

**SOURCE-BOOKS OF THE RENAISSANCE
IN ITALY AND GERMANY, PART I: A
LITERARY SOURCE-BOOK OF THE
ITALIAN RENAISSANCE; PART II, PP. 1-
110: THE RENAISSANCE IN GERMANY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649043842

Source-Books of the Renaissance in Italy and Germany, Part I: A Literary Source-Book of the Italian Renaissance; Part II, pp. 1-110: The Renaissance in Germany by Merrick Whitcomb

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

MERRICK WHITCOMB

**SOURCE-BOOKS OF THE RENAISSANCE
IN ITALY AND GERMANY, PART I: A
LITERARY SOURCE-BOOK OF THE
ITALIAN RENAISSANCE; PART II, PP. 1-
110: THE RENAISSANCE IN GERMANY**

SOURCE-BOOKS OF THE RENAISSANCE IN ITALY AND GERMANY.

UNIV. OF MICH.
CLASS LIBRARY
EUROPEAN HISTORY.
Accession...587

A LITERARY SOURCE-BOOK

OF THE

ITALIAN RENAISSANCE

BY

MERRICK WHITCOMB, PH. D.,

Instructor in Modern European History, University of Pennsylvania.

DEPARTMENT OF HISTORY.
UNIVERSITY OF PENNSYLVANIA.
PHILADELPHIA, PA.

1900.

1960
P.F. 4
C.F.
1581
1960

COPYRIGHT, 1898,
BY
MERRICK WHITCOMB.

PREFATORY NOTE.

THE Renaissance is a period of especial interest for the student of history. In it are found the beginnings of modern times. A fresh impulse sweeps across the Italian lands and penetrates beyond the Alps to the nations of later development, stirring the Christian world to a recognition of the possibilities of earthly life.

Studied in the bare inventories of dates and dynasties this period has little meaning. The great achievements of the time are literary; the vanguard of progress won its victories with the pen rather than with the sword. With such conditions the study of the Renaissance requires a special apparatus. No mere catalogue of names, even when reinforced with biographical details, is sufficient to afford a lasting impression of the Petrarchs and the Poggios of the age. It is only by immediate contact with their utterances that these personalities are made a part of our permanent intellectual capital.

It is with this purpose in view that the following extracts have been arranged. Their highest utility for the student is to constitute an appendix to the comprehensive and valuable treatises of Symonds and of Burckhardt. The German humanistic period, although possessing an interest peculiarly its own, has not yet been dignified with especial treatment.* It has been thought worth the while, therefore, to preface the *German Source-Book* with a brief introduction on the general conditions of German intellectual life in the half century preceding the Reformation.

* Such treatment is at least not available for the English-reading public. The scholarly work of Ludwig Geiger, *Renaissance und Humanismus in Italien und Deutschland*, lacks the fluent style that might give it an international acceptance such as has been accorded to the work of Burckhardt.

TABLE OF CONTENTS.

PART I. THE ITALIAN RENAISSANCE.

	PAGE
1. DANTE ALIGHIERI: Extract from <i>De Monarchia</i> ; Letter to the Princes and Peoples of Italy	1
2. FRANCESCO PETRARCHA: From <i>Epistola varia</i> , No. 25	8
3. GIOVANNI BOCCACCIO: Introduction to the Decameron; Novels II and III	15
4. FRANCO SACCHETTI: Novels CXIV, CXV, CXXI and CCXVI	24
5. POGGIO BRACCIOLINI: Extracts from the <i>Facetia</i> ; Description of the Death of Jerome of Prague	33
6. LEON BATTISTA ALBERTI: Extract from <i>Il Governo della Famiglia</i>	47
7. AENEAS SYLVIVS: Extract from <i>De Liberorum Educatione</i>	55
8. PLATINA: Extracts from the Lives of the Popes	63
9. VESPASIANO DA BISTICCI: Extracts from the <i>Vite</i>	70
10. LORENZO DE' MEDICI: Letter to his son Giovanni	80
11. NICOLÒ MACHIAVELLI: Extracts from the Prince	84
12. BALDASSARE CASTIGLIONE: Extracts from the Courtier	91
13. MATTEO BANDELLO: Novels VI, XIII and XLI	102
14. BENVENUTO CELLINI: Extracts from the Autobiography	110

PART II. THE GERMAN RENAISSANCE.

1. The Renaissance in Germany	1
2. RUDOLF AGRICOLA: Letter to Barbarianus	12
3. JACOB WIMPELING: Extracts from <i>Isidoneus, Adolescentia</i> and <i>Agatharchia</i>	23
4. JOHANN REUCHLIN: Letter to Ammerbach	35
5. SEBASTIAN BRANT: Extracts from the <i>Narrenschiff</i>	39
6. MAXIMILIAN I: Extracts from the <i>Weisskunig</i>	42
7. DESIDERIUS ERASMUS: Two Colloquies	47
8. ULRICH VON HUTTEN: Extract from <i>Inspicientes</i>	62
9. LETTERS OF OBSCURE MEN (Seven letters)	67
10. JOHANNES BUTZBACH: Extracts from <i>Hodoporicon</i>	80
11. THOMAS PLATTER: Extract from the Autobiography	99

DANTE ALIGHIERI.

Born at Florence, 1265. Took part in the political struggles of the time, and fought at the battle of Campaldino, 1289. Held office of prior in 1300, and as a result of factional strife was banished from Florence two years later. Some portion of the period of his exile he passed at the court of the lords of Verona. In 1310 attached himself to the cause of the Emperor, Henry VII. Died at Ravenna in 1321. The principal works of Dante are the *Vita Nuova*, the *Convito*, *De Monarchia*, a treatise *De Vulgari Eloquentia*, and the *Divina Commedia*,

EXTRACT FROM DE MONARCHIA.¹

Dante refutes arguments which strive to prove that the Imperial power is subject to the Papal power. Book III., Sec. iv.

Those men to whom all our subsequent reasoning is addressed, when they assert that the authority of the Empire depends on the authority of the Church, as the inferior workman depends upon the architect, are moved to take this view by many arguments, some of which they draw from Holy Scripture, and some also from the acts of the Supreme Pontiff and of the Emperor himself. Moreover, they strive to have some proof of reason.

In the first place they say that God, according to the book of Genesis, made two great lights, the greater light to rule the day, and the lesser light to rule the night; this they understand to be an allegory, for that the lights are the two powers, the spiritual and the temporal. And then they maintain that as the moon, which is the lesser light, only has light so far as she receives it from the sun, so the temporal power only has authority as it receives authority from the spiritual power.

* * * * *

Having thus first noted these things, I will proceed, as I said above, to destroy the argument of those who say that the two great lights are typical of the two great powers on earth; for on this fype rests the whole strength of their argument. It can be shown in two ways that this interpretation cannot be upheld. First, seeing that these two kinds

¹Translated by F. C. Church, in *Dante, an Essay*, by R. W. Church, M. A., D. C. L., London, 1878.

of power are, in a sense, accidents of men, God would thus appear to have used a perverted order, by producing the accidents before the essence to which they belong existed; and it is ridiculous to say this of God. For the two lights were created on the fourth day, while man was not created till the sixth day, as is evident in the text of Scripture.

Secondly, seeing that these two kinds of rule are to guide men to certain ends, as we shall see, it follows that if man had remained in the state of innocence in which God created him, he would not have needed such means of guidance. These kinds of rule, then, are remedies against the weakness of sin. Since, then, man was not a sinner on the fourth day, for he did not then even exist, it would have been idle to make remedies for his sin, and this would be contrary to the goodness of God. For he would be a sorry physician who would make a plaster for an abscess which was to be, before the man was born. It cannot, therefore, be said that God made these two kinds of rule on the fourth day, and therefore the meaning of Moses cannot have been what these men pretend.

We may also be more tolerant, and overthrow this falsehood by drawing a distinction. This way of distinction is a gentler way of treating an adversary, for so his arguments are not made to appear consciously false, as is the case when we utterly overthrow him. I say then that, although the moon has not light of its own abundantly, unless it receives it from the sun, yet it does not therefore follow that the moon is from the sun. Therefore be it known that the being, and the power, and the working of the moon are all different things. For its being, the moon in no way depends on the sun, nor for its power, nor for its working, considered in itself. Its motion comes from its proper mover, its influence is from its own rays. For it has a certain light of its own, which is manifest at the time of an eclipse; though for its better and more powerful working it receives from the sun an abundant light, which enables it to work more powerfully.

* * * * *

X. Certain persons say further that the Emperor Constantine, having been cleansed from leprosy by the intercession of Sylvester, then the Supreme Pontiff, gave unto the church the seat of Empire, which was Rome, together with many other dignities belonging to the Empire. Hence they argue that no man can take unto himself these dignities unless he receive them from the Church, whose they are said to be. From this it would rightly follow that one authority depends on the other, as they maintain.

The arguments which seem to have their roots in the Divine words, have been stated and disproved. It remains to state and disprove those which are grounded on Roman history and in the reason of mankind. The first of these is the one which we have mentioned, in which the Syllogism runs as follows: No one has a right to those things which belong to the Church, unless he has them from the Church; and this we grant. The government of Rome belongs to the Church; therefore, no one has a right to it, unless it be given him by the Church. The minor premiss is proved by the facts concerning Constantine, which we have touched upon.

This minor premiss then will I destroy; and as for their proof, I say that it proves nothing. For the dignity of the Empire was what Constantine could not alienate, nor the Church receive. And, when they insist, I prove my words as follows: No man, on the strength of the office which is committed to him, may do aught that is contrary to that office; for so one and the same man, viewed as one man, would be contrary to himself, which is impossible. But to divide the Empire is contrary to the office committed to the Emperor; for his office is to hold mankind in all things subject to one will; as may be easily seen from the first book of this treatise. Therefore, it is not permitted to the Emperor to divide the Empire. If, therefore, as they say, any dignities had been alienated by Constantine, and had passed to the Church, the "coat without seam," which, even they, who pierced Christ, the true God, with a spear, dared not rend, would have been rent.