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Girolamo Savonarola  
(Alejandro Dolina) *GIROLAMO  
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Savonarola was the fire-  
breathing Dominican monk  
who, in 1494, encouraged the

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Overthrow of the Medici  
regime in Florence, and then  
became the most powerful  
figure in the city until his  
execution in 1498. There is  
so much I didn't know about  
him that Martines brings to  
light.

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the remarkable man who  
dominated the period, the  
charismatic Girolamo  
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Savonarola is a main character in Canadian playwright Jordan Tannahill's 2016 play *Botticelli in the Fire*. In the 1976 film *Network*, the network programming

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executive played by Faye  
Dunaway refers to crusading  
reporter Howard Beale as "a  
magnificent messianic  
figure, inveighing against  
the hypocrisies of our  
times, a strip Savonarola,  
Monday through Friday".

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In *Fire in the City*, Lauro Martines describes the life of friar Girolamo Savonarola. He was born into a distinguished family in Ferrara and was the special pride of his grandfather

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account of a key moment in the history of the Renaissance, illuminating the remarkable man who dominated the period, the charismatic Girolamo Savonarola. Lauro Martines, whose decades of scholarship

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have made him one of the most admired historians of Renaissance Italy, here provides a remarkably fresh perspective on Savonarola, the preacher and agitator who flamed like a comet through late fifteenth-

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century Florence. The

Dominican friar has long been portrayed as a dour, puritanical demagogue who urged his followers to burn their worldly goods in "the bonfire of the vanities."

But as Martines shows, this

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is a caricature of the  
truth--the version  
propagated by the wealthy  
and powerful who feared the  
political reforms he  
represented. Here,  
Savonarola emerges as a  
complex and subtle man, both

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For Renaissance Florence  
a religious and a civic  
leader--who inspired an  
outpouring of political  
debate in a city newly freed  
from the tyranny of the  
Medici. In the end, the  
volatile passions he  
unleashed--and the powerful

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families he threatened--sent the friar to his own fiery death. But the fusion of morality and politics that he represented would leave a lasting mark on Renaissance Florence. For the many readers fascinated by



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Histories of Renaissance  
Italy--such as  
Brunelleschi's Dome or  
Galileo's Daughter, and  
Martines's acclaimed April  
Blood--Fire in the City  
offers a vivid portrait of  
one of the most memorable

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characters from that  
dazzling era.

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Lawyers at work-in  
diplomacy, in relations with

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the Church, in territorial  
government, in the  
formulation of policy, in  
administration, and in the  
political struggle provide  
the unifying theme in this  
analysis of the exercise of  
political power in

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Professor Martines studies the actual techniques of government, the hidden legal and constitutional questions raised by everyday affairs, and the responses of individual lawyers to the

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pressures of politics. He  
shows precisely how  
Florentine lawyers, both  
republicans and oligarchs,  
viewed the state. An  
appendix lists and briefly  
characterizes the some 200  
lawyers who practiced in

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Girolamo Savonarola, the  
fifteenth-century doom-  
saying friar, embraced the  
revolution of the Florentine  
republic and prophesied that  
it would become the center  
of a New Age of Christian  
renewal and world

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domination. This new  
biography, the culmination  
of many decades of study,  
presents an original  
interpretation of  
Savonarola's prophetic  
career and a highly nuanced  
assessment of his vision and

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motivations. Weinstein sorts out the multiple strands that connect Savonarola to his time and place, following him from his youthful rejection of a world he regarded as corrupt, to his engagement

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with that world to save it from itself, to his shattering confession—an admission that he had invented his prophecies and faked his visions. Was his confession sincere? A forgery circulated by his

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Inquisitors? Or an attempt  
to escape bone-breaking  
torture? Weinstein offers a  
highly innovative analysis  
of the testimony to provide  
the first truly satisfying  
account of Savonarola and  
his fate as a failed

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When the King of France invaded Italy in 1494, princely states would fall, sending tremors up and down the peninsula. The Medici fled from Florence; the

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republic sprang back to  
life; and the French army,  
occupying the Renaissance  
city for ten terrifying  
days, stood on the verge of  
sacking it. A 'little friar'  
from Ferrara, Savonarola was  
alone in knowing how to



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comfort citizens with his sermons and in urging the King to get out of Florence. Although the French left a city riven by political factions, the Friar's popular 'party' swiftly prevailed. With Florence at

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the height of its Florence  
Renaissance glories, his  
voice rose above those of  
all other men. Claiming to  
be a messenger from God, he  
attacked evils on all sides  
- a mercenary Church, the  
despotism of the Medici,

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vile political elites, and Pope Alexander VI, Rodrigo Borgia, whose name itself was a byword for brazen corruption. Savonarola foretold a universal 'scourging', but made pleas, above all, for the renewal

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of Christianity and for the  
political voice of the  
people. His struggle turned  
into a battle for the 'soul'  
of Florence. Excommunicated  
and silenced, Savonarola  
spurned Rome and began to  
preach again, retaining the

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Strong support of the city republic. As the Pope and Medicean conspirators closed in on him, five prominent Florentines were beheaded for plotting against the state, further inflaming the passions already rife in the

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city. After an abortive  
trial by fire to shame and  
discredit him, his enemies  
set siege to his convent,  
leading to his arrest and  
trial on trumped-up charges  
of heresy. Savonarola  
mingled the fervour of

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religion with the ardour of  
republican politics. Scourge  
and Fire is the story of his  
impact on Florence and of  
the city's spell over him.

The life of Savonarola and  
its place in the history of

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Italy and the Church has  
been subject to many  
interpretations. In this  
book Pierre van Paassen  
gives it the most balanced,  
entertaining, and factual  
treatment yet. Savonarola  
and Firenze (Florence)



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however are so inextricably bound together that the two must be discussed at one and the same time. Florence was at the height of her glory in the most brilliant phase of the Renaissance and herein the splendor and

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picturesqueness of that whole epoch is brought vividly to life. Mr. van Paassen traces Savonarola's youth and his teenage love for a girl in Ferrara, his hometown, and then his sudden decision (quite like

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Loyola's) to enter the  
Church. Following his  
novitiate Savonarola was  
called to Florence and  
immortality by Lorenzo the  
Magnificent. In this most  
exciting period of history  
the author traces his

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contacts with Lorenzo and  
the opposition, with the  
artists, Botticelli and  
Michelangelo, with  
Machiavelli, with the great  
Pope, Alexander VI, with  
Lucrezia, Cesare and the  
Sforza family. There is

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Savonarola's conversion of the whole city of Florence with the entire population walking in a procession of penitence. When the king of France invaded Italy Savonarola went out to meet him and thus saved the city

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while the rest of the country was ravaged by war. Mr. van Paassen examines Savonarola's ideas on democracy and freedom, on everyday questions, and his strange predictions and prophecies which came to be

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fulfilled. And finally, the accusation of heresy, the trial and torture, and the burning at the stake. Most books on Savonarola used the monk's career and death to belabor Pope Alexander VI and the Borgia family. Not

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For here: rather Mr. van  
Paassen's theme is that had  
Savonarola's counsel been  
heeded the Reformation would  
have taken place within,  
rather than outside, the  
Church.



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One of the defining moments in Western history, the bloody and dramatic story of the battle for the soul of Renaissance Florence. By the end of the fifteenth century, Florence was well established as the home of

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As generous patrons to the likes of Botticelli and Michelangelo, the ruling Medici embodied the progressive humanist spirit of the age, and in Lorenzo de' Medici (Lorenzo the Magnificent) they

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possessed a diplomat capable of guarding the militarily weak city in a climate of constantly shifting allegiances between the major Italian powers. However, in the form of Savonarola, an

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unprepossessing provincial  
monk, Lorenzo found his  
nemesis. Filled with Old  
Testament fury and  
prophecies of doom,  
Savonarola's sermons  
reverberated among a  
disenfranchised population,

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who preferred medieval  
Biblical certainties to the  
philosophical interrogations  
and intoxicating surface  
glitter of the Renaissance.  
Savonarola's aim was to  
establish a 'City of God'  
for his followers, a new

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For Renaissance Florence,  
the likes of which the world  
had never seen before. The  
battle between these two men  
would be a fight to the  
death, a series of  
sensational  
events—invasions, trials by

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fire, the 'Bonfire of the Vanities', terrible executions and mysterious deaths—featuring a cast of the most important and charismatic Renaissance figures. Was this a simple clash of wills between a

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benign ruler and religious fanatic? Between secular pluralism and repressive extremism? In an exhilaratingly rich and deeply researched story, Paul Strathern reveals the paradoxes, self-doubts, and



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political compromises that  
made the battle for the soul  
of the Renaissance city one  
of the most complex and  
important moments in Western  
history.

In the 1490s, with Florence

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at the height of its Renaissance glories, the most remarkable man in the city was a friar called Savonarola whose charismatic sermons mingled the fervour of religion with the ardour of republican politics. He

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was excommunicated and  
finally hanged. This is his  
biography.

Five hundred years after his  
death at the stake, Girolamo  
Savonarola remains one of  
the most fascinating figures

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This wide-ranging collection, with an introduction by historian Alison Brown, includes translations of his sermons and treatises on pastoral ministry, prophecy,

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For Renaissance Florence,  
as well as the  
correspondence with  
Alexander VI that led to  
Savonarola's silencing and  
excommunication. Also  
included are first-hand  
accounts of religio-civic

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festivities instigated by  
Savonarola and of his last  
moments. This collection  
demonstrates the remarkable  
extent of Savonarola's  
contributions to the  
religious, political, and  
aesthetic debates of the

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On 24 May 1497 Girolamo Savonarola was led out to a scaffold in the middle of the Piazza della Signoria. Crowds gathered around and watched as he was publically

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humiliated before being  
hanged and burned. But what  
did this man do that  
warranted such a horrendous  
death? Born on 21 September  
1458 in Ferrara, Girolamo  
Savonarola would join the  
Dominican order of friars



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and find his way to the city of Florence. Run by the Medici family, the city was used to opulence and fast living but when the unassuming Dominican showed up, the people were unaware that he was about to take

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their world by storm.

Preaching before the people  
of Florence to an

increasingly packed out

Cathedral, Savonarola came

to be called a prophet. And

when Charles VIII invaded

Italy with his French army,

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one of his so called  
prophecies came true. It was  
enough for the people to sit  
up and take note, allowing  
this man to become the  
defacto ruler of Florence.  
Except Girolamo Savonarola  
made one very fatal mistake

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— he made an enemy of Alexander VI, the Borgia Pope, by preaching against his corruption and attempting to overthrow him. It would prove to be his ultimate undoing — the Pope turned the Florentines who

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For so loved the friar  
against him and he ended his  
days hanging above a raging  
inferno.

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