religion of the Roman Empire.

At the start of the Middle Ages, all Christians in western Europe belonged to a single church, which became known as the Roman Catholic Church. After the collapse of Rome, the church played a vital role in society. In part, it was one of the few ties that people had to a more stable time. The church provided leadership and at times even organized the distribution of food. **Monasteries**, or communities of **monks**, provided hospitality to refugees and travelers. Monks also copied and preserved old texts, and in this way helped keep learning alive. The spread of monasteries, and the preaching of missionaries, helped bring new converts to the Christian faith.

The Organization of the Roman Catholic Church Over time, church leaders in western Europe developed an organization that was modeled on the structure of the old Roman government. By the High Middle Ages, they had created a system in which all members of the **clergy** had a rank. The pope, who was the bishop of Rome, was the supreme head of the Roman Catholic Church. He was assisted and

persecute to cause a person to suffer because of his or her beliefs

monastery a community of monks

monk a man who has taken a solemn vow to devote his life to prayer and service in a monastery

clergy the body of people, such as priests, who perform the sacred functions of a church

counseled by high-ranking clergymen called *cardinals*. Cardinals were appointed by the pope and ranked just below him in the church hierarchy.

Archbishops came next. They oversaw large or important areas called *archdioceses*. Below them were bishops, who governed areas called *dioceses* from great cathedrals. Within each diocese, local communities called *parishes* were served by priests. Each parish had its own church building.

The Increasing Power of the Church During the Middle Ages, the church acquired great economic power. By the year 1050, it was the largest landholder in Europe. Some land came in the form of gifts from monarchs and wealthy lords. Some land was taken by force. The medieval church added to its wealth by collecting a *tithe*, or tax. Each person was expected to give one tenth of his money, produce, or labor to help support the church.

The church also came to wield great political power. Latin, the language of the church, was the only common language in Europe. Church officials were often the only people who could read. As a result, they kept records for monarchs and became trusted advisors.

At times, the church's power brought it into conflict with European monarchs. One key struggle involved Pope Gregory VII and Henry IV, the Holy Roman emperor.

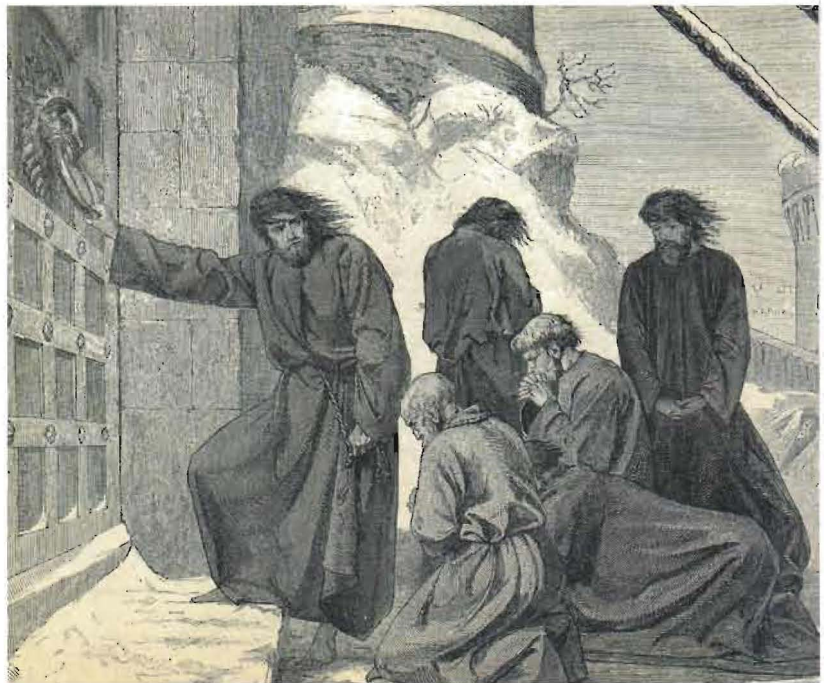
Gregory was elected pope in 1073. An ambitious leader, he undertook several reforms, such as forbidding priests to marry and outlawing the selling of church offices (official positions). He also banned the practice whereby kings could appoint priests, bishops, and the heads of monasteries. Only the pope, said Gregory, had this right.

Gregory's ruling angered Henry IV. Like rulers before him, Henry considered it his duty (and privilege) to appoint church officials. He called a council of bishops and declared that Gregory was no longer pope. Gregory responded by **excommunicating** Henry. This meant Henry was thrown out of the church and, therefore, could not gain salvation. Gregory also said that Henry's subjects were no longer obliged to obey him.

The pope's influence was so great that Henry begged forgiveness and was readmitted to the church. For the moment, his action amounted to recognizing the pope's authority, even over an emperor. But future rulers and popes would resume the fight over the rights of the church versus those of the state.

excommunicate to formally deprive a person of membership in a church

In the winter of 1077, Henry IV traveled to northern Italy to beg forgiveness from Pope Gregory. Legend has it that the pope let Henry stand barefoot in the snow for three days before he forgave him.





3.3 Sacraments and Salvation in the Middle Ages

Most people in medieval Europe believed in God and an afterlife, in which the soul lives on after the body's death. The church taught that people gained salvation, or entry into heaven and eternal life, by following the church's teachings and living a moral life. Failing to do so condemned the soul to eternal suffering in hell.

To believers, hell was a real and terrifying place. Its torments, such as fire and demons, were pictured in vivid detail in many paintings.

The church taught its members that receiving the seven sacraments was an essential part of gaining salvation. **Sacraments** were sacred rites that Christians believed brought them grace, or a special blessing from God. The sacraments marked the most important occasions in a person's life.

The sacrament of baptism welcomes a child into the church. Baptism is the first important sacrament of a Christian's life. It is required in order to receive the other sacraments.

The Seven Sacraments

Baptism	Entry into the church. To cleanse a person of sin, a priest pours water gently over his or her head at the baptismal font, the basin that holds the baptismal water.
Confirmation	Formal declaration of belief in God and the church.
Eucharist	A central part of the mass, the church service in which the priest consecrates (blesses) bread and wine. In Catholic belief, the consecrated bread and wine become the body and blood of Christ.
Matrimony (marriage)	A formal union blessed by the church. After being married by a priest, a couple signs their names in a registry, or book of records.
Holy Orders	The sacrament in which a man becomes a priest.
Penance	Confession of sins to a priest in order to receive God's forgiveness. Today Catholics call this sacrament <i>reconciliation</i> .
Extreme Unction	A blessing in which a person in danger of death is anointed (blessed with holy oil) by a priest. Today this rite is known as the <i>sacrament</i> (or anointing) <i>of the sick</i> .

sacrament a solemn rite of Christian churches

3.4 Pilgrimages and Crusades

During the Middle Ages, religious faith led many people to perform extraordinary acts of devotion. For example, most Christians hoped to go on a **pilgrimage** at some point in their lives. Pilgrims traveled long distances to visit holy sites such as Jerusalem (where Jesus Christ was killed) and Rome. They also visited churches that housed **relics**, such as the cathedral at Canterbury, England.

Pilgrims went on these journeys to show their devotion to God, as an act of penance for their sins, or in hopes of being cured of an illness. A pilgrimage required true dedication, because travel was difficult and often dangerous. Most pilgrims traveled on foot. Because robbers were a constant threat, pilgrims often banded together for safety. Sometimes they even hired an armed escort. On popular pilgrimage routes, local rulers built special roads and bridges. Monks set up hostels (guest houses) spaced a day's journey apart.

Geoffrey Chaucer wrote a popular book of verse about pilgrims called the *Canterbury Tales*. Chaucer lived in England from about 1342 to 1400. His amusing "tales" are stories that a group of pilgrims tell to entertain each other as they travel to the shrine of Saint Thomas Becket in Canterbury. Among Chaucer's pilgrims are a knight, a miller, a cook, and a prioress (the head of a **convent**, or community of **nuns**).

A second type of extraordinary service involved fighting in the crusades. The crusades were military expeditions to the land where Jesus had lived, which Christians called the Holy Land. During the seventh century, this part of the Near East had come under the control of Muslims. Jerusalem, which was a holy city to Jews, Christians, and Muslims alike, became a Muslim city. Between 1095 and 1270, Christians in western Europe organized several crusades to recover Jerusalem and other sites of pilgrimage.

Some people went on crusades to seek wealth, and some to seek adventure. Some went in the belief that doing so would guarantee their salvation. But many crusaders also acted from deep religious feeling. You will learn more about the crusades in Unit 2.

pilgrimage a journey to a holy site

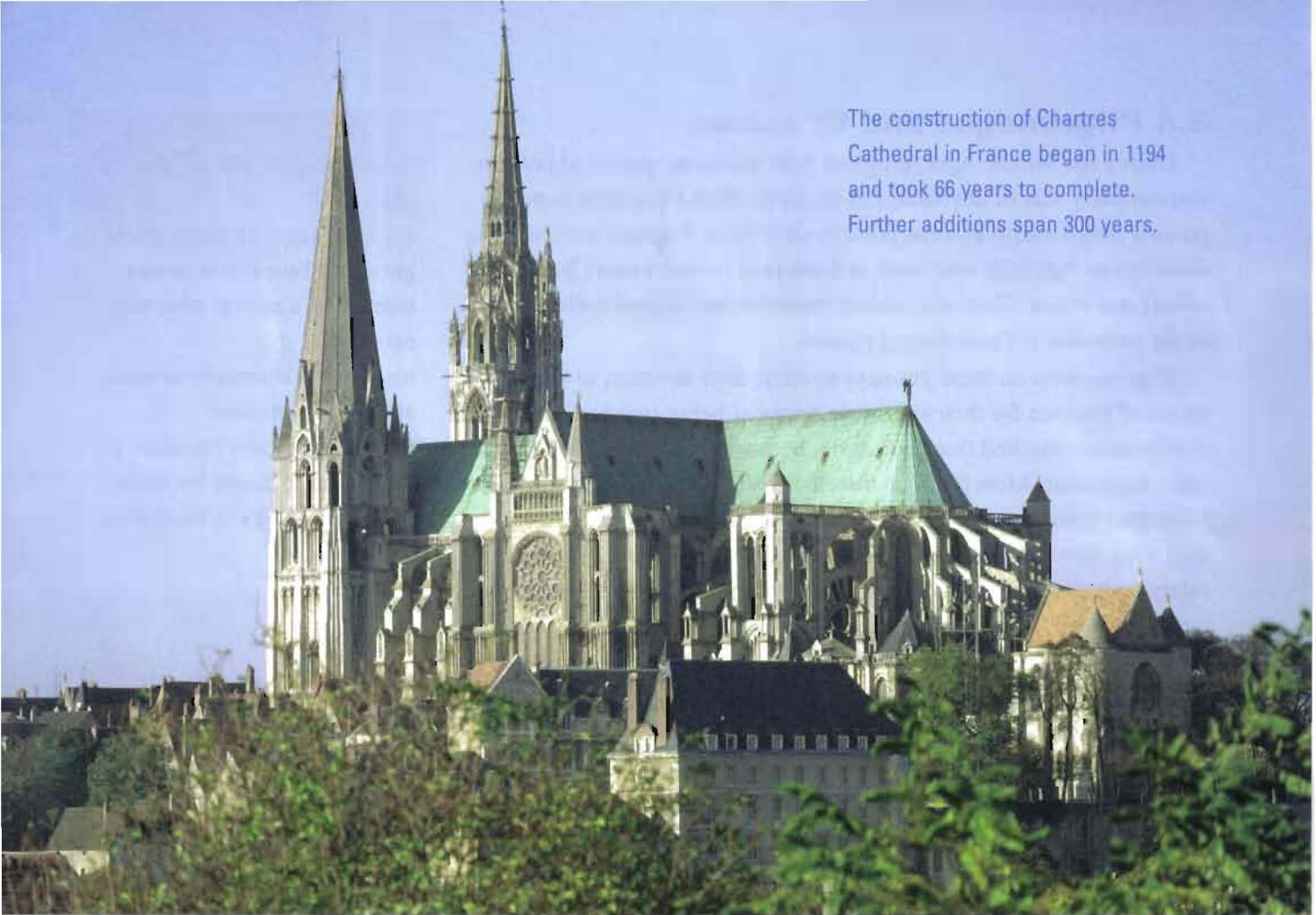
relic an object considered holy because it belonged to, or was touched by, a saint or other holy person

convent a community of nuns; also called a *nunnery*

nun a woman who has taken a sacred vow to devote her life to prayer and service to the church

Pilgrims believed their journeys of devotion earned good graces in the eyes of God. These beliefs served to strengthen the power of the church.

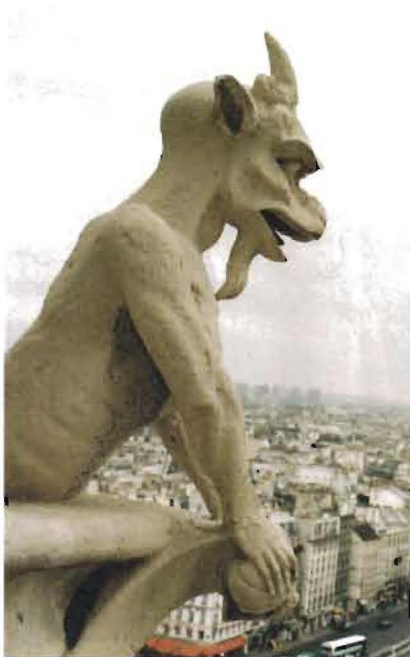




The construction of Chartres Cathedral in France began in 1194 and took 66 years to complete. Further additions span 300 years.

3.5 Art and Architecture

The gargoyles on Gothic cathedrals were often carved in the shape of hideous beasts.



During the Middle Ages, most art was made for a religious purpose. Paintings and sculptures of Christ and Christian saints were placed in churches to help people worship. Since most people did not know how to read, art helped tell the story of Christ's life in a way everyone could understand.

Medieval art and architecture found their most glorious expression in cathedrals, the large churches headed by bishops. (The word *cathedral* comes from the Latin word *cathedra*, meaning the throne upon which the bishop sat.) Cathedrals were built to inspire awe. For centuries, they were the tallest buildings in towns. Often they were taller than a 30-story building today. Most were built in the shape of a cross, with a long central section called the *nave* and shorter arms called *transepts*.

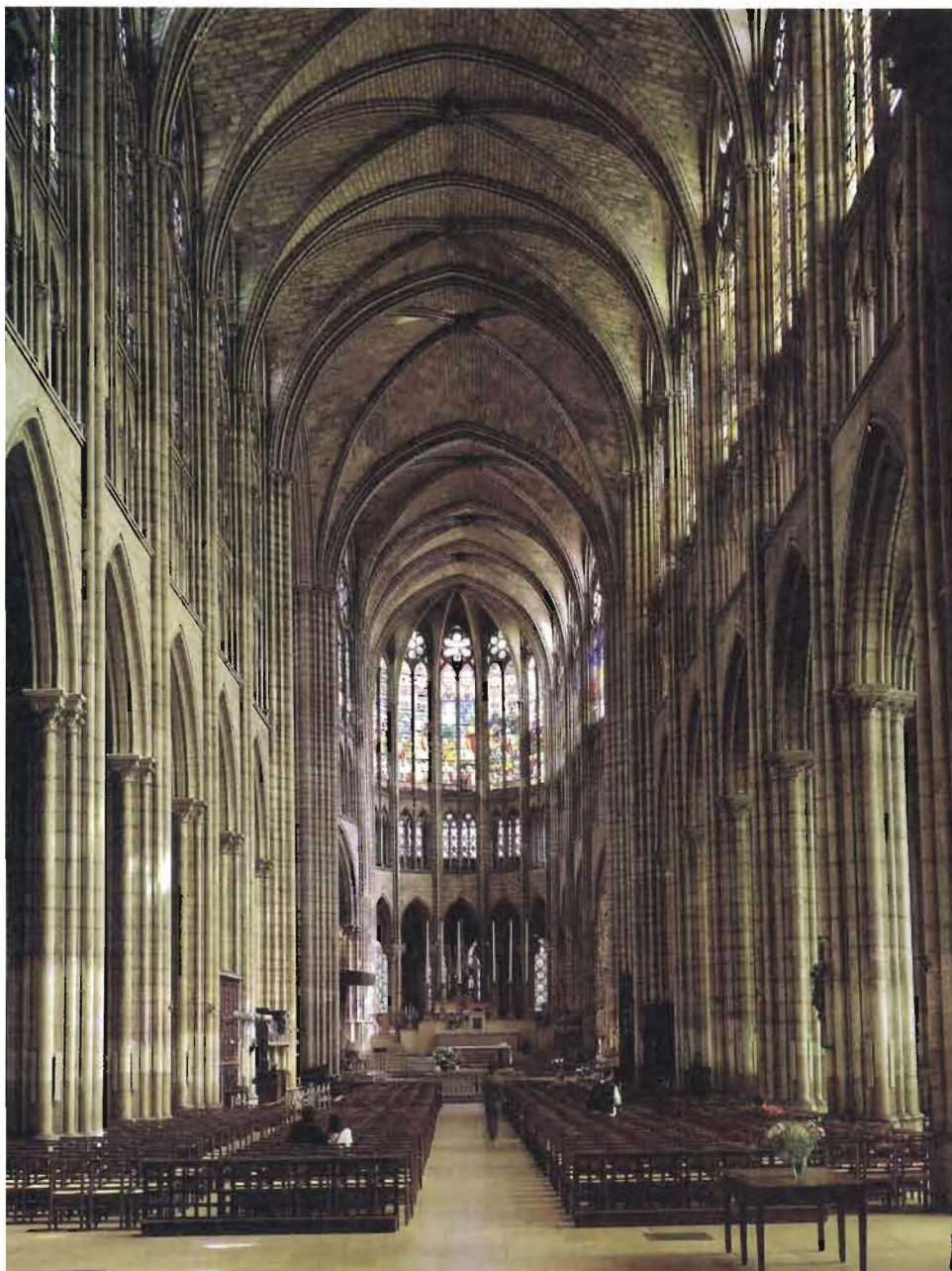
The cathedrals built between 1150 and 1400 were designed in the Gothic style. Gothic cathedrals looked like they were rising to heaven. On the outside were stone arches called *flying buttresses*. The arches spread the massive weight of the roof and walls more evenly. This building technique allowed for taller, thinner walls and more windows.

Gargoyles are a unique feature of Gothic cathedrals. Gargoyles are stone spouts projecting from the rain gutters of the roof. They were

usually carved in the form of beasts. In medieval times, some people thought gargoyles were there to warn them that devils and evil spirits would catch them if they did not obey the church.

The immense space inside a Gothic cathedral was lined with pillars and decorated with religious images. Beautiful stained glass windows let in colorful light. Stained glass windows are made from pieces of colored glass arranged in a design. The pictures on medieval stained glass windows often taught people stories from the Bible.

Cathedrals were visible expressions of Christian devotion. They were mostly constructed by hand. On average, it took from 50 to 100 years to complete a cathedral. In some cases, the work took more than 200 years.



The interiors of Gothic cathedrals have similar features. The nave and a transept passage, or aisle, form a cross shape. The nave leads to the altar area. Beautiful stained glass windows and ribbed vaults are overhead.

university a school of advanced learning

rhetoric the study of persuasive writing and speaking

theology the study of God and religious truth

natural law the concept that there is a universal order built into nature that can guide moral thinking

3.6 Education

During the Middle Ages, most schooling took place in monasteries, convents, and cathedrals. This pattern was established under Charlemagne, who encouraged the church to teach people to read and write. During his reign, scholars developed a new form of writing that helped make reading easier. Instead of writing in all capital letters, as the Romans did, scholars began to use lowercase letters, too. We still use this system today.

In medieval times, the clergy were the people most likely to be educated. Most of the students in church schools were sons of nobles who were studying for careers in the clergy. They spent much of their time memorizing prayers and passages from the Bible in Latin.

Starting in the 1200s, cathedral schools gave rise to **universities**. Students in universities studied Latin grammar and **rhetoric**, logic, geometry, arithmetic, astronomy, and music. Books at that time were hand copied and rare, so teachers often read to students.

Ancient texts were greatly respected in the universities, but the church was sometimes uneasy about them. The church taught people to be guided by faith. Ancient writers like the Greek philosopher Aristotle taught that reason, or logical thinking, was the path to knowledge. Church leaders feared that studying such writers might lead people to question the church's teachings.

Thomas Aquinas, an Italian scholar of philosophy and **theology**, tried to bridge the gap between reason and faith. Aquinas greatly admired Aristotle. He saw no conflict between faith and reason, because he believed that both were gifts of God. Reason, he believed, helped people discover important truths about God's creation. Faith, meanwhile, revealed its own truths about God.

Aquinas wrote logical arguments in support of his faith to show how reason and religious belief worked together. For example, his concept of **natural law** stated that there was an order built into nature that could guide people's thinking about right and wrong. Natural law, he said, could

be discovered through reason alone. Since God had created nature, natural law agreed with the moral teaching of the Bible.

Aquinas's teachings brought ancient philosophy and Christian theology together. His teachings were later accepted and promoted by the church.



Students at the University of Paris wore scholars' caps and gowns. This illustration from 1400 shows some students carrying scepters of the church.



In the Middle Ages, Carnival and Lent were important holidays. Lent was a period of 40 days just before Easter when people were especially pious and gave up luxuries, like meat and some drinks. Before the start of Lent, Christians would celebrate with a three-day festival, as shown here in a painting by the artist Brueghel.

3.7 Holidays

The people of medieval Europe looked forward to the many festivals and fairs that marked important days of the year. Most of these celebrations were connected in some way to the church. Almost every day of the year was dedicated to a Christian saint, an event in the life of Jesus, or an important religious concept. In fact, our word *holiday* comes from “holy day.”

Two of the greatest medieval holidays were Christmas and Easter. Christmas is the day when Christians celebrate the birth of Christ. During the Middle Ages, Christmas celebrations lasted for 12 days. There were no Christmas trees, but people of all social classes decorated their homes with evergreens, holly berries, and mistletoe. On Christmas day, they attended church. Then they enjoyed a great feast, which was often given by the lord of the manor for everyone.

Easter is the day when Christians celebrate the Resurrection. In Christian belief, the Resurrection is Christ’s rising from the dead. For medieval Christians, Easter was a day of church services, feasting, and games. Often the games involved eggs, a symbol of new life.

Music, dancing, and food were all part of medieval holidays and festivals. People sang folk songs and danced to the music of wooden pipes and drums. They drank wine and ale (a strong beer), and they ate baked and fried foods.

Other favorite holiday entertainments included bonfires, acrobats and jugglers, and dancing bears. Plays were also popular. During church services on special days, priests sometimes acted out Bible stories about the life of Jesus. By the 13th century, plays were often held outdoors in front of the church so more people could watch. In some English villages, *mummers* (traveling groups of actors) would give elaborate performances with masks, drums and bells, dances, and make-believe sword fights.



Work was especially important to St. Benedict, who wrote "To work is to pray."

3.8 Monks, Nuns, and Mendicants

Religion was important to all Christians in the Middle Ages. Some men and women, however, solemnly promised to devote their lives to God and the church.

The Monastic Way of Life Monks were men who joined monasteries, communities devoted to prayer and service to fellow Christians. This way of life is called **monasticism**.

Men became monks for many reasons. Some were seeking refuge from war, sickness, or sinfulness. Some came to study. Some were attracted by a quiet life of prayer and service.

The man who developed the monastic way of life in western Europe was Saint Benedict. In the sixth century, he founded a monastery in Italy. His followers became known as the Benedictines. They followed Benedict's "Rule," or instructions. Benedictines made three solemn vows, or promises: poverty (to own no property), chastity (never to marry), and obedience (to obey their leaders).

Monks spent their lives in prayer, study, and work. They attended eight church services every day. Other duties included caring for the poor and sick, teaching, and copying religious texts. Since most monasteries were self-sufficient, monks spent much of their time working. They farmed their land, tended their gardens, raised livestock, and sewed clothing.

Most monasteries were laid out around a *cloister*, a covered walkway surrounding an open square. On the north side was the church. On the south side were the kitchen and dining hall. On the third side was the dormitory, or sleeping quarters. Monks slept in small cells, often on beds of wood.

The library writing room, called the *scriptorium*, was on the fourth side of the cloister. Here the monks copied books by hand and created beautiful **illuminated manuscripts**. By copying rare documents, monks kept knowledge of the past alive. Much of what we know today, about both the Middle Ages and ancient times, comes from their work.

Monastic life was one of the few opportunities open to medieval women who did not wish to marry. Women who became nuns lived in convents (also called *nunneries*). These communities were run in the same way as monasteries. Nuns did many of the same types of work that monks performed.

monasticism a way of life in which men and women withdraw from the rest of the world in order to devote themselves to their faith
illuminated manuscript a handwritten book decorated with bright colors and precious metals

Many nuns became important reformers and thinkers. For example, Hildegard, of Germany, founded a convent and wrote many letters to popes and other church officials. She also wrote books in which she criticized some of the practices of the church.

Both monks and nuns joined **religious orders**. Each order had its own distinctive rules and forms of service. The Benedictines were one such group.

Mendicants Some people wanted to live a religious life without the seclusion of the monastic orders. A famous example is Francis of Assisi. Francis was born to a wealthy Italian family, but he gave up his money to serve the poor. He founded the Franciscans, an order that is also called the Little Brothers of the Poor.

Instead of living in monasteries, Franciscan **friars** traveled among ordinary people to preach and to care for the poor and sick. They lived in complete poverty and had to work or beg for food for themselves and the poor. For this reason, they were also called *mendicants*, a word that means “beggar.” With his friend Clare, Francis founded a similar order for women called the Poor Clares.

Francis, who loved nature, believed that all living things should be treated with respect. He is often pictured surrounded by animals. To many people, his example of faith, charity, and love of God represents an ideal form of Christian living.

religious order a brotherhood or sisterhood of monks, nuns, or friars

friar a member of a certain religious order devoted to teaching and works of charity



Francis of Assisi lived a simple life with great respect for all living things. Here he is shown preaching to the birds.

3.9 Chapter Summary

During the Middle Ages, the Roman Catholic Church played a central role in the lives of people in western Europe. More than just a religious institution, the church acquired great political and economic power.

The church's sacraments marked all the most important occasions of life. Many people expressed their faith by going on pilgrimages or fighting in the crusades. The church's influence can also be seen in art and architecture, education, holidays, and the founding of religious orders.

In the later parts of the Middle Ages, more and more people lived in towns rather than on manors in the countryside. In the next chapter, you'll explore daily life in medieval towns.

Feudalism Mad Libs

Directions: Using your knowledge from our in-class simulation AND “The Feudal System” text, complete the blanks with the terms listed below to show your knowledge of the feudal system

Vassals	Fiefs	Mutual obligations
Lords	Manors	Hierarchy
Knights	Peasants	Bishops/Barons (or high lords)
Decentralized	Protection	Self-sufficient

The feudal system itself is a _____ of people, who are committed to each other through _____. Under the feudal system, the king of the land has perhaps the least amount of *direct power*, because feudalism is a _____ form of government.

Because of this type of political system, the king distributes the power in his kingdom to the wealthiest nobles in his lands, who are called _____, by granting them _____, which are pieces of land from his kingdom. Then, these lords divide up their land into _____, which are given to lesser nobles. All of these nobles provide land to _____ in exchange for military protection in order to keep all the lands within the kingdom safe. All of those who are granted land in this system are called _____, while all those who own land are called _____.

At the bottom of the system are the _____, who farm the land. In exchange for their crops, they receive _____ from the violent world of the Middle Ages. By assigning everyone within the feudal system a specific task, the system itself becomes a _____ structure.

FINAL REFLECTION QUESTION: Why does feudalism create a “disconnected” Europe?

Name:

Class:

Date:

Effects of the Crusades in the High Middle Ages of Europe (1100-1300)

Focus Question: In what way were the Crusades a success for Europe?

Skill Objectives

1. Analyzing documents
2. Claim-writing, identifying SPARC Evidence, and explaining reasoning
3. Collaborating with a group

Task

In small groups, you are going to discuss your analyses of the documents within this packet in relation to the focus question. As a group, you will write a central claim, a sub-claim, and a body paragraph for that particular sub-claim.

Process

1. For homework, you will Active read and analyze the documents within this packet. As you read, consider the following questions...
 - a. How are these documents organized and how do they connect to each other? (Yes – they are organized and do connect in particular ways!)
 - b. How can I organize these documents into two or three different “themes”?
 - c. As a whole, how do these documents point me to an answer for the focus question?
2. **Day 1** – Discussion and Writing
 - a. As a group, you will discuss your analysis and your own claims about the documents
 - b. Generate a **central claim** that answers the focus question *based on all the documents*
 - c. Select **TWO** specific documents that relate to each other (“theme”!). Write a single body paragraph with a sub-claim, two pieces of SPARC evidence (one from each document), and reasoning for each piece of SPARC evidence
3. **Day 2** – Evaluating
 - a. Each group will have 5 minutes to post-it note edit each of the other groups’ claims and paragraph
 - b. As a class, we will debrief the skills learned and the products produced

Effects of the Crusades in the High Middle Ages Documents

Document 1

From *World History: An Essential Coursebook* by Ethel Wood

Two cities that directly benefitted from the Crusades were Venice and Genoa in Italy. ... When the Crusades began, Venice and Genoa promoted a sea route for the knights to travel to the Holy Lands, disembarking from one of the cities and arriving on the eastern end of the Mediterranean Sea. ... The ships carried goods both ways across the sea, bringing woolen and cotton textiles and French wines from Europe, and delivering luxury goods from the Middle East to Europe. ... With the growth of Genoa and Venice, Italian business people introduced banking to the West to facilitate the long-distance exchange of money and goods. Towns in France, the Holy Roman Empire, and England grew in response to the trade, and the use of money spread steadily."

Document 2

From *Technology and Invention in the Middle Ages* by Frances and Joseph Gies

The growth of industry meant the growth of cities, which in the 11th and 12th centuries began to abandon their old roles of military headquarters and administrative centers as they filled with the life of commerce and industry.... Instead of growing haphazardly, they were built on a plan, typically a grid pattern with a central square, church, and market buildings. Beginning in 10th century Italy, businessmen and craftsmen in many cities established what they called "communes," declaring themselves free men who owed allegiance only to a single ruler who collected taxes but otherwise left them alone. Lords granted charters exempting city dwellers from feudal obligations—"so that my friends and subjects, the inhabitants of my town of Binarville, stay more willing there," sensibly explained one lord. Under the rubric, "Free air makes free men," even serfs were declared emancipated if they maintained themselves in a city for a year and a day.

Document 3

From "An Age of Accelerating Connections" in *Ways of the World, Volume 2* by Robert Strayer (p. 482)

The population of towns and cities likewise grew on the sites of older Roman towns, at trading crossroads and fortifications, and around cathedrals all over Europe. Some towns had only a few hundred people, but others became much larger. In the early 1300s, London had about 40,000 people, Paris had approximately 80,000, and Venice by the end of the fourteenth century could boast perhaps 150,000. To keep these figures in perspective, Constantinople housed some 400,000 people in 1000, Córdoba in Muslim Spain about 500,000, the Song dynasty capital of Hangzhou more than 1 million in the thirteenth century, and the Aztec capital of Tenochtitlán perhaps 200,000 by 1500. Nonetheless, urbanization was proceeding apace in Europe, though never hosting more than 10 percent of the population. These towns gave rise to and attracted new groups of people, particularly merchants, bankers, artisans, and university-trained professionals such as lawyers, doctors, and scholars... Thus from the rural social order of lord and peasant, a new more productive and complex division of labor took shape in European society.

Document 4

From "An Age of Accelerating Connections" in *Ways of the World, Volume 2* by Robert Strayer (p. 482)

A further sign of accelerating change in the West lay in the growth of territorial states with more effective institutions of government commanding the loyalty, or at least the obedience, of their subjects. Since the disintegration of the Roman Empire, Europeans' loyalties had focused on the family, the manor, or the religious community, but seldom on the state. Great lords may have been recognized as kings, but their authority was extremely limited and was exercised through a complex and decentralized network of feudal relationships with earls, counts, barons, and knights, who often felt little obligation to do the king's bidding. But in the eleventh through the thirteenth century, the nominal monarchs of Europe gradually and painfully began to consolidate their authority, and the outlines of French, English, Spanish, Scandinavian, and other states began to appear, each with its own distinct language and culture.

Document 5

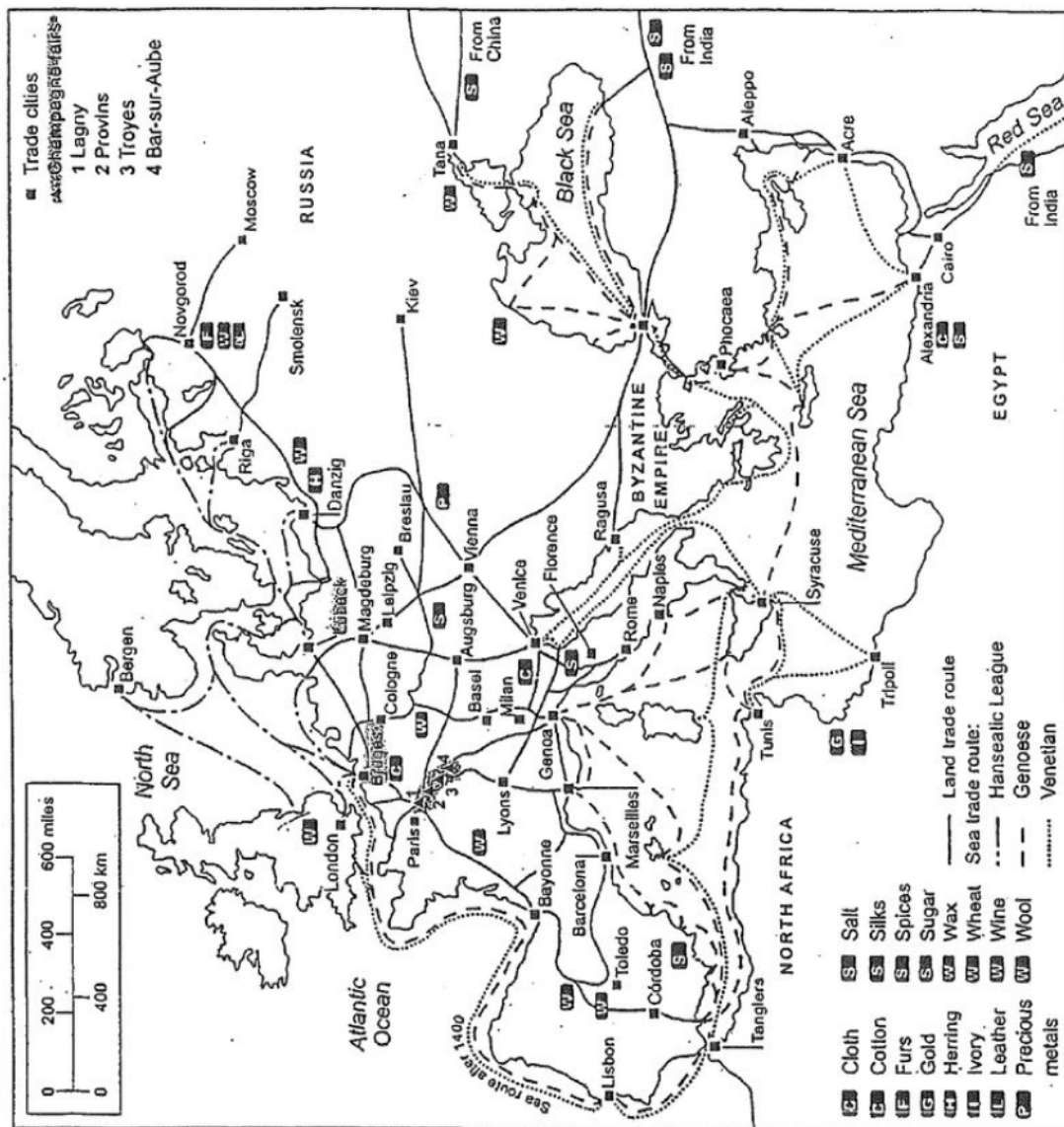
From *Medieval Sourcebook* by Fordham University

Tables on Population in Medieval Europe

Population Estimates (in millions) at specified times 500-1450

AREA	500	650	1000	1340
Greece/Balkans	5	3	5	6
Italy	4	2.5	5	10
Spain/Portugal	4	3.5	7	9
Total - South	13	9	17	25
France/Low countries	5	3	6	19
British Isles	0.5	0.5	2	5
Germany/Scandinavia	3.5	2	4	11.5
Total - West/Central	9	5.5	12	35.5
Slavia.	5	3		
---Russia			6	8
---Poland/Lithuania			2	3
Hungary	0.5	0.5	1.5	2
Total -East	5.5	3.5	9.5	13
TOTAL EUROPE	27.5	18	38.5	73.5

Medieval Trade Routes and Fairs 1100-1450



TRADE ROUTES

In the 12th and 13th centuries, a general growth in population, towns, and wealth, together with developments in shipbuilding and banking, helped to establish strong international trade in Europe. The general basis for this trade was the exchange of raw materials and necessities, including cloth (Europe's main export) from northern Europe, for oriental luxuries imported from Asia through Mediterranean towns such as Venice. Along trade routes, and particularly at seaports and on navigable rivers, important trading cities developed. Often trading cities allied themselves for mutual protection and to extend their trade. The famous Hanseatic League of Baltic towns dominated north European trade in the late 1300s.

Major European trade routes

- Main north-south axis of international trade; land routes from north European centers of commerce to the Mediterranean; sea routes from the European Mediterranean to the Middle East
- East-west land routes distributing goods all over Europe from the main north-south routes
- Sea route (14th century onward) linking Venice and Genoa with north European towns

GREAT FAIRS

The chief forum of exchange for international commerce was the great fair, Champagne, in the heart of commercial Europe, was an important location of great fairs. Merchants brought goods by river or road to sell from open booths. Big fairs were held four times a year, often during religious festivals to take advantage of the influx of pilgrims. In the 1400s, the Champagne fairs declined because of dislocation caused by the Hundred Years' War, and because Italian traders began sending goods to northern Europe by sea. Seaports, such as Bruges, became more permanent and important centers of exchange.

Document 7

From "An Age of Accelerating Connections" in *Ways of the World, Volume 2* by Robert Strayer (p. 490)

Snapshot European Borrowing

Like people in other emerging civilizations of the third-wave era, Europeans borrowed extensively from their near and more distant counterparts. They adapted these imports, both technological and cultural, to their own circumstances and generated distinctive innovations as well.

Borrowing	Source	Significance
Horse collar	China/Central Asia via Tunisia	Enabled heavy plowing and contributed to European agricultural development
Stirrup	India/Afghanistan	Revolutionized warfare by enhancing cavalry forces
Gunpowder	China	Enhanced the destructiveness of warfare
Paper	China	Enabled bureaucracy; fostered literacy; prerequisite for printing
Spinning wheel	India	Sped up production of yarn, usually by women at home
Wheelbarrow	China	Labor saving device for farm and construction work
Aristotle	Byzantium/Islamic Spain	Recovery of classical Greek thought
Medical knowledge/treatments	Islamic world	Sedatives, antiseptics, knowledge of contagious diseases, surgical techniques, optics enriched European medicine
Christian mysticism	Muslim Spain	Mutual influence of Sufi, Jewish, and Christian mysticism
Music/poetry	Muslim Spain	Contributed to tradition of troubadour poetry about chivalry and courtly love
Mathematics	India/Islamic world	Foundation for European algebra
Chess	India/Persia	A game of prestige associated with European nobility

Document 8

From "Islamic Impact on European Civilization, 900-1500"

Advances in medieval Christian Europe came largely through contact with the more advanced Muslim civilization. European scholars visiting the Muslim center of Córdoba (in present-day Spain) during the Muslim Golden Age (900–1100) learned mathematics, medicine, and science, and studied Arab translations of Greek classics. Knights returning from the "Holy Lands" during the crusading period (1096–1291) described huge cities and brought back luxurious goods they had looted. By the 14th century, following the Christian reconquest of Spain and the establishment of Italian trade routes to the East, ideas and sciences from the Muslim world flowed steadily into the expanding European towns. Many Islamic ideas and innovations came to form the basis of prosperous later medieval society.

WESTERN EUROPEAN CIVILIZATION

**Before impact of Islamic Ideas
c. 900**

**Reflecting Impact of Islamic Ideas
c. 900–1500**

MATHEMATICS

Rudimentary knowledge of arithmetic. Use of cumbersome Roman numerals hampers development of mathematics.

c. 1150 Latin translation of Arab book on arithmetic (written about 825) introduces Hindu-Arabic numeral system to Europe. Arabic numerals, with an additional character for zero, gradually become standard, aiding the development of mathematics.

From 1200 Algebra (from Arabic *al-jabr*, meaning "putting together of parts") develops after publication of book by Leonardo Fibonacci in Italy.

By 1500 Mathematics applied to navigation in search for new trade routes. Principles of geometry applied to art, creating a system of linear perspective that gives paintings an illusion of depth.

ASTRONOMY & NAVIGATION

Knowledge of basic star positions such as the Pole Star for navigation. Navigation is difficult and unreliable and ships sail close to shore to avoid getting lost in open sea. Maps are inaccurate and incomplete.

1100s Latin translations of works by Arab astronomers, including preserved and refined writings of Greeks (Aristotle, Hipparchos, and Ptolemy) are introduced into Europe by Muslim scholars. Ptolemy's geocentric theory of the universe (universe with Earth at its center) becomes influential.

By 1500 astrolabe, navigational device invaluable to Muslim traders and explorers developed through application of astronomy and mathematics, introduced into Europe. Astrolabe gives accurate position of user when aligned with Pole Star, and helps production of accurate maps.

ALCHEMY

Superstition concerning properties of substances. Crude smelting techniques for producing iron. Brewing and distilling techniques for producing alcohol.

1200s Greek-Egyptian alchemy spreads to western Europe from Arab world.

By 1500 Attempts to change less costly metals into silver and gold (process called transmutation) fail, but work in preparing and studying chemical substances helps science of chemistry develop.

MEDICINE

Treatment of disease based on superstition. A few ancient medical texts preserved and medicinal plants recognized, but little is understood.

1300s Medical knowledge at developing university medical schools based on Arabic medical encyclopedia called *Canon of Medicine* (written by Arab physician Avicenna, or Ibn Sina, in early 1000s), which accurately describes meningitis, tetanus, and many other diseases. This encyclopedia influences medical education until 17th century.

MANUFACTURING

Use of animal-skin parchment; no cheap paper. Most clothes are made from wool or linen (cloth made from flax). Glass used in cathedrals but no large-scale production of glass.

1100s Chinese art of papermaking spreads to Europe via Arab world during crusades and from Muslim Spain. Cotton manufacture spreads to Italy from Muslim Spain and Middle East. Glassmaking on a large scale spreads to Europe from the Muslims (learned from Byzantines).

By 1300 Venetians begin to dominate glassmaking and produce delicate and graceful objects.

AGRICULTURE

Agriculture primitive and inefficient. Reliance on water and animal power for grinding corn.

1100s Windmills (probably originating in 600s in Iran) spread to Europe during crusades.

EDUCATION

No centers of learning other than monasteries.

From 1100 Development of universities in Europe encouraged when European scholars discover Muslim translations of long-lost Greek and Roman scholarship at Muslim center of learning in Córdoba (Spain).

BANKING

Banking unknown outside large cities. Most trade done by barter.

By 1400 Regulated banking and credit system based on the model of Arab finance established in Italy.

Nothing more dramatically revealed European expansiveness and the religious passions that informed it than the Crusades, a series of “holy wars” that captured the imagination of Western Christendom for several centuries, beginning in 1095. In European thinking and practice, the Crusades were wars undertaken at God’s command and authorized by the pope as the Vicar of Christ on earth. They required participants to swear a vow and in return offered an indulgence, which removed the penalties for any confessed sins, as well as various material benefits, such as immunity from lawsuits and a moratorium on the repayment of debts. Any number of political, economic, and social motives underlay the Crusades, but at their core they were religious wars. Within Europe, the amazing support for the Crusades reflected an understanding of them “as providing security against mortal enemies threatening the spiritual health of all Christendom and all Christians.”²³ Crusading drew on both Christian piety and the warrior values of the elite, with little sense of contradiction between these impulses.

The most famous Crusades were those aimed at wresting Jerusalem and the holy places associated with the life of Jesus from Islamic control and returning them to Christendom (see Map 10.4). Beginning in 1095, wave after wave of Crusaders from all walks of life and many countries flocked to the eastern Mediterranean, where they temporarily carved out four small Christian states, the last of which was recaptured by Muslim forces in 1291. Led or supported by an assortment of kings, popes, bishops, monks, lords, nobles, and merchants, the Crusades demonstrated a growing European capacity for organization, finance, transportation, and recruitment, made all the more impressive by the absence of any centralized direction for the project. They also demonstrated considerable cruelty. The seizure of Jerusalem in 1099 was accompanied by the slaughter of many Muslims and Jews as the Crusaders made their way, according to perhaps exaggerated reports, through streets littered with corpses and ankle deep in blood to the tomb of Christ.

Crusading was not limited to targets in the Islamic Middle East, however. Those Christians who waged war for centuries to reclaim the Iberian Peninsula from Muslim hands were likewise declared “crusaders,” with a similar set of spiritual and material benefits. So too were Scandinavian and German warriors who took part in wars to conquer, settle, and convert lands along the Baltic Sea. The Byzantine Empire and Russia, both of which followed Eastern Orthodox Christianity, were also on the receiving end of Western crusading, as were Christian heretics and various enemies of the pope in Europe itself. Crusading, in short, was a pervasive feature of European expansion, which persisted as Europeans began their oceanic voyages in the fifteenth century and beyond.

**Map 10.4** The Crusades

Western Europe's crusading tradition reflected the expansive energy and religious impulses of an emerging civilization. It was directed against Muslims in the Middle East, Sicily, and Spain as well as the Eastern Orthodox Christians of the Byzantine Empire. The Crusades also involved attacks on Jewish communities, probably the first organized mass pogroms against Jews in Europe's history.

Surprisingly perhaps, the Crusades had little lasting impact, either politically or religiously, in the Middle East. European power was not sufficiently strong or long-lasting to induce much conversion, and the small European footholds there had come under Muslim control by 1300. The penetration of Turkic-speaking peoples from Central Asia and the devastating Mongol invasions of the thirteenth century were far more significant in Islamic history than were the temporary incursions of European Christians. In fact, Muslims largely forgot about the Crusades until the late nineteenth and early twentieth centuries, when their memory was revived in the context of a growing struggle against European imperialism.

In Europe, however, crusading in general and interaction with the Islamic world in particular had very significant long-term consequences. Spain, Sicily, and the Baltic region were brought permanently into the world of Western Christendom, while a declining Byzantium was further weakened by the Crusader sacking of Constantinople in 1204 and left even more vulnerable to Muslim Turkish conquest. In Europe



The Crusades

This fourteenth-century painting illustrates the Christian seizure of Jerusalem during the First Crusade in 1099. The crowned figure in the center is Godefroi de Bouillon, a French knight and nobleman who played a prominent role in the attack and was briefly known as the king of Jerusalem. (Snark/Art Resource, NY)

itself, popes strengthened their position, at least for a time, in their continuing struggles with secular authorities. Tens of thousands of Europeans came into personal contact with the Islamic world, from which they picked up a taste for the many luxury goods available there, stimulating a demand for Asian goods. They also learned techniques for producing sugar on large plantations using slave labor, a process that had incalculable consequences in later centuries as Europeans transferred the plantation system to the Americas. Muslim scholarship, together with the Greek learning that it incorporated, also flowed into Europe, largely through Spain and Sicily.

Plague as a Constructive Force in Western Europe

Directions: As we watch the Crash Course World History video, complete the following...

1. Yell “STOP!” when you see this video beginning to turn from discussing the Plague as a destructive force to becoming a constructive force.
2. Why might this have been a tough transition to pick up on?
3. John Green gives a number of reasons why the Plague was constructive in Western Europe. List down as many as you can as he discusses them...

_____ **Answer AFTER the video clip** _____

4. In the **CONTEXT** of world history, WHY are the Mongols and the Plague potentially the most constructive force Western Europe could have ever hoped for?
 - a. To answer this question, you need to synthesize EVERYTHING we have learned about the world from 700-1400 so far this year...

Bubonic Plague Creative Advertisement

Background

In our study of the Plague, we have seen that although it brought unprecedented death and destruction to Afro-Eurasia during the 14th century, it also was a constructive force for Europe and fixed some of the problems the continent was experiencing.

Task

In the spirit of the holiday season, create a cheesy advertisement for the Plague. Imagine that the Plague is a product, so consider the reasons why the Plague was a positive force for Europe. Sell me the Plague!

Requirements

Advertising Elements and SPARC Evidence

1. Includes a catchy jingle or slogan that explains how/why the Plague is a good product
2. Includes references to historical reasons why the Plague was constructive (SPARC!)

Artistry

1. Come up with a name/title for your Plague product
2. Includes a neat, legible layout and organization on your paper
3. Includes visuals that represent the Plague and can help sell it!

Bubonic Plague Creative Advertisement

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