

DOWNLOAD PDF BIBLIOGRAPHY OF DUTCH SEVENTEENTH CENTURY POLITICAL THOUGHT

Chapter 1 : Baruch Spinoza (Stanford Encyclopedia of Philosophy)

*Bibliography of Dutch seventeenth century political thought: An annotated inventory, (Bibliotheca historico-politica) [G. O. van de Klashorst] on www.nxgvision.com *FREE* shipping on qualifying offers.*

In earlyth-century North America and the Caribbean Islands, the French set up a scheme to convert their Amerindian allies to Christianity, while some English and Dutch ministers worked with mixed results on the conversion of their own allies. On the Catholic side, both in Europe and in America, the religious ordersâ€”members of the Mendicant tradition and the Jesuitsâ€”provided the main missionaries whose missions gained royal support; later in the 17th century they were relayed by the secular clerics. On the Protestant side, the missions were led in America by individuals who fought the reluctance of the civil authorities. In Africa both confessions, Catholics and Protestants, used conversion to Christianity to legitimize the slave trade. And women everywhere played key roles as missionaries, benefactors, or missionized. Most of the time, the missionaries were the first to establish contact with indigenous peoples, whose traits and characteristics they extensively researched in order to convert them more easily and to give a European frame and grammar to their languages. A bibliography of the missionary phenomena is thus polyglot, not only because of the large linguistic diversity of actors and primary sources but also because of the worldwide academic research. One can say that the globalization of European colonial expansion in the Atlantic world mirrors the universalism of the Christian church. Historical interest for global, Atlantic, and local scales gives a particular relevance to the study of international institutions, such as religious orders. Gould and Porter give updated reflections about missions in the British Empire from the 17th to the 19th centuries. Gagliano and Ronan and Marzal deal more specifically with Jesuit missionary activities and show the different orientations of earlyst-century historiography. Edited by Francisco Bethencourt and Kirti N. It does not escape from the historiographical paradigm of domination and resistance to evangelization. Rich bibliography up to Jesuit Encounters in the New World: Institutum Historicum Societatis Iesu, Educational policy toward the local elites, problems of missionary vocation, the production of knowledge, and the study of indigenous adaptation to the missionary institutions are the main issues studied. Christianity in Latin America: Cambridge University Press, Five chapters about the first three centuries. The Christianizing of British America. Edited by Norman Etherington, 19â€” Oxford University Press, Updated bibliography and historiographical developments. It deals with the multifaceted interaction between the Jesuits and Iberoamerican societies, with one section especially devoted to the expulsion. Edited by Norman Etherington, 40â€”

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Chapter 2 : People of the Seventeenth-Century | Biography Online

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It began as a religious conflict between Protestants and Catholic powers and became centred on the struggle between France and Austria-Hungary for European dominance. European discovery and conquest of the Americas resulted in new colonies by major European powers such as Netherlands, Spain, Portugal, France and England. Japan, entered the Edo period which included a policy of isolation, which would last into the Nineteenth-Century. China experienced a period of turmoil and conflict before the establishment of the Qing dynasty. During the Seventeenth Century, there was a Scientific Revolution with scientists, such as Galileo, Issac Newton making discoveries about the nature of the world. Sir Francis Bacon popularised the scientific method, which promoted the use of reason and empirical evidence. Political thinkers, such as Locke and Thomas Hobbes developed ideas of democracy, the social contract and individual liberty. He is the longest serving monarch in European history. Louis XIV strengthened the power of the French monarchy becoming an absolute ruler. Charles I saw his role as an absolute monarch with power vested from God. His refusal to compromise with Parliament led to the English Civil War and the ultimate defeat of Royalist forces. Oliver Cromwell was an English military and political leader of the Parliamentarians during the English civil war. After the defeat of the monarchy, Cromwell became Lord Protector. He was a follower of a puritanical Protestantism. Gustav was a pioneering military leader and also a skilled administrator. He reformed Swedish society, creating a strong system of government and administration. His success helped strengthen the influence of Protestantism in Europe. He died in battle in Anne of Austria – Queen consort of France. Penn helped to write the Pennsylvania Frame of Government , which included democratic principles and the principal of religious tolerance. Penn was also an early advocate for uniting the different colonies of America. Tokugawa Ieyasu – Ieyasu founded the Tokugawa Shogunate which ruled Japan from to Ieyasu unified Japan through military conquest and ushered in the Edo period in Japan. It was based on the hierarchical Japanese feudal system and an isolationist foreign policy. His reign brought an end to a turbulent period in Russian history – one of civil war, famine and political intrigue. He was the third son of previous Emperor Jahangir. Shah Jahan sought to expand the Moghul Empire. Shakespeare is widely considered the seminal writer of the English language. He influenced the English language and culture throughout the world. John Milton – English poet. Also wrote Areopagitica in defence of free speech. Rene Descartes – French philosopher and mathematician. Dubbed the father of modern philosophy, Descartes was influential in a new rationalist movement. Descartes set a precedent for examining issues and trying to avoid any presumption. He was an influential rationalist, who saw the underlying unity in the universe. He was critical of religious scriptures and promoted a view that the Divine was in all, and the Universe was ordered, despite its apparent contradictions. Contributed to Ethics, Epistemology, Metaphysics. John Locke – Locke was a leading philosopher and political theorist, who had a profound impact on liberal political thought. He is credited with ideas, such as the social contract – the idea government needs to be with the consent of the governed. Locke also argued for liberty, religious tolerance and rights to life and property. Gottfried Wilhelm von Leibniz German mathematician, innovator and philosopher. In philosophy, he was a leading advocate of rationalism. He was also noted for his optimism about the universe. Scientists Galileo – Italian scientist. Galileo developed a powerful telescope and confirmed revolutionary theories heliocentrism and Copernicanism about the nature of the world. Galileo played a major role in the Scientific Revolution, challenging the established orthodoxies of the Catholic Church. Kepler is best known for his laws of planetary motion. He was a key figure in the 17th Century Scientific Revolution. Pierre de Fermat French lawyer and amateur mathematician. Fermat helped develop infinitesimal calculus. Leeuwenhoek is considered the father of microbiology for his

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work in discovering single-celled organisms and also observing muscle fibres, blood flow and bacteria. He developed the microscope which helped his own discoveries. Sir Isaac Newton – English scientist. Newton invented the reflecting telescope. Newton was also a great physicist and astronomer. Newton developed the laws of gravity, which had a major impact on our understanding of the world. Thomas Newcomen – English inventor who created the first practical steam engine for pumping water from mines. Bernini is credited with creating the modern Baroque style of sculpting. His most famous commission was St. One of greatest painters, admired for his vivid realism and empathy with the human condition. Primarily in art, but also in science. Includes Leonardo da Vinci, Michelangelo and Raphael. People of the Enlightenment s to s The Enlightenment is a period which saw the growth of intellectual reason, individualism and a challenge to existing religious and political structures. People of the Eighteenth-Century Famous leaders, statesmen, scientists, philosophers and authors. People of the Nineteenth Century to Nineteenth Century saw the economic boom of the industrial revolution and worldwide movements for political change.

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Chapter 3 : The Early Modern Period | www.nxgvision.com

In art, the Seventeenth-Century saw the Dutch Golden Age (Rembrandt, Vermeer) and the culmination of the Baroque period. Political leaders Louis XIV (-) 'The Sun King' - Louis XIV was King of France from until his death 72 years later.

His mother was Agnes Keene. Both parents were Puritans. Locke was born on 29 August , in a small thatched cottage by the church in Wrington , Somerset, about 12 miles from Bristol. He was baptised the same day. After completing studies there, he was admitted to Christ Church , Oxford , in the autumn of at the age of twenty. The dean of the college at the time was John Owen , vice-chancellor of the university. Although a capable student, Locke was irritated by the undergraduate curriculum of the time. Through his friend Richard Lower , whom he knew from the Westminster School, Locke was introduced to medicine and the experimental philosophy being pursued at other universities and in the Royal Society , of which he eventually became a member. Cooper was impressed with Locke and persuaded him to become part of his retinue. In London, Locke resumed his medical studies under the tutelage of Thomas Sydenham. Locke coordinated the advice of several physicians and was probably instrumental in persuading Shaftesbury to undergo surgery then life-threatening itself to remove the cyst. Shaftesbury survived and prospered, crediting Locke with saving his life. During this time, Locke served as Secretary of the Board of Trade and Plantations and Secretary to the Lords Proprietor of Carolina, which helped to shape his ideas on international trade and economics. Locke became involved in politics when Shaftesbury became Lord Chancellor in While it was once thought that Locke wrote the Treatises to defend the Glorious Revolution of , recent scholarship has shown that the work was composed well before this date. Although Locke was associated with the influential Whigs, his ideas about natural rights and government are today considered quite revolutionary for that period in English history. Locke fled to the Netherlands in , under strong suspicion of involvement in the Rye House Plot , although there is little evidence to suggest that he was directly involved in the scheme. Locke did not return home until after the Glorious Revolution. Locke accompanied Mary II back to England in Although his time there was marked by variable health from asthma attacks, he nevertheless became an intellectual hero of the Whigs. During this period he discussed matters with such figures as John Dryden and Isaac Newton. He died on 28 October , and is buried in the churchyard of the village of High Laver , [20] east of Harlow in Essex, where he had lived in the household of Sir Francis Masham since Locke never married nor had children. He did not quite see the Act of Union of , though the thrones of England and Scotland were held in personal union throughout his lifetime. However, with the rise of American resistance to British taxation, the Second Treatise gained a new readership; it was frequently cited in the debates in both America and Britain. The first American printing occurred in in Boston. Michael Zuckert has argued that Locke launched liberalism by tempering Hobbesian absolutism and clearly separating the realms of Church and State. He had a strong influence on Voltaire who called him "le sage Locke". His arguments concerning liberty and the social contract later influenced the written works of Alexander Hamilton , James Madison , Thomas Jefferson , and other Founding Fathers of the United States. In fact, one passage from the Second Treatise is reproduced verbatim in the Declaration of Independence, the reference to a "long train of abuses". I consider them as the three greatest men that have ever lived, without any exception, and as having laid the foundation of those superstructures which have been raised in the Physical and Moral sciences". Three arguments are central: His tract *The Bloody Tenent of Persecution for Cause of Conscience* , which was widely read in the mother country, was a passionate plea for absolute religious freedom and the total separation of church and state. Detractors note that in he was a major investor in the English slave-trade through the Royal African Company. For example, Martin Cohen notes that Locke, as a secretary to the Council of Trade and Plantations "and a member of the Board of Trade " , was in fact, "one of just half a dozen men who created and supervised both the colonies and their iniquitous systems of servitude". Collectively, these documents are known as the Grand Model for the Province of Carolina. Theory of value and property Locke uses the word property in both

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broad and narrow senses. In a broad sense, it covers a wide range of human interests and aspirations; more narrowly, it refers to material goods. He argues that property is a natural right and it is derived from labour. In Chapter V of his Second Treatise , Locke argues that the individual ownership of goods and property is justified by the labour exerted to produce those goods or utilise property to produce goods beneficial to human society. This position can be seen as a labour theory of value. In addition, he believed that property precedes government and government cannot "dispose of the estates of the subjects arbitrarily.

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Chapter 4 : John Locke (Stanford Encyclopedia of Philosophy)

Get this from a library! Commercial republicanism in the Dutch Golden Age: the political thought of Johan & Pieter de la Court. [Arthur Weststeijn] -- The Dutch seventeenth century, a 'Golden Age' ridden by intense ideological conflict, pioneered global trade, participatory politics and religious toleration.

But before the rise of cultural memory studies in the 1980s and 1990s, scholars long assumed that more generally, too, it was not expedient in the new political situation of the reconciled Habsburg Netherlands to remember the civil war that was the Revolt and to use references to the conflict in support of political arguments. Vermaseren has pointed out that Habsburg authorities and Southern elites never succeeded in bringing an official government-endorsed history of the conflict on the market, despite their evident desire and attempts to do so. More recently, however, scholars with a much broader source repertoire have uncovered the strong ties between religion, politics and memory. Luc Duerloo argued that the Archdukes Albert and Isabella in the first decades of the seventeenth century developed a type of piety that sacralised their dynastic power in the Low Countries. He has shown that their practices of piety were in many ways also practices of memory. She observes that accounts of intercessions by the Holy Virgin during the Revolt reminded the population of the verity of Catholicism and the mistaken belief of Protestants on the other side of the border with the North. When openly discussing the conflict, they generally used euphemisms, and emphasised the iniquity of heretics characterised as evil foreigners, the innocence of the native South Netherlandish population, the providential support for the Habsburg cause, and “consequently” the ultimate triumph of Catholicism. Unlike Northern accounts of the Revolt, their narratives did not require elaborate chronologies of events. Other historians have shown that this attitude contributed to the divergence of North and South Netherlandish identities as well as the irreconcilability of rebel and loyalist interpretations of the past in peace negotiations. This, too, has been an understudied topic in historical research due to the influential assumption that the Southern Netherlands were only a plaything of foreign powers and did not develop a sense of national awareness that needed a national history to prop it up. But political references to the conflict increasingly resembled the outspoken memory practices in the Dutch Republic. On the basis of three cases, this article asks how and why this shift occurred. The first case examines the conflicting political usage of war memories by Habsburg government authorities and Count Henry van den Bergh during the conspiracy of nobles against the regime in 1618. The sources mostly consist of propagandistic literature published by and on behalf of key political figures during the three crises. I have measured these sources against anonymous pamphlet literature, correspondence, and handwritten chronicles. Yet both states had serious political problems too. The Republic remained a confederation of independent states barely held together by the cultivation of a common enemy. And in the Southern Netherlands, support for the Habsburgs was not self-evident. The reign of the Archdukes Albert and Isabella “proved very successful compared to the early stages of the Revolt in the late sixteenth century. Government anxiety was not limited to the Habsburg Netherlands. On December 21, the Spanish inquisitor-general Cardinal Antonio Zapata y Cisneros mentioned in a meeting of the Spanish Council of State the power vacuum of following the death of Governor General Luis de Requesens, as a reminder of the revolutionary potential of a discontent population. Appointed maestro de campo general in the Army of Flanders in 1617, as a temporary replacement for Ambrogio Spinola, senior government officials held Van den Bergh responsible for the loss of Den Bosch in 1614 and accused him of treachery. Himself dissatisfied with the Habsburg administration in the South, he defected to the Dutch enemy. They agreed that Frederick Henry would substitute his already existing plans to march on Antwerp for a campaign along the Meuse River. Van den Bergh, who was then stadholder of Upper Guelders, would feign ignorance of these plans. In the meantime, enemies of the Habsburgs as well as domestic political dissidents such as Van den Bergh used memories of the sixteenth-century Revolt to incite popular opposition against the regime in the Habsburg Netherlands. In 1618, the States General hoped that Southern elites would do so again. His assumption that people

would understand references to the Revolt is not surprising. Scholars have already shown that elites could access information about the Revolt in private libraries. On June 8 the chaplain sighed: The invocation of the power vacuum of and the subsequent troubles served to persuade the population that support for Count Henry would lead to an undesirable return to the tumultuous and dangerous period of the Revolt. The examples above demonstrate that a political conflict in the Southern Netherlands could apparently be fought using references to the early Revolt. The States General of the Dutch Republic and Count Henry used the example of the s to show that there was an inspiring precedent for opposition against the regime, while Isabella used exactly the same historical episode to argue that no one should want to choose the chaos of the sixteenth-century past over the relative security of the present. So far, memories of the Revolt lacked elaborate chronologies and supporting material. This changed later in , when the regime entered publically into a more detailed discussion of the Revolt in *La Flandre fidelle*. He explained how in the s the rebels had colluded with foreign lords such as Francis of Anjou and the earl of Leicester and how little good could be expected from repeating such treachery: The attempts of the Dutch States General and the noble conspirators failed: One anonymous chronicler wrote that this was only to be expected: Following the disastrous loss of cities along the Meuse, Isabella convened the States General in 1616 to initiate peace negotiations. The peace negotiations led to nothing. In reaction to this tightening net of the enemy, France negotiated a treaty of mutual assistance with the Dutch, in which they agreed to invade the Habsburg Netherlands and split up the conquered lands. The attempted capture of Leuven was unsuccessful, however, and strong opposition to Franco-Dutch aggressions led to a surge of anti-French and anti-Dutch propaganda. South Netherlandish propagandists, spurred on by and sometimes consisting of government authorities, condemned the excesses in Tienen and in their writings tried to encourage popular hatred of the enemies. Some of the pamphlets, such as *Den Hollantschen iavv en de Fransche kravvvey*, visualised the cruelties of French and Dutch soldiers in the city of Tienen fig. In , references to the sixteenth-century troubles had served primarily to pacify the population, disarm the noble troublemakers and limit the damage they had inflicted on the political stability of the South. Yet by subsequently allowing and even engaging in the public usage of the Revolt in political discussions, the regime set a new example. Propagandists in were inspired by the events of fig. In these comparisons between past and present, patriotism was one of the most important themes and closely linked to South Netherlandish interpretations of the Revolt. Pro-Habsburg authors presented the collaboration between Netherlandish rebels and the French during the sixteenth-century Revolt as foreshadowing the events of The printed marginalia recalled the early s, when Antwerp, Mechelen, Brussels and Tienen had been Calvinist republics, and implicitly emphasised the fact that Leuven had not fallen to the Calvinists. A contemporary chronicler copied a triumphalist song that was allegedly sung in A case in point is the governorship of Fernando Alvarez de Toledo, duke of Alba in 1567 Northernners commemorated Alba enthusiastically as the ultimate villain because he had persecuted political dissidents and executed more than a thousand of them. Habsburg authorities also engaged with the war propaganda of the French king. Around the regime also mobilised other professors, including Nicolaus Vernulaeus and Erycius Puteanus, to discredit the French and Dutch enemies. They drew extensively from the work of two historians, well-known in the Habsburg Netherlands, whose Catholic and pro-Habsburg credentials were untarnished, Florentius van der Haer and Franciscus Haraeus. The authors referred to Van Meteren in a brief discussion of the Iconoclastic Furies of in Antwerp, during which Calvinist zealots had destroyed Catholic imagery of the Church of Our Lady, notably images of the Holy Virgin and Jesus Christ, and also violated sacred hosts.

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Chapter 5 : Missionaries - Atlantic History - Oxford Bibliographies

Today, John Locke is recognized as one of the most important and formative philosophical influences on the modern world. His imprint is still felt in political and legal thought, in educational theory, moral theory and in the theory of knowledge.

Twitter Field Specialties Atlantic history; history of Britain; British Empire; history of Ireland; global history; early American history; history of the Netherlands; worldwide colonial rivalries of seventeenth and eighteenth centuries; history of political economy; British Empire in South Asia; comparative revolutions; state formation; Industrial Revolution Biography I am a historian of Britain and its Empire, of comparative revolutions, comparative empires, and of northern Europe more broadly. I am both a deeply committed archival historian and a scholar who believes profoundly that historians should engage with the social sciences. I traced the decline of apocalyptic thinking and the rise of notions of political economy in England and the Dutch Republic. My second major monograph, I showed that far from being an unrevolutionary revolution, the Revolution of radically transformed English state and society. The revolution, I suggest, can only be understood by placing it in a European and global context. Since was a radical revolution, I suggest, it is imperative to rethink the nature of revolutions since so much of that literature assumed that the later eighteenth-century French Revolution was the first modern revolution. I am currently engaged in a number of research projects. This book, based on research in a wide range of European, North American, and West Indian archives, insists that the British imperial state was just as institutional strong if structurally distinct, from its rivals. Throughout the empire Britons debated and fought over the kind of imperial state they wanted. Some wanted to focus on a political economy that privileged colonial production over one that emphasized colonial consumption; some wanted an empire that favored England, while others thought the empire should be organized as a confederation; some thought chattel slavery was essential to the prosperity of the empire while others decried cattle slavery as economically and morally deleterious; some thought the empire should protect and promote the development of indigenous peoples, while others thought indigenous peoples were a barrier to imperial development. I insist that accounts of the colonies that focus on the binary relationship between a particular colony or set of colonies and Britain will necessarily misunderstand that relationship. The British Empire can only be understood as a global phenomenon. It is essential to think the empire whole. I highlight the social, cultural, and ideological similarities between the Irish and American situations. The book explains why Americans severed ties with the British Empire and the Irish did not. I suggest that one of the consequences of the abortive Irish Revolution was that the re-emergence of confessional divisions in Ireland. Finally, I am working on a set of essays maybe a book with James Robinson of Harris Public Policy, trying to explain British divergence: Why did the British state take the distinctive form that it did? I am deeply committed to both undergraduate and graduate education. I am happy to supervise senior theses and doctoral dissertations on any topic in British history, the history of the British Empire, Atlantic history, Dutch history, political economy, revolutions, comparative empires, history of European ideas, seventeenth- and eighteenth-century religious history, and the cultural history of seventeenth- and eighteenth-century Europe. I have supervised over twenty doctoral dissertations covering a wide range of topics.

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Chapter 6 : The "Dutch Century" – EGO

The Dutch thinker Hugo Grotius () was a towering figure in seventeenth-century intellectual life, as anyone whose work touches at all on seventeenth-century law, theology, humanism, political thought, or neo-Latin poetry is surely aware.

The Lutheran reformation brought into existence a great number of sects— Baptist, Congregational, etc. The Calvinist movement, seeking to overcome the excessive preoccupation of Lutheranism with the gospel and of sectarianism with the development of a free Christian community, directed its attention to the problem of reconstructing the political order. The historical development of the three major types of Protestant political thought—Lutheranism, sectarianism, and Calvinism—was shaped by the fact that they emerged out of the criticism of a system of medieval Catholic thought which affirmed that religious and political life are closely interdependent, that regnum and sacerdotium form complementary jurisdictions within the res publica Christiana. From the Reformation to the twentieth century, Protestant political thought has focused on the question of the differentiation of gospel, church, and public order and on their free and responsible interaction. The ground of Christian faith was the possession of neither church nor state. Luther concluded that the righteousness talked about by St. Paul as the mark of the Christian is a relationship of God and man which is freely given to all men entirely at the initiative of God. The Christian responds to it with personal trust and gratitude. Hence the Reformation slogan Solo fide. In his attack on ecclesiasticism and scholasticism Luther hoped to recover what were for him simple and precious realities: Venturesome acts that substituted justice and mercy for force and threat in human relations were to be the grateful response of Christians to what God had done in Christ and continued to do through the Holy Spirit. These ideas had to do with the limits of personal responsibility and freedom in public actions and with the inadmissibility of attempts by ecclesiastical or political authorities to use coercion to compel assent. For Luther, agreement so obtained is stripped of all spiritual value; only free adherence qualifies as faith and morality. Of even broader cultural significance has been the Lutheran conviction that the personal dimensions of conscience and commitment, of guilt and forgiveness, of family and kin affections, are a more basic or primary reality than political structures of office, status, and power. When the church relies too heavily upon an elaborate system of laws, good works, and indulgences, it becomes like the political realm, relying upon controls and restraints rather than upon the persuasive power of the Word and the loving, spontaneous ministering to the needs of others. For Luther, the unity of the church was made possible by a religious reality—the spirit of Christ and the faith of believers; the unity of the political order rested on a natural or secular concept—the uses of reason for the achievement of order and peace. In such a fellowship all believers were priests in service to one another. The offices of the church were formed to meet specific human needs and, hence, were subject to periodic revision. The holder of such office had no authority but to preach the word and administer the sacraments in ways which make plain how God intervenes in the lives of men, transforming them by his creative power. This concept of the church as a historical community of persons known as Christians directed thought about human institutions toward the feelings, hopes, and commitments that people shared in them. But the elements of coercion, discipline, and rationality, which Luther eliminated from the church, reappeared in his conception of political order. The general conclusion of scholars viewing the historical development of Lutheran thought and organization Wolin , p. Luther was a revolutionary spirit; his thought reflects the paradoxes and discontinuities of his own age. Because he saw the chief source of spiritual oppression in Roman ecclesiasticism, he sought to build up the powers of the princes against the emperor and the papacy. In this battle he began to evolve a theory of the two realms —political and religious, the former to be characterized by an official, secular, rational ethic of the state and the latter to be guided by the authentic Christian ethic of the Sermon on the Mount. Lutheran thought has generally been an integrating and conserving force for the established institutions of family, commerce, religion, and government. These are, in the Lutheran heritage, divinely ordained; they war constantly against the demonic powers in the world. Because they are divinely ordained, the Christian is to be

obedient to them. Also, obedience to political rulers, in matters over which they properly have jurisdiction, is within the divine ordering of human affairs. Neither the institutions of the church nor politics can, in the Lutheran tradition, become substitutes for the gospel, nor can they be entirely changed to fit the requirements of the gospel. Sectarian political thought The reformation which Luther began stimulated the formation of an enormous number of small groups of earnest Christians who developed what Ernst Troeltsch [] , p. Some of the earliest sects Baptist, Anabaptist, millenarian retreated from attempts to reform or redeem the world and the churches, viewing them as incorrigibly corrupt and sinful. They therefore formed small voluntary communities committed to fulfilling the Sermon on the Mount and other scriptural imperatives. The extreme sects of the sixteenth century did not hope for the reconstruction of the political world but for its dissolution. Their members refused to use the courts in civil disputes, to serve in the army, or to associate in any way with the political order. Most of the sects which flowered in the seventeenth and eighteenth centuries Congregationalists, Levellers, Methodists were formed in the hope that voluntary communities of believers might influence the political order by an appeal to all men to discipline their self-interests, to be reasonable in public debate, and to cherish freedom once they experienced it in religion. For sectarian liberalism the possibility of regeneration and renewal of individual men through the power of the gospel and the fellowship of believers became the focus of concern, rather than the scope of self-interest and the persistence of national and institutional loyalties, which preoccupied the Lutherans. Nonetheless, the sects considered themselves as part of the Reformation and appealed to its principles of the priesthood of all believers, the freedom of Christian conscience, openness to the fresh blessings of the Holy Spirit , and the possibilities of brotherhood in the political order. Many scholars Nichols , p. But this did not mean that all men are alike in standards and values. It meant that all men are alike in being children of God, that each has something incomparable and unique about him, a particular purpose to his work and life which God will make known. Democratic principles of government by consent and of constitutional safeguard for freedom of expression were formulated by Protestants out of their experiences in self-governing, autonomous congregations of Independents, Levellers, Quakers, etc. In these congregations the Scriptures were not left to private interpretation of each member or to the authority of the clergy. The will of God for society had to commend itself to the whole fellowship of believers. Thus, the freely negotiated contract was, in economic and political life, the characteristic institution of the liberal society. The liberal sectarian faith reached its greatest influence in American Protestantism of the nineteenth century. The optimistic belief of the movement that the rule of God could be established in society by voluntary action became pronounced in a nation which had a sense of new beginnings in a frontier land. The Methodist church, founded by John Wesley , with its stress upon change of heart and conversion of the individual as the key to social salvation, was the fastest growing denomination in nineteenth-century United States. In American Protestantism the underlying assumption of both religion and culture is that the religious convictions of individuals freely gathered in churches and acting in voluntary associations will permeate the culturalâ€™political order by persuasion and example. Calvinist political thought The political problems which Luther and the sects of the Reformation bequeathed to John Calvin centered on a developing crisis in the concept of order and in the Western traditions of civility. Lutheran and sectarian criticism of Roman Catholic Christianity had focused upon a demand to free the individual believer from a mass of institutional controls and traditional restraints. This liberation had encouraged the development of a conception of the religious community as a fellowship bound together by ties of faith, love, and the worshiped presence of Christ, but it had invited avoidance, indifference, even antagonism toward the harsher political realities. In this crisis of order, Calvin put forward a system of ideas which stemmed the flight from civility. Calvin provided Protestantism with a fully developed doctrinal and political system as an alternative to Roman Catholic thought and organization. While Luther spoke in anguish of the great dilemmas of faithâ€™freedom and authority, anxiety and justificationâ€™Calvin belonged to the second generation of Protestants, concerned with systematic innovation in moral conduct and social organization. He who neglects this distinction [from the papal tradition] will have nothing decided in religion.

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In Calvinism and the reformed-church tradition in Protestantism, Christianity was neither a priestly communion with God nor a voluntary fellowship of love and freedom, but rather a social religion. The Calvinists viewed the Lutheran church as too vulnerable to political interference and the sects too split by the internal disorders and confusions of egalitarian democracy. The Calvinist church polity aimed at self-sufficiency without divorce from political life, at active membership and strong leadership without papal and clerical domination. Ecclesiastical and civil government were to be more analogous than antithetical, different in objectives and spirit but not in the necessities of law, authority, and power. The principal political idea of the revolution of the saints, as one historian of Puritanism has noted Walzer , p. The Calvinists changed the emphasis of political thought from the king and prince, governing a traditional society of nonparticipating, inactive men, to a band of saints, seeking through independent political action to transform and construct a new, better world. The Calvinist theory provided the emerging bourgeois, public officials, and intellectuals with a view of the world in which their concern, efficiency, and ideas would be respectable and responsible. The medieval-feudal society, against which the saints revolted, could be reformed only from above, by changes in the hierarchy of popes and monarchs, or from outside, by monkish enthusiasts. Lesser men—magistrates, students, parish priests, merchants, etc. Not until the Calvinists did a political and theological system of thought develop which suggested that laity should express their deepest personal, moral, and religious convictions in free, methodical, rational association and work in the political order. What Calvinists said of the saint, other men would in time say of the citizen and his civic virtue. This kind of political organization and personality would have been impossible if Calvinism had not broken from both the Lutheran teaching that government was chiefly a mighty instrument of repression and from sectarian insistence that the political order must either conform to the law of love in Biblical Christianity or be forsaken. Calvinist speculations were rooted in acknowledgment of the independent value of the political world; believer and nonbeliever alike needed civil order encouraging peace as well as piety, moderation as well as passionate commitment. But the civil order also needed, in the eyes of the saints, men who took as their standard the compassion and justice of the holy commonwealth, who sought to fashion a corporate community neither religious nor secular but a complex compound of both. Contemporary Protestant political thought Each type of Protestant political thought—Lutheran, sectarian, and Calvinist—has maintained a dynamic and vitality of its own to the present time, although some scholars dispute the persistence and strength of these types in the midst of pervasive processes of secularization and urbanization in the larger society and of movements toward ecumenical theology and professionalization of the ministry. Historians and theologians engaged in restudy of these traditions have not only evidenced a concern with understanding the distinctive insights of each phase of the Protestant movement but have also been engaged in a process of reinterpretation which reflects a heightened consciousness of the useful insights in all of these traditions for clarifying the Protestant identity and action in the contemporary scene and for seeing aspects of a given religious tradition previously ignored H. Intensive studies of social and religious interaction in political crises involving all the churches indicate that the varied traditions are not without influence in contemporary communities and are increasingly viewed by influential clergy and laity as possessing complementary or mutually significant values in the work of the whole church and in the formation of public policies Underwood The emphasis of the Lutheran Reformation upon extricating the church from the world is seen now as a continuing need to free the gospel from the proprietorship of either church or state and to probe the heights and depths of personal faith and conscience in culture. The chief impact of neoReformation theologians such as Karl Barth has been to help Protestants view Christianity not simply as a human cultural phenomenon called religion but as the faithful response of men to Christ, revealed in the Scriptures as the living God, a being who acts in the totality of history and in a fashion transcending the wisdom of all his interpreters and the social forms of all his churches. What such participation meant for political thought and action is not very clearly developed. The contemporary restatements of the liberal sectarian tradition have noted the way in which voluntaristic, individualistic ideas of nineteenth-century Protestantism were exaggerated and formalized in ideological

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rejection of the use of the state to balance economic interest for the sake of justice, to meet new welfare needs of people in urban industrial societies, and to provide basic liberties to neglected racial and ethnic minorities. The studies and assemblies of the World Council of Churches and other ecumenical bodies and interpretation of these studies by ethicists and theologians e. Bennett have related the universal concerns of the historical liberal tradition to other traditions of a Protestantism no longer characterized by sects but by denominations representing members of a changing spectrum of social and religious backgrounds. The basic concern retained from tradition has been the acute awareness of the insufficiency of outward forms of order and justice as political goals. This tradition has kept alive the intuition that people may experience estrangement and personal disorganization in the midst of economic abundance and civil liberty; that the public resources are ultimately for the nourishment of communities of faith, vision, and love; and that law serves not as retribution for its own sake, but as a prologue to those redeeming acts of vicarious responsibility for public acts antecedent to the violation of law Harding , p. Since the s the major figure in the contemporary reformulation of Protestant political thought has been Reinhold Niebuhr. He criticizes conservative, pietistic theology as too pessimistic about the human situation to see the possibilities of justice and compassion in civil society. Those who express such pessimism are so afraid of disorder that they will permit public authorities to stifle all minority dissent for fear of anarchy. On the other hand, Niebuhr criticizes Utopian, liberal-democratic theory for its incapacity to see that the profound collective self-regard persists, even in the moral ideals advocated by economic, national, or religious groups; American illusions of omnipotence and moral concern for other nations have as much possibility, in his judgment, of shattering nuclear peace as the illusions of closed, dogmatic societies. Scholars who have attempted to foresee future developments in Protestant thought Meyer ; West ; Williamson have sensed the limits of the ability of political realism to affect the wellsprings of personal and cultural renewal or to touch the sources of faith and conversion. The search is for images and facts which reveal alternatives of concrete political action rather than for abstract, idealistic theological formulations. What do the historical principles of the faith mean to men who have the power and organization to create economic growth in new nations, to discover areas for mutual cooperation between nations with strong ideological differences, to use space and technology in cities, with aesthetic and moral purpose? Protestantism is not likely to be able to view itself in any nation in the future as the religious expression of the common aspirations of a culture. Efforts of Protestants to envision and realize new political possibilities and to encourage careers of public service may well reflect something of older Calvinist hopes, but these efforts must now commend themselves to non-Protestants as well as to heirs of a particular history. Protestants can be expected to extend their study of the relations of non-Western religions to public life and to the ecumenical movements within the Christian church. A guide to other relevant material may be found under Religion. With an introduction by Will Herberg. Bonhoeffer, Dietrich Ethics. An American edition was published in as Prisoner for God: Letters and Papers From Prison. Calvin, John Institutes of the Christian Religion. Edited by John McNeill. Grand Rapids , Mich.:

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Chapter 7 : Protestant Political Thought | www.nxgvision.com

Abstract. Historiography of the Dutch Revolt has traditionally emphasised that it was painful and inopportune for seventeenth-century people in formerly rebellious South Netherlandish provinces to use memories of the rebellion in support of political arguments.

However, when this success story is viewed from a pan-European perspective, it also becomes clear that the 17th century rise of the Netherlands did not take place in isolation but was embedded in overriding and interconnected economic, social and cultural cross-border processes. Seen in this light some of the superlatives have to be qualified. And it is significant that even contemporary observations on the rise of the Netherlands were made from a European perspective. With examples taken from historical documents and the current scholarly discussion, this contribution interprets the Dutch 17th century in terms of a history of European interconnections and self-perceptions. For example, in the Briton William Aglionby died wrote in the preface to his history of the Netherlands: Scarce any Subject occurs more in the learned discourse of ingenious man than that of the marvelous progress of this little state – which has grown to a height infinitely transcending all the ancient Republicks of Greece but not much inferior in some respects even to the greatest Monarchies of these latter Ages. Thus Aglionby describes the proverbial cleanliness of the Dutch in an amused tone: The married Women and maids are very fair and chaste. They have a great care of their house, and keep all their Cupboards, Cabinets, even the Floors, extream neat: If you be unsettled in your Religion, you may here try all, and take at last what you like best; If you fancy none, you have a Pattern to follow of two that would be a Church to themselves: Contemporary observers noted with astonishment that maids dressed like their mistresses 13 and in the age of absolutism and the reign of princes, a state without a monarch and without clear hierarchical structures seemed quite peculiar. With contempt it was said that "where every Burger is a King, its fit every Minister should be a Bishop". The Frenchman Jean-Nicolas de Parival – , having lived in the Netherlands for over 40 years, was surely not alone in his opinion: The Dutch, who had long been decried as "Block-Heads" and "eaters of Cheese and Milk" and who had been thought stupid, were now regarded as being as sensitive and intelligent as other Europeans. Along with seasonal workers from the neighbouring German territories, the Calvinists from the southern Netherlands and the Jews constituted the largest group of foreigners working in the Netherlands. I saw the whole town and observed this difference from Antwerp, that there was a town without people and here a people as it were without a town. Such are the numbers of all nations, of all professions and all religions there assembled, but for one business only, of merchandise. Thus, the author of an amusing English treatise on the Netherlands commented: One of the most famous Jewish scholars of Amsterdam, Baruch de Spinoza – , gave the following positive assessment of religious freedom and its effect on economic prosperity: By the end of the 16th century these developments had transformed northern Europe with its world-wide commercial relations, into one of the most important economic regions. In this way northern Europe attained the economic supremacy that had formerly belonged to south-western Europe. Even before the creation of the republic, the Netherlands as part of the " Baltic and North Sea regions" were intertwined in a transnational economic culture, the dynamics of which were manifested in the exchange of ideas and knowledge as well as by: The expansion of economic and social networks, commercial and technical innovation, the mobility of goods, capital and labour force, and even in diplomacy and the mobilization of coercive means. To put it baldly, the merchants who flocked to Amsterdam brought capital, expertise, and contacts with them, but they now used these assets differently than before, as they came into direct contact with new resources, institutions, and opportunities. As a part of the "Atlantic World" 28 and as a participant in the trade with Asia the Netherlands were involved in a closely knit network of global commercial relations. With the founding of the VOC in the republic supplied Europe with spices and dominated trade between Europe, India and Asia in the 17th century, until England became a maritime super power and a serious competitor. The establishment of the Bank of Amsterdam in made it possible to process

cashless payments quickly and securely. In a municipal chamber for maritime insurance was set up, and in the corn exchange was created. Around there were already specialised and licensed brokers who kept registers of all commodities, the state of supply and demand, and price lists; in a manner of speaking, they co-ordinated the activities of both domestic and foreign traders. The year saw the beginning of the publication of official weekly price lists that could be taken by subscription. These trade links and their structural pre-requisites, were not a "national phenomenon", but rather led to a hitherto almost unknown mobility of commodities and, above all, of people. These processes of integration are presented in a particularly vivid way in the reports of travellers in pursuit of education and business and in the reports of migrant labourers. Thus, Johann Jacob Saar " , a German sailor on one of the merchant ships of the Dutch East India Company whose crew was made up of many nationalities, wrote: Historiography was long dominated by the 19th and early 20th century interpretations that viewed the republic, as they did the Holy Roman Empire of the German Nation, as an inadequately developed state and as a constitutional monstrosity. Thus, its republican constitution is described as being outside the European norm, 35 the Dutch Republic is said to have had a "conspicuously anomalous position as a mercantile republic squeezed between absolutist monarchies", 36 or indeed one, that measured against the "standards of the modern state, with its centralized decision making and bureaucratic apparatus", was a "political freak". Regarding this background the birth of the Republic of the Netherlands was described as "a contradiction in terms since they had come into being as a nation expressly to avoid becoming a state". In the process of national self-definition, on the one hand the new republic sought its roots in the myths of Batavia, and on the other it depicted the republic as a Protestant, freedom-loving nation. The Formation of the Dutch Republic and its Political Culture The heartland of the Netherlands was formed in the 16th century by the prosperous and populous provinces of Flanders , Brabant , Hainaut and Artois with their numerous cities. In the north, separated by lakes and rivers, were the provinces of Friesland , Zeeland , Holland and Utrecht ; in the east and north east were the sparsely populated provinces of Overijssel , Limburg , Gelderland , Namur , Luxemburg and Groningen. At the beginning of the early modern period northern Italy and the urban landscape of the southern Netherlands were the most culturally and economically developed areas of Europe. Although the formation of the republic appears to have proceeded in a straightforward manner, in the beginning no such development was intended. Originally, the Union of Utrecht had merely been a military alliance of convenience for the purpose of driving Spanish troops from the country; politically it had been motivated by the desire to be more independent from Spain. This demand was theoretically supported by the Monarchomach doctrine of the right to resist tyranny. Based on this position, in the States-General assembly of the estates of the seven provinces deposed the Spanish king Philip II " [] and his Governor-General as ruler of the northern Netherlands. This step marked the final separation of two politically, culturally and denominationally very different spheres of power within the Netherlands " the southern provinces were under the leadership of Brabant and the northern provinces under the leadership of Holland " which during the revolt had formed two rival alliances, so that scholars speak of a "Holland style revolt" and a "Brabant style revolt". The North however fought under the leadership of the stadholder William I, Prince of Orange " for a Protestant North, for religious tolerance in the predominantly Catholic South, for removal of the Spanish king and his Governor-General, for a constitutional monarchy with a strong political position for the States-General and, finally, for the unity of the Netherlands under the leadership of Brabant. The Pacification which was preceded by the unauthorized calling of the States-General, by-passing the king, demanded the return of the refugees which amounted to a de facto recognition of the Reformed denominations and the withdrawal of the Spanish troops. As the vision of a Netherlands united under these terms was shattered due to the resistance of the Spanish crown and the disunity of the southern provinces, William, Prince of Orange placed himself at the head of the revolt of the northern provinces. However, merely deposing the Spanish king did not bring about the republican structure in the northern Netherlands. Instead, an intensive search began for a new monarch to rule the seven united provinces. In the estates that were united in the union had offered the crown to the Duke of Anjou , a brother of the French king, and at the same time stipulated that the estates

should have a strong voice in the political decision making process. Elizabeth I did not want to unnecessarily exacerbate the conflict with Spain, for Henry III rule over the Protestant Netherlands would have created domestic political problems. Elizabeth, however, recommended her favourite Robert Dudley, Earl of Leicester ca. The "Council of State" as the supreme organ of the assembly of the estates was to be complemented with two English members. The English crown secured the right to have a say in the appointment of future stadholders representatives of the seven provinces. But the estates did not honour these agreements and named Maurice, Prince of Orange " to succeed the murdered William without obtaining the consent of the English crown. At no point was the existence of the new state proclaimed; between and the Dutch Republic simply became a reality. The seven provinces formed the political foundation of the new republic, each with its own estates assembly. Most political decisions were made at this level. The States-General in The Hague was responsible for questions of foreign policy, national defence and military administration, as well as for the administration of the Generality Lands which were predominantly Catholic and which were not permitted to have their own estates assembly. The executive body was led by the stadholder in conjunction with the Council of State. In the first constitution of the republic came into force. Following a tumultuous political history " since a period without stadholders, ambitious regents and the re-introduction of the stadholderate in " the Republic of the Netherlands became a constitutional monarchy in and the republican constitution was revised. The process of the formation of the republic at the turn of the 17th century was accompanied by public debate and reflection on the legitimacy and the cultural and historical foundations of political action. In connection with this scholars also debate the question whether, at the beginning of the republic, one can speak of the northern and southern Netherlands under Spanish rule as a unified cultural area, in which case the subsequent division was artificial and unnatural, or whether major differences had existed between the north and the south before separation that simply became manifest when separation took place. Thus, what took place was not a "Selbsterfindung der Republik" the invention of the republic as has sometimes been argued, 48 but the tracing of continuities and inter-connections. Secondly, the stylization of the liberty loving and heroic Batavian Prince Claudius Civilis Batavian rebellion against the Romans 69"70 AD that portrayed him and his tribe as the immediate predecessors and models for the qualities that the Netherlands wished to realise, and, thirdly, Calvinism. In chronicles, the daily press, plays and epics the central elements of Batavian history were woven into a proto-nationalist text and offered to the extremely heterogeneous society of the northern Netherlands as a common platform upon which to build a cultural identity. Interestingly, here the qualities appear that observers attributed to the inhabitants of the Dutch Republic in the 17th century. According to this preformation version of national identity, most of the special characteristics by which the Dutch differentiated themselves from other peoples were present in embryonic or incipient form in ancient Batavia. Nevertheless, the search for a "proto-national text" 52 overlooks the dissonance that arose from the heterogeneity of Dutch society and culture and from the fact that it bore the stamp of immigrants, an aspect that was also treated in the press and literature. Al hebben zij een land tot haet behoef ghewonnen, Een ander zullen zij het aerdrjck noch misgonnen. In a variety of literary and political texts and pictures the victory over the water was equated with the defeat of foreign enemies. Even a critical observer like the Englishman Owen Felltham " , who not only described the Netherlands geographically as a "general Sea-land", as an "Aequilibrium" consisting of "mud and water" and as a place where one lives in constant danger of being drowned, conceded that the people of the Netherlands are "in some sort Gods, for they set bounds to the Ocean and allow it to come and go as they list.

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Chapter 8 : Hugo Grotius - Bibliography - PhilPapers

From the Reformation to the twentieth century, Protestant political thought has focused on the question of the differentiation of gospel, church, and public order and on their free and responsible interaction.

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Chapter 9 : Ceylon (Sri Lanka). Bibliography of Dutch Colonial History 17th century - Colonial Voyage

According to seventeenth-century Puritan thought, antinomianism was a heretical belief that Christians could be saved by faith alone. What did seventeenth-century New England Puritans believe about the people they called "visible saints"?

The present article defines the period as extending from the early eighteenth century to the early nineteenth century. The early eighteenth century brought this period of instability to a close. A series of other changes in European social organization added to the sense of relative security that would characterize the eighteenth century. Such uncertainties are the less easily resolved in that seventeenth-century men and women already believed in their own modernity. In the French writer and architect Charles Perrault launched the "quarrel of the ancients and the moderns" with the claim that recent artists and writers had advanced far beyond anything achieved in the ancient world. His claims with regard to the arts stimulated hot debate, but by that time recent advances had made modernism self-evidently persuasive in the domains of science and philosophy. Especially since World War II, historians of the early modern period have interested themselves in a second set of interpretive concerns, in some tension with this interest in finding the roots of modernity. Such interpretations set the early modern period within a much larger premodern era, and indeed suggested that the break between medieval and early modern mattered far less than the historical changes of the later eighteenth and early nineteenth centuries, the early phase of the industrial revolution. During the 1700s and 1800s, European historians working within several independent national traditions offered interpretations of this kind, seeing in the age of industrial and political revolutions around a break in human history more important than any since the invention of fixed agriculture. In France Emmanuel Le Roy Ladurie used the phrase "immobile history" to suggest that society changed little between the mid-fourteenth and the mid-eighteenth centuries. Stagnant agricultural technology underlay this immobility, for food production set the limits to economic enterprise of all kinds. Famine, war, and disease often conjoined eventually cut population back, freeing resources and according the survivors a temporary prosperity, before the whole cycle of growth and crisis began again. Le Roy Ladurie was concerned mainly with France, but his work coincided with similar ideas that were developed in Germany by such historians as Werner Conze and Reinhart Koselleck. By comparison with the momentous changes around 1800, differences such as that between medieval and early modern periods could have little importance. During the same years, the English historian Peter Laslett likewise developed a vision of the early modern period as sharply set off from modernity, a "world we have lost" in his famous phrase, governed by specific forms of social and familial organization, and therefore marked by specific worldviews as well. Although these French, German, and British approaches to the early modern period differ in significant ways, if only because they deal mainly with their own national histories, they share an emphasis on the gap between the early modern period and our own and see that difference as extending to the most fundamental experiences of human life. Another feature common to all three approaches is an interest in the biological constraints on early modern lives. Muscle-power, whether human or animal, set the basic limits to agricultural and industrial production, and people had limited protection against either microbes, which brutally cut back population, or their own reproductive drives, which in good times led to rapid population growth. For these reasons, historical demography was a crucial companion science to the social history written in the 1700s and 1800s, promising insights into the workings of premodern social structures. Neither the industrial revolution nor the French Revolution seems so absolute a break as it once did. Economic historians have lowered their estimates of nineteenth-century economic growth, rendering images of economic "take off" inappropriate and drawing attention to the continuing importance of preindustrial modes of production into the twentieth century. Revisionist historians have similarly reevaluated the French Revolution of 1789, which they present as having far less impact on European society than was once believed. While these scholars have downplayed the extent of change at the end of the early modern period, others have found evidence of more change within the period itself than was once

thought to have occurred. As a result, the concept of a technological ceiling on early modern economic development has lost much of its persuasiveness, for early modern society operated far below whatever that ceiling may have been. Revisions and queries like these have made the early modern period seem more complex and much less static than it did to earlier historians. Even historians who question his neo-Malthusian interpretation find crisis an important theme in the period, for early modern Europeans had frequent and horrific experiences of famine, disease, and war. For reasons that remain mysterious, however, the disease receded after the s, and after a last, terrible epidemic in 1629, centering on the French port city of Marseilles, it disappeared from Europe altogether. The history of famine followed a roughly similar chronology. Food shortages led to actual starvation as late as the mid-seventeenth century in England, and still later in France: Before 1600, for instance, French food prices might triple or quadruple in years of harvest failure; eighteenth-century crises led to a doubling of prices, still a serious burden for consumers, but far less likely to bring outright starvation. Freed from the experience of starvation and plague though certainly not from many other natural catastrophes, eighteenth-century Europeans could view the world with significantly more confidence than their early modern predecessors. An abrupt decline in military violence after 1648 meant that eighteenth-century Europeans also had a fundamentally different experience of warfare. Organized violence had marked the early modern period to an unprecedented degree, with conflicts extending across the Continent from west to east and south to north. With truce only between 1609 and 1614, Spain and the northern Netherlands fought from 1618 until 1648, a conflict that also touched Spanish Italy where troops were recruited and organized and parts of Switzerland through which they had to march to reach the northern battlefields. Spanish troops also attempted to invade England in 1600, assisted the Catholic side during the French Wars of Religion in 1622, and invaded northern France in 1635; after some skirmishing in the 1620s and 1630s, Spain and France returned to all-out war between 1635 and 1659. The small German states fought one another, their overlord the Austrian Habsburg emperors, and a series of outside powers—Denmark, Sweden, France, and Spain—that had joined in to secure territorial gain and to defend the European balance of power. Relative peace prevailed during the mid-seventeenth century, despite the Anglo-Dutch Wars of the 1650s and 1660s and French territorial expansion in the 1640s. Under orders from Versailles, French armies systematically devastated the Palatinate in 1689, suggesting to horrified contemporaries that pillaging had become a tool of state policy, rather than a crime of angry soldiers. The financial, demographic, and psychological effects were so exhausting that most of Europe remained at peace for a generation thereafter. Only in 1740 did the principal European powers resume their warlike habits, and then, though armies remained large and destructive, newly effective military discipline protected civilians from their worst effects. Thus 1740 marked a genuine turning point in European social history. Measuring the social effects of seventeenth-century warfare has proven a complex historical problem. In central Europe the destructiveness was enormous and clearly visible. But war did much more damage by disrupting already fragile economies, as soldiers took food and livestock for themselves, destroyed farms and other capital, and disrupted trade circuits. For this very reason, however, the impact of war might vary with the strength of the local economies that it touched. Yet these regions prospered, despite terrible destruction in specific regions and at specific moments. Even Spanish Flanders, which lost considerable population in the turmoil of the later sixteenth century, recovered amid the warfare of the seventeenth, and the highly vulnerable agriculture of the region continued to develop and innovate. Political organization also played an important role in this resiliency; Dutch garrisons were so well disciplined in contrast to those of other states that communities actually welcomed them as an economic resource. Conversely, peace was no guarantee of prosperity. Seventeenth-century Castile had almost no direct experience of war, but its economy stagnated and the region lost even its ability to feed itself. The early modern period was the critical point in the process that historians have called "the military revolution," a series of changes that began with the application of gunpowder to warfare in the fourteenth century. The implications of this military technology unfolded slowly and unevenly, but by they were everywhere apparent. Armies had to be much larger and better trained, fortifications more substantial, military hardware more abundant and more carefully designed and managed. Warfare had to be better organized, with more efficient

lines of command and greater subordination of individuals to collective purposes” in short something of a science. Ideally the warrior himself was to become a trained element within a bureaucratic system rather than the autonomous hero of feudal myth. The French peacetime army had numbered 10, in ; in it numbered ,, and during the last wars of Louis XIV it reached about , Changes of this scale, in a period of constant international competition, required heavy governmental expenditures, and taxes rose with the size of armies. Taxation at these levels was a heavy burden for most economies and an important cause of the economic stagnation that marked the period. After even the United Provinces, which had prospered amid the violence of the later sixteenth and early seventeenth centuries, found the costs of fighting Louis XIV so overwhelming as to drive their economy into long-term decline. Faced with such pressures, governments tended to reduce some forms of social privilege, notably the protections against taxation enjoyed by most nobles and many commoners. Efforts like these would receive full implementation only by the enlightened despots of the later eighteenth century, when tax immunities were challenged all across Europe, but state challenges to inherited social distinctions had already begun before Rapidly rising taxation was the principal cause of a second form of violence that gave the early modern period its air of crisis, the wave of rebellions that extended into the s. Both ordinary people and elites participated in these movements, in ways that historians have found difficult to disentangle. Low levels of popular discontent, producing assaults on tax collectors or other governmental agents, were commonplace, but the period was also marked by much larger movements, with elaborate ideological plans. In France the Catholic League , a movement dominated by middle-class city dwellers, took over Paris and several other cities between and and called for radical social reforms, including an end to hereditary nobility and the institution of parliamentary controls on royal power. The s witnessed rebellions across Europe, most dramatically in England, France, Catalonia, Portugal, and Naples, again mixing popular and upper-class participation and generating widespread calls for significant political change. The example of England, where revolutionaries finally toppled the monarch, tried him in Parliament for political crimes, and publicly executed him, provided an especially frightening example of how far rebellion might lead. Even the Dutch Republic, an apparent oasis of political calm in the seventeenth century, experienced some of the political violence characteristic of the age: Even the most apparently stable positions might be temporary, and ordinary people might turn savagely on once-respected leaders. In the late seventeenth century, the wave of great rebellions came to an end. Governments had become much more effective in controlling crowd violence and had begun to treat their subjects somewhat more fairly, for example, by spreading tax burdens more evenly. At the same time, experiences like the English revolution and the Fronde had frightened elites everywhere. They were much more ready to obey governments and more wary of encouraging popular discontent. In the German states governments consciously involved even leading peasants in the powers and profits of government. During the eighteenth century local disorders remained common, especially in moments of food shortage, but contemporaries no longer viewed the social order as constantly subject to violent overturning. When violence returned with the French Revolution of , it came as a devastating surprise to contemporaries. These begin with the typical European household itself, which at some point in the later sixteenth century appears to have settled definitively into what historians have termed the "European marriage pattern": The pattern reached its fullest development in the later seventeenth century, with couples in many regions marrying only in their later twenties, and with about 10 percent of women never marrying. This set early modern Europe apart from most other preindustrial societies, and also from medieval Europe itself, which had been dominated well into the sixteenth century by early marriage and large, multigenerational households. Historians have noted both demographic and social effects of the European marriage pattern. It effectively limited births by reducing the number of childbearing years for many women and by excluding altogether many men and women from reproducing. Controlling natality through the social customs of marriage in turn gave European society an unusual capacity for saving, even during crisis-ridden periods like the seventeenth century, since society was not using all its resources on subsistence. As important, the European marriage pattern accentuated the economic and social freedom of the individual household at the

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expense of the community and the larger patriarchal family; marrying as mature adults, with the presumption of autonomy from their parents, couples formed highly flexible economic units, far more able than in medieval society to arrange both work and consumption to suit new circumstances. Closely related to changes in household organization were increasing investments in human capital, especially in formal education. The number of Jesuit schools increased from in to more than by , and more than in ; and male literacy reached impressive levels, 70 percent in Amsterdam in the s, 65 percent in the small cities near Paris. In England, the historian Lawrence Stone has estimated, a higher percentage of the male population attended university in the seventeenth century than at any time before World War I. This upsurge in education probably contributed to a change that scholars have noted in several European countries: A third critical change concerned the organization of space. At varying speeds, seventeenth-century governments succeeded in pacifying their realms, controlling local banditry and civil war, and starting the process of disciplining armies. In this as in many other seventeenth-century changes, the Dutch Republic led the way, establishing in the early seventeenth century forms of social discipline that other regions would still be trying to emulate a century later. England also moved quickly to control brigandage and in the Puritan armies of the Civil War to discipline soldiers. Castile had been largely freed of brigandage by the mid-seventeenth century, though other parts of Spain were pacified more slowly. Such political successes had important social implications, for they allowed people, goods, cash, and information to circulate more freely, cheaply, and predictably, even without improvements in technology. But the technology for dealing with distance did improve in these years as well. Again, the most dramatic example is the Dutch Republic, where by the mid-seventeenth century an elaborate series of canals made movement throughout the country cheap and easy, and a regularly scheduled system of canal boats allowed people and goods to travel freely. Other regions had neither the social resources nor the geographic advantages that allowed the Netherlands this success, but these handicaps make seventeenth-century efforts all the more striking. Significant canals were dug in England and France, and land transport improved there as well. New carriages, with steel springs, allowed people to travel these roads in relative comfort and speed; in the sixteenth century most people had had to travel on horse or mule. Increased freedom of movement addressed what had been a critical weakness in the European economy, its fragmentation into a collection of nearly autonomous, self-sufficient local societies, dependent mainly on what they themselves produced.