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the Hapsburg Holy Roman emperor and also the King of Spain (known as Charles I); was forced to choose to fight the Ottoman Turks in the southeast or the Lutheran Reformation in the north

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They denounced the kind of reformation proposed by Luther, Zwingli and Calvin as a halfway affair. They believed in a national state church no more than they believed in the Roman church. To them religion was the intimate concern of each individual soul, and the church was a voluntary society of the regenerate, who had been saved by faith in Christ and were living obediently to Christ's principles.

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Discusses the Renaissance and Reformation from the late fourteenth through the early seventeenth centuries, explaining how the period's artistic and scientific innovations changed the Western world.

How was the history of post-classical Rome and of the Church written in the Catholic Reformation? Historical texts composed in Rome at this time have been considered secondary to the city's significance for the history of art. The *Invention of Papal History* corrects this distorting emphasis and shows how historical writing became part of a comprehensive formation of the image and self-perception of the papacy. By presenting and fully contextualising the path-breaking works of the Augustinian historian Onofrio Panvinio (1530-1568), Stefan Bauer shows what type of historical research was possible in the late Renaissance and the Catholic Reformation. Crucial questions were, for example: How were the pontiffs elected? How many popes had been puppets of emperors? Could any of the past machinations, schisms, and disorder in the history of the Church be admitted to the reading public? Historiography in this period by no means consisted entirely of commissioned works written for patrons; rather, a creative interplay existed between, on the one hand, the endeavours of authors to explore the past and, on the other hand, the constraints of ideology and censorship placed on them. The *Invention of Papal History* sheds new light on the changing priorities, mentalities, and cultural standards that flourished in the transition from the Renaissance to the Catholic Reformation.

English translation (1561) of the 1528 text which portrays Renaissance court society in Italy

The *Civilization of the Renaissance in Italy* (1860) is a work of art history by Swiss historian Jacob Burckhardt. Recognized today as the founder of modern art history and as one of the key thinkers of the nineteenth century, Burckhardt changed not only the way we think about the Renaissance in relation to European and world history, but the value placed on art as a tool for understanding historical developments. The *Civilization of the Renaissance in Italy* begins with a section on the historical events which sparked the Renaissance, focusing especially on the frequent military conflicts which marred the era as well as on the constant political upheavals undergone by such Italian regions and cities as Rome, Venice, and Florence. Burckhardt then moves to a philosophical discussion of the development of individuality in Italian culture, arguing that the political circumstances of those living in the Republics enabled such thinkers as Dante and Petrarch to create art that corresponded with that newfound sense of individuality. The third section discusses one of the key elements of Renaissance culture: the revival of interest in the cultural products of the ancient world, especially Greece and Rome. Part four focuses on the prominence of discovery in Renaissance culture, for which Burckhardt looks to the colonial expedition of Columbus, the growth of the natural sciences, and the achievements of such poets and writers as Dante, Petrarch, and Boccaccio in discovering new ways to describe humanity and the human spirit. In the fifth section, the importance of societal customs and festivals is discussed, and in the sixth and final part, Burckhardt observes the profound shifts undergone by religion and morality in Italy at the time. The *Civilization of the Renaissance in Italy* is a thorough, dynamic work of art history that not only changed the study of history at universities around the world, but elevated the status of art in understanding the process of cultural change. With a beautifully designed cover and professionally typeset

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manuscript, this edition of Jacob Burckhardt's *The Civilization of the Renaissance in Italy* is a classic of European art history reimagined for modern readers.

Born a slave and lamed by his master, Epictetus studied Stoic philosophy while in captivity. Once freed, he survived Domitian's banishment of all philosophers from Rome to settle in Greece, where he founded a school of philosophy. He quickly rose to prominence as a renowned Stoic scholar and teacher, and even though he was personally friendly with emperors, he kept a simple life. The *Enchiridion* is a summary of practical advice compiled by Epictetus' student Arrian. While based on Epictetus' *Discourses*, it's not a philosophical treatise as much as it is a short handbook with practical suggestions on how to live a good and satisfying life. It remained popular for centuries with translations to different languages completed as early as 1493, and was even a common school text in Scotland during the 18th century. This book is part of the Standard Ebooks project, which produces free public domain ebooks.

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