

**Chapter 1 : Ch. State Building/Absolutism - MRS. DILLON'S HISTORY SITE**

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Yet this process did not come with the birth of modern democracies in the world. Throughout the chaos the plagued France during the Fronde and the religious conflict between Protestants and Catholics the need for order ensured that absolutism would always remain. The French Monarchy centralized power and built an absolutist state through the selling of venal offices, effectively creating a new class of nobility dependent on the state, developing a strong bureaucratic structure to govern the provinces of France, and by bringing merit based reforms to the French military. Three consequences of selling venal offices assisted the rise of the absolutist state: First, it gave the monarchy quick access to large sums of money. Positions in the royal administration could be purchased by any subject of the King that could afford it, and while most members of the French elite were of the nobility, there was still room for social advancement from the lower rungs of society in what can be seen as a progressive quality of French absolutism. This in itself was a major blow to the existing nobility whose legitimacy was challenged by a new class of nobles who were themselves completely dependent on the state for their positions. Nobles of the Sword v. The old nobility had risen in power through martial prowess as during the middle ages monarchies depended on heavily armored cavalry to win battles, and because horses and armor did not come cheap only the nobility could afford to take the field. Advancements in warfare changed this as new technology such as longbows, guns, and artillery allowed men of lower rank to have advantage over armored cavalry. The Nobles of the Sword were distinct in their characteristics. They were lords and ruled over their vassals as a prince would over his subjects. They were born into their status it was not something they earned but their right. They could delegate their responsibilities to others and often bought venal offices to only pay someone else to perform its duties while keeping the benefits for themselves. Their authority extends throughout their whole fief, but was also limited by its boundaries. They were impartial bureaucrats representing the highest power and used their authority in a more precise way. They were professionals educated into their status not born into it. In his tantamount work *The Old Regime and the French Revolution* Alexis de Tocqueville describes the structure of the royal administration. He was alternately minister of finance, of the interior, of public works, of commerce. An intendant did not come from nobility and generally was not from the province over which he governed. Let me tell you that this kingdom of France is governed by thirty intendants. You have neither Parliament, nor estates, nor governors; nothing but thirty masters of requests, on whom, so far as the provinces are concerned, welfare or misery, plenty or want, entirely depend. This removed the army of its best officers by giving an incentive for the most experienced to retire and blocking advancement for those unable to raise the funds needed for a concordat. Conclusion Alexis de Tocqueville From the beginning of the 16th century through to the end of the ancien regime in , the French nobility traded power for privilege and became fully depended on the absolutist state. Even men who were wealthy enough to purchase venal offices did so in hopes that they could achieve noble status. Those who did govern were selected by the central government and were part of a corps of royal officials that were distinguished from the nobility. Even in the French military centralizing administration took the place of the noble identity as the monarchy realized that privilege stood in the way of merit and performance. Absolute state building was intended to incorporate the nobility into the system, but in doing so France was left a complicated society divided by the three estates. The sale of venal offices may have brought short term gains in revenue but it failed to establish a strong tax base. Sources [1] Schalk, Ellery. *Early Modern Europe*, 2nd ed, New York: Cambridge University Press, , *The Role of Royal Officialdom*.

**Chapter 2 : Nobility and the Absolutist State in Ancien Regime France | Chat History**

*chapter State building and the search for order in the seventeenth century This chapter focuses on the changing political structures of European nations in the s, namely in France, England, Russia, Austria, Germany, and the North.*

Social Crises, War, and Rebellions A. The Witchcraft Craze; early Witchcraft, church reactions 1. The Spread of Witchcraft, accusations, crimes confessed, reasons for the frenzy, victims, justification of accusing women 2. Decline; end of religious wars, stabilizing governments, education C. Power of the Habsburg emperors, Help from Spain and France? The Swedish Phase; Gustavas Adolphus, early gains, battle of Lutzen, assassination of Wallenstein, annulling the Edict of restitution, German desire for peace, French and Swedish desire for war 5. Rebellions; reasons for rebellions, widespread nature II. The Practice of Absolutism: Foundations of French Absolutism: Religious Policy; Edict of Fontainebleau and effects on the economy 3. Financial Issues; Colbert and the steps he took to implement mercantilism, success of Colbert? Daily Life at the Court of Versailles, excluding nobles from power, daily routine, effects on the nobles, power of etiquette 5. The German States; rise of new powers 1. The Reign of Peter the Great , westernizing, creation of a navy, reorganization of the central government, service of landed nobility, Table of Ranks, mercantilism, Holy Synod, cultural reforms, women 2. Petersburg, problems with westernization and militarization D. The Great Northern States; rivalry 1. Denmark; electing monarchs, losses in war, bloodless revolution 2. Limited Monarchy and Republics A. The Weakness of the Polish Monarchy; Jagiello dynasty, elected kings, offering the crown to outsiders, The Sejm, reasons for frequent invasions B. Life in Seventeenth-Century Amsterdam, expansion of the city, shipping and industry, Dutch lifestyle C. England and the Emergence of Constitutional Monarchy 1. King James I and Parliament; Divine right of kings, religious policy, social background and political power of Puritans, 2. The Flourishing of European Culture A. The Changing Faces of Art 1. Mannerism; El Greco 2. French Classicism; France as cultural leader, Poussin 4. A Wondrous Age of Theater 1. William Shakespeare; role in codifying language 2. What does this document tell us about the spread of witchcraft persecutions in the seventeenth century? What does this document tell you about the legal procedures involved in the trial of witches and how might these procedures have worked to condemn the innocent? What do these passages tell you about early modern European conceptions of justice? What does the trial record suggest about the status of women in the seventeenth century? What does this document reveal about the effect of war on ordinary Europeans? Compare this description to the descriptions of the treatment of civilians in other wars, even in the twenty-first century. Does Grimmelshausen exaggerate or does this description agree with the other descriptions? If so, what are they? What general principles did Louis XIV enunciate for the guidance of his son and heir? How does Louis justify destroying and punishing some of his subjects? What does Louis perceive to be his own weaknesses? What does this document tell you about the demeanor and mentality of Louis XIV? If Louis was as perceptive as Saint-Simon alleges, why did Louis so willingly ignore the various needs of the persons, particularly the women, who traveled with him? Was he merely thoughtless? Was it an aspect of his power? How did Peter deal with the revolt of the Streltsy? What does his approach to this problem tell us about the tsar? Why or why not? How might Louis XIV have responded to a similar incident? What key aspects of this document testify to the exceptional nature of English state politics in the seventeenth century? Was England unique, and if so, why? Beside patriotism, what other motives may Shakespeare have had in writing this tribute to England? What are the elements in this excerpt from Richard II that makes it one of the most famous evocations of England ever written? The breakdown of community and the growth of a more individualistic ethic resulted in a world of greater uncertainty. One reflection of anxieties was an epidemic of witchcraft accusations, usually against women. Protestant and Catholic animosities remained a prime cause for war, notably the Thirty Years War There were also national and dynastic rivalries such as those between the Bourbon kings of France and the Habsburgs of Spain and the Holy Roman Empire. By the end, religious convictions had become secondary to secular political ambitions in public affairs. The Peace of Westphalia gave the German princes the right to determine the religion of their domains, France gained territory, Spanish power declined, and the Habsburg authority as German emperors

was diminished. Conscript standing infantry armies became the norm. The century is known as the age of absolutism or the age of Louis XIV, although no seventeenth century ruler had the power of modern totalitarian dictators. Monarchs justified their absolutist claims by divine right—“God had chosen kings to rule. His palace of Versailles symbolized his authority, where the aristocracy was entertained and controlled by ceremony and etiquette. The Hohenzollern rulers of Brandenburg-Prussia became kings. Austrian power waned in the empire but it gained lands in the east and in Italy. Petersburg, to be his window on the west. The last major invasion by the Ottoman Empire into central of Europe resulted in its defeat in In Poland, the Sejm, or parliament, dominated by nobles and large landholders, controlled the state, but within the Sejm, a single negative vote vetoed the wishes of the majority, a prescription for continual chaos. Conversely, the oligarchic Dutch republic was a success. The States General was controlled by wealthy merchants, many from Amsterdam with its population of , During wars, the military leader, or stadholder, gained power. The Stuart kings of Scotland, advocates of divine right absolutism, became the rulers of England in Religious disputes occurred within Protestantism, between the Church of England and Puritan reformers. Civil war between Charles I r. The monarchy was restored under Charles II r. Before ascending the throne they accepted the Bill of Rights, limiting royal power. In art, Mannerism, with its emotional and religious content, was followed by the Baroque, which used dramatic effects to convey religious and royal power, which in turn gave way to French Classicism. The Path to Absolutism at the Library of Congress: Jan Steen Gallery at Rice University:

**Chapter 3 : Louis XIV of France | CourseNotes**

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The Age of the Witch Hunts Centralization and Skepticism Jack Wilbur Centralization and Skepticism The height of the witch trials in Europe occurred from the late sixteenth century to the late seventeenth century. Across most of Europe there were numerous trials, court cases, and eventual executions numbering in the tens of thousands of innocent women. However, England only had around women accused and executed throughout most of this time. The majority took place in a single decade: Why was England so different and how did it avoid persecuting women throughout this turbulent time? Unlike most other countries, England had a tradition of a strong and centralized court system. It was during this time period that the English Civil war occurred and the educated judges were far too busy attempting to hold the country together than to worry about witch trials. English had a strong parliamentary system established in order to maintain checks and balances on the king. Even though the King had the power to dissolve Parliament at will, they still wielded enormous influence and power in the judicial and legislative policies of the kingdom. England resisted the impulse to embrace absolutism and its central government was small and restrained, however, the judicial system was highly centralized and able to run the country effectively. Reginald Scot embodied this skepticism as early as when he published his treatise: *The Unreality of Witchcraft*. In this document he laid out why witchcraft is an impossible crime and that any of the crimes so called witches committed should be tried in the appropriate secular law. Scot believed that there was no supernatural reason that could not be tried as a mundane crime. He set forth that women who admitted to witchcraft were suffering some sort of madness or delusion. The nature of witchcraft lends itself to being shrouded in hearsay and spectral evidence. John Webster in and Thomas Ady in both proceeded to comment on the reality of witchcraft and how it was unable to be considered crime. Both of these men thought that witchcraft cases only appeared in areas where the local populace was misinterpreting the Gospel. It was not that there was no such thing as magic; it was that there was no Biblical proof of witches. Ady claimed that any reference to witches was actually a mistranslation and the word heretic was more accurate[vii]. For educated court judges these peasants already started at a disadvantage trying to convict a woman of witchcraft. The court was hesitant to accept what came to be viewed as illiterate superstition. Webster practiced medicine for over forty years and admitted to never once seeing an actual case of demonic possession. Judges in this organized system were accountable to the English crown and were generally well educated and knew their duties. The English courts needed physical evidence in order to convict people of their crimes. Spectral evidence was not considered admissible in court. In his treatise *A Candle in the Dark* he showed how the Scriptures disprove the existence of witches rather than confirm them. Unlike in other areas of Europe, this made it harder for the more fantastical elements of witchcraft to work their way into the trial. Unlike in Scotland, English court systems generally made no reference to the Devil and the use of torture for confessions was strictly prohibited. It had both common law and a national court system, which was the strongest in Europe. This discussion promoted a controversy between the state and the Church. The church wanted to preserve this idea of witchcraft in order to protect the people, however, the courts needed sufficient evidence to convict a witch. For this reason prosecutors needed much more evidence to convict an accused woman in England versus other countries across Europe. This is directly seen in the amount of witchcraft pamphlets produced in England. From to there were no English pamphlets produced by English printing presses. In other words, English believers could not build up evidence of a vast witch conspiracy in England. However, just as the witch-trials seemed to be dying out the trend was suddenly and dramatically reversed with the onset of the English Civil War. The English Civil War was a conflict that expanded to include all of England and plunged the countryside into chaos. For the first time in English history the countryside was directly experiencing the chaotic nature of war. The war pitted Parliament and the central courts vs. English judges were called away to deal directly with the civil war, leaving local magistrates in charge. During the time of the English civil war judges had no time to adequately judge

something deemed as irrelevant as witchcraft. The prohibition of torture was not enforced and was used to extract confessions from women. The lack of power of the courts prohibited them from enforcing their own laws on the localized courts. The rise in confessions obtained via the illegal use of torture match the distinct rise of the number of women convicted and executed. The only time that the central courts lost their authority in English history directly coincide with the rise of the witch-craze. Instead much of the power fell into the hands of men like Matthew Hopkins. Matthew Hopkins was born in and began his witch-hunting career in after overhearing witches plotting to kill him. The amount of witch convictions rose dramatically in this one decade. Hopkins himself is responsible for upwards of three hundred accusations. This occurred when the courts were the weakest and prone to allowing local magistrates to take control rather than official judges. The centralized and regulated court system insured that judges were educated in all matters. This would mean that they had read the works of Scot and then later on Hobbes, Webber, and Ady. The prevalent trend among the educated in England was skepticism of witchcraft. As long as this held true there were trials but few executions. When Cromwell challenged the throne and threw the country into confusion this changed. During that one decade the number of trials rose dramatically and can be directly traced back to the lack of a centralized power in England. It came to resemble the chaotic Germanic states, where witchcraft hysteria was in strength throughout the entire 16th and 17th centuries. England gave rise to this tradition of skepticism because of the rigorous legal procedures. The only time in English history when the courts lost their power and authority resulted in a distinct and dramatic rise in witchcraft deaths. By promoting a canonized legal procedure across the country, the citizens of Britain were allowed a degree of protection not seen elsewhere in Europe. London ; New York: Encyclopedia Britannica, 29 Jan. A Candle in the Dark: The Bewitching of Anne Gunter: A Candle in the Dark, A Candle in the Dark, , 6. Witchcraft and Demonology in South-West England, A Seventeenth-Century English Tragedy. Harvard University Press, A Seventeenth-Century English Tragedy,

**Chapter 4 : Chapter 15 State Building and the Search for Order in the Seventeenth Century. - [PPT Power**

*Chapter 15 State Building and the Search for Order in the Seventeenth Century Learning Objectives In this chapter, students will focus on: The economic, social, and political crises faced by Europe in the first half of the.*

Chapter 15 - State-Building and the Search for Order in the 17th Century Introduction BY THE END of the sixteenth century, Europe was beginning to experience a decline in religious passions and a growing secularization that affected both the political and the intellectual worlds on the intellectual effects, see Chapter Some historians like to speak of the seventeenth century as a turning point in the evolution of a modern state system in Europe. By the seventeenth century, the credibility of Christianity had been so weakened through religious wars that more and more Europeans came to think of politics in secular terms. One response to the religious wars and other crises of the time was a yearning for order. As the internal social and political rebellions and revolts died down, it became apparent that the privileged classes of society - the aristocrats - remained in control, although the various states exhibited important differences in political forms. The most general trend saw an extension of monarchical power as a stabilizing force. This development, which historians have called absolute monarchy or absolutism, was most evident in France during the flamboyant reign of Louis XIV, regarded by some as the perfect embodiment of an absolute monarch. Other states, such as England, reacted differently to domestic crisis, and another very different system emerged in which monarchs were limited by the power of their representative assemblies. Absolute and limited monarchy were the two poles of seventeenth-century state building. What economic, social, and political crises did Europe experience in the first half of the seventeenth century? The inflation-fueled prosperity of the sixteenth century showed signs of slackening by the beginning of the seventeenth. Economic contraction was evident in some parts of Europe in the s. In the s and s, as imports of silver from the Americas declined, economic recession intensified, especially in the Mediterranean area. Once the industrial and financial center of Europe in the Renaissance, Italy was now becoming an economic backwater. The sixteenth century was a period of expanding population, possibly related to a warmer climate and increased food supplies. It has been estimated that the population of Europe increased from 60 million in to 85 million by , the first major recovery of the European population since the devastation of the Black Death in the mid-fourteenth century. Records also indicate a leveling off of the population by , however, and even a decline by , especially in central and southern Europe. Only the Dutch, English, and French grew in number in the first half of the seventeenth century. These problems created social tensions that came to a boil in the witchcraft craze. The Witchcraft Craze Hysteria over witchcraft affected the lives of many Europeans in the sixteenth and seventeenth centuries. Witchcraft was not a new phenomenon. Its practice had been part of traditional village culture for centuries, but it came to be viewed as both sinister and dangerous when the medieval church began to connect witches to the activities of the devil, thereby transforming witchcraft into a heresy that had to be wiped out. Perhaps more than , people throughout Europe were prosecuted on charges of witchcraft. Although larger cities were affected first, the trials spread to smaller towns and rural areas as the hysteria persisted well into the seventeenth century see the box on p. The accused witches usually confessed to a number of practices, most often after intense torture. Many said that they had sworn allegiance to the devil and attended sabbats or nocturnal gatherings where they feasted, danced, and even copulated with the devil in sexual orgies. More common, however, were admissions of using evil incantations and special ointments and powders to wreak havoc on neighbors by killing their livestock, injuring their children, or raising storms to destroy their crops. A number of contributing factors have been suggested to explain why the witchcraft frenzy became so widespread in the sixteenth and seventeenth centuries. Religious uncertainties clearly played some part. Many witchcraft trials occurred in areas where Protestantism had recently been victorious or in regions, such as southwestern Germany, where Protestant-Catholic controversies still raged. As religious passions became inflamed, accusations of being in league with the devil became common on both sides. Recently, however, historians have emphasized the importance of social conditions, especially the problems of a society in turmoil, in explaining the witchcraft hysteria. At a time when the old communal values that stressed working

together for the good of the community were disintegrating before the onslaught of a new economic ethic that emphasized looking out for oneself, property owners became more fearful of the growing numbers of poor in their midst and transformed them psychologically into agents of the devil. Old women were particularly susceptible to suspicion. Many of them, no longer the recipients of the local charity available in traditional society, may even have tried to survive by selling herbs, potions, or secret remedies for healing. When problems arose and there were many in this crisis-laden period these people were handy scapegoats. That women should be the chief victims of witchcraft trials was hardly accidental. Most theologians, lawyers, and philosophers in early modern Europe believed in the natural inferiority of women and thus would have found it plausible that women would be more susceptible to witchcraft. The destruction caused by the religious wars had forced people to accept at least a grudging toleration, tempering religious passions. Moreover, as governments began to stabilize after the period of crisis, fewer magistrates were willing to accept the unsettling and divisive conditions generated by the trials of witches. Finally, by the turn of the eighteenth century, more and more educated people were questioning traditional attitudes toward religion and finding it contrary to reason to believe in the old view of a world haunted by evil spirits.

## Chapter 5 : Chapter 15, Part [blog.quintoapp.com](http://blog.quintoapp.com) - Google Präsentionen

*CHAPTER 15 STATE BUILDING AND THE SEARCH FOR ORDER IN THE SEVENTEENTH CENTURY \_\_\_\_\_*  
*CHAPTER OUTLINE I. Social Crises, War, and Rebellions.*

## Chapter 6 : Ch. State Building/Absolutism - MRS. DILLON'S HISTORY SITE

*STATE BUILDING AND THE SEARCH FOR ORDER The Practice of Absolutism: Western Europe Witchcraft trials were held in England, Scotland, Swit.*

## Chapter 7 : Chapter Absolutism And Empire, | Western Civilizations, 17e: W. W. Norton StudySpace

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## Chapter 8 : Witch-Hunting in Scotland : Brian P. Levack :

*CHAPTER 15 Absolutism and State Building in Europe, CHAPTER OUTLINE I. Introduction As a result of the religious wars in Europe in the sixteenth century and first half of the.*

## Chapter 9 : Chapter Europe Transformed: Reform and State Building by Joseph Floyd on Prezi

*1 Chapter State Building and Search for Order in the Seventeenth Century -Absolutism MAP EXERCISES 1. The Thirty Years' War. MAP Which were the key regions of conflict, and were they national-.*