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Chapter 1 : 17th century - Wikipedia

Pennington's second edition to this work in the Longman "General History of Europe" series was certainly worth the effort. Pennington gives a good treatment of the sources for what we know about seventeenth-century Europe, the society, the economy, religion, science, governments, and political history, with the latter surely being most extensive in this work.

Clothing, Headwear, Body Decorations, and Footwear through the Ages The Seventeenth Century European history in the seventeenth century was dominated on the one hand by the rise of France as the greatest power in the region, and on the other hand by the great fight for political power that occurred between the monarch and the governing body of Parliament in England. These were the great social issues of the age, and they had a great influence on the way people lived and dressed. More subtle historical changes, such as the growth of the middle class and the growing differences between a luxurious Catholic and a plain Protestant sense of style also had an enduring influence on European culture and costume. The rise of the French The century began with power in Europe fairly evenly distributed between France, England, and Spain, but that balance would soon end. France, on the other hand, became a great power, expanding its territory on all sides. The war also led to the creation of the Dutch Republic, or Netherlands, which became a powerful economic force during the century and beyond. With England distracted by years of civil war and political strife, France became the reigning power of Europe. French king Louis XIV , who ruled from to , slowly won power from the nobles and established himself as the most powerful monarch in the region. He formed a huge army, crushed internal resistance, and fought to expand his territories. Soon, France became the leading producer of such luxury items as lace, silk, ribbons, and wigs, exporting them to the rest of Europe. French political and economic power was thus used to influence taste, for all of Europe followed the fashions introduced in the French court and sold by French industries. Years of strife in England While France strengthened its power, England immersed itself in internal strife. The great conflict of the century was over whether the king or Parliament, which represented not the broad populace but a fairly select group of nobles and landowners, would have the greater power. This conflict was made worse by religious differences, with Catholic-sympathizing or openly Catholic kings pitted against a population that was increasingly Protestant. Long simmering political battles erupted into civil war in , a conflict that ended in and was capped in January of by the beheading of Charles I, who reigned from until his death. Political power in England was effectively transferred to Parliament after , thus creating the first representative government in Europe. Political stability and the defeat of the French in the Nine Years War 1688-97 set the stage for England to become the great world power for the next two centuries. Though the English conflict was primarily about political power, religion played an important role in the conflict and in Europe as a whole. Within England, those who supported a strong monarch tended to be Catholics, while those who supported representative government tended to be Protestants. Accordingly, northern nations tended toward representative forms of government, while southern nations favored a strong monarch closely allied to the leadership of the Catholic Church. The very different religious and political ideas of Protestants and Catholics contributed to real cultural differences between north and south and were eventually reflected in clothing styles as well. Over time, Protestants, and especially the more extreme Puritans, tended toward simplicity and austerity in their clothing styles, while Catholics tended toward luxury and extravagance. Economic expansion Other large-scale changes also had an impact on costume. Perhaps the most important was the continuing expansion of the role of shopkeepers, small landowners, professionals, and skilled workers. The members of this growing middle class of people played an ever more important role in the cultural and economic life of European countries, especially in Protestant countries. The middle classes had greater access to wealth, and their efforts to build businesses and progress financially fueled the economies of every nation. The largest industry in all of Europe was the textile, or fabric, industry, and many people who once worked on farms found employment in this industry, usually by

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spinning and weaving cloth in their homes in what was known as the putting-out system. One of the biggest innovations of this industry was the creation of something called "new draperies," a new form of lightweight wool. This adaptable and inexpensive material was used to make clothing for middle-class people, allowing them to wear decent clothing. There remained, of course, large numbers of people in every country who were very poor and who could not afford even this new, cheaper clothing. They had to rely on coarse wool and secondhand clothes. The New World, Spain, Portugal, France, the Dutch Republic, and England all nurtured colonies and fought with each other for control of the larger region. These colonies began to develop cultures and economies of their own during this century, though they mostly reflected the interests and culture of their mother country. Oxford and New York: Oxford University Press, Cook, Chris, and Philip Broadhead. Governance of the Consuming Passions: A History of Sumptuary Law. Facts on File,

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Chapter 2 : The Age Of Enlightenment (Europe,18th Century)

This item: Europe in the Seventeenth Century, 2nd Edition (A General History of Europe Series) by Donald Pennington Paperback \$ Only 1 left in stock - order soon. Ships from and sold by Basi6 International.

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

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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 ¹⁶, 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 ¹⁷ [] 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 ¹⁸ the southern provinces were under the leadership of Brabant and the northern provinces under the leadership of Holland ¹⁹ 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 ²⁰ 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

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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 aerdrijck 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 3 : HISTORY OF EUROPE

In the seventeenth century, Spain declined but France rose to become the greatest power in Europe. In the second half of the century Louis XIV increased royal power at home and French power abroad, but at a very high cost in lives and cash.

Although natural rights have been discussed since antiquity, it was the philosophers of the Age of Enlightenment that developed the modern concept of natural rights, which has been critical to the modern republican government and civil society. While Enlightenment is used to define the movement which spread all over Europe, individual European countries had their unique variation of the movement. Enlightenment, term applied to the mainstream of thought of 18th-century Europe and America. A philosophical movement in 17th and 18th century Europe; the Age of Enlightenment, or the Age of Reason, emphasized rationalism. I thought you might be interested in this item at [http: Europe in the age of enlightenment](http://Europe in the age of enlightenment). Claim your library to The eighteenth century: Presidents since John F. He re-invents himself from being born poor in Venice to hobnobbing in courts and palaces and writing it all down. On the one hand, Rousseau was a product of the 18th century Europe in that Rousseau with faith in the human dignity and intelligence was the philosophical father of the French Revolution. The second is, why does it happen, say, in the late 18th century, in the period we call the Industrial Revolution, and not, say, at the time of Charlemagne or Julius Caesar, or something like that? I think that Pleading these two questions separately is probably wise. The theory of transcendental idealism that Kant developed in the Critique of Pure Reason is not traditional idealism, i. Political systems Old Regime 18th Century Absolutism: Economic systems Old Regime 18th Century Mercantilism: From Montesquieu to Lessing Humphreys, Kenneth. What was its ultimate aim? Based on a work at 18th Century History. The works by our Guest Authors, and those articles that are in the Public Domain. In her article "Science, planetary. Hazard says the revolutionary ideas which were around in the late 18th century were already current in Trade Old Regime 18th Century Domestic trade: What makes it different to mercantilism. What changes took place during the 18th Century.

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Chapter 4 : The "Dutch Century" – EGO

Seventeenth Century Europe has 21 ratings and 0 reviews. As before, the second edition of this widely-used survey is in two main parts. The first analyse.

The great age of monarchy, – Order from disorder By the 17th century there was already a tradition and awareness of Europe: In the two centuries before the French Revolution and the triumph of nationalism as a divisive force, Europe exhibited a greater degree of unity than appeared on the mosaic of its political surface. By statesmen had begun to speak of Europe as an interest to be defended against the ambitions of particular states. Europe represented an audience for those who wrote about the great issues of faith, morals, politics, and, increasingly, science: Descartes did not write only for Frenchmen, nor Leibniz for Germans. The use of Latin as the language of diplomacy and scholarship and the ubiquity, alongside local systems and customs, of Roman law were two manifestations of the unity of Christendom. The existence of vigorous Jewish communities – at times persecuted, as in Poland in, but in places such as Amsterdam secure, prosperous, and creative – only serves to emphasize the essential fact: Europe and Christendom were interchangeable terms. The word catholic survived in the creeds of Protestant churches, such as that of England. The Renaissance, long-evolving and coloured by local conditions, had promoted attitudes still traceable to the common inheritance. The Hellenic spirit of inquiry, the Roman sense of order, and the purposive force of Judaism had contributed to a cultural synthesis and within it an article of faith whose potential was to be realized in the intellectual revolution of the 17th century – namely, that man was an agent in a historical process which he could aspire both to understand and to influence. By the outcome of that process was the complex system of rights and values comprised in feudalism, chivalry, the crusading ideal, scholasticism, and humanism. Even to name them is to indicate the rich diversity of the European idea, whether inspiring adventures of sword and spirit or imposing restraints upon individuals inclined to change. The forces making for change were formidable. The Protestant and Roman Catholic Reformations brought passionate debate of an unsettling kind. Discoveries and settlement overseas extended mental as well as geographic horizons, brought new wealth, and posed questions about the rights of indigenous peoples and Christian duty toward them. Printing gave larger scope to authors of religious or political propaganda. The rise of the state brought reactions from those who believed they lost by it or saw others benefit exceedingly from new sources of patronage. Meanwhile, the stakes were raised by price inflation, reflecting the higher demand attributable to a rise in the population of about 25 percent between and and the inflow of silver from the New World; the expansion of both reached a peak by Thereafter, for a century, the population rose only slightly above million and pulled back repeatedly to that figure, which seemed to represent a natural limit. The annual percentage rate of increase in the amount of bullion in circulation in Europe, which had been 3. The extent to which these facts, with attendant phenomena – notably the leveling out from about, and thereafter the lowering, of demand, prices, and rents before the resumption of growth about – influenced the course of events must remain uncertain. Controversy has centred around the cluster of social, political, and religious conflicts and revolts that coincided with the deepening of the recession toward mid-century. Any single explanation of the general crisis may be doomed to fail. That is not to say that there was no connection between different features of the period. These arose from an economic malaise that induced an introspective mentality, which tended to pessimism and led to repressive policies but which also was expressed more positively in a yearning and search for order. Whether strands in a single pattern or distinct phenomena that happen to exhibit certain common principles, each has lent itself to a wider perception of the 17th century as classical, baroque, absolutist, or mercantilist. There is sufficient evidence from tolls, rents, taxes, riots, and famines to justify arguments for something more dire than a downturn in economic activity. There are, however, other factors to be weighed: There are also continuities that cast doubt on some aspects of the general picture. Puritanism, which has been seen as a significant reflection of a contracting economy, was not a prime feature of the second half of the century, though

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mercantilism was. Then there are exceptions even to economic generalizations: England and, outstandingly, the United Provinces of the Netherlands. Insights and perspectives gain from the search for general causes. But truth requires an untidy picture of Europe in which discrepancies abound, in which men subscribe to a common civilization while cherishing specific rights; in which countries evolved along distinctive paths; and in which much depended on the idiom of a community, on the ability of ruler or minister, on skills deployed and choices made. Complementing the search for order and for valid authority in other fields, and arising out of the assertion of rights and the drive to control, a feature of the 17th century was the clarification of ideas about the physical bounds of the world. Where, for example, in the eastern plains before the Ural Mountains or the Black Sea were reached, could any line have meaning? The tendency everywhere was to envisage boundaries in terms of estates and lordships. Where the legacy of feudalism was islands of territory either subject to different rulers or simply independent, or where, as in Dalmatia or Podolia lands vulnerable to Turkish raids, the frontier was represented by disputed, inherently unstable zones, a linear frontier could emerge only out of war and diplomacy. The process can be seen in the wars of France and Sweden. Both countries were seen by their neighbours as aggressive, yet they were concerned as much with a defensible frontier as with the acquisition of new resources. The frontier then drawn was sufficiently definite—despite modifications, as after the loss of Belgrade—to make possible effective government within its perimeter. Another feature of the period was the drawing into the central diplomatic orbit of countries that had been absorbed hitherto in questions of little consequence. Although Henry of Valois had been elected king of Poland before he inherited the French throne and James VI of Scotland later James I of England, had married Anne of Denmark, whose country had a footing in Germany through its duchy of Holstein, it was still usual for western statesmen to treat the Baltic states as belonging to a separate northern system. Trading interests and military adventures that forged links, for example, with the United Provinces—as when Sweden intervened in the German war in complicated already tangled diplomatic questions. The line between Orthodox Russia and the rest of Christian Europe had never been so sharp as that which divided Christendom and Islam. Uncertainties engendered by the nature of Russian religion, rule, society, and manners perpetuated former ambivalent attitudes toward Byzantium. Unmapped spaces, where Europe petered out in marshes, steppes, and forests of birch and alder, removed the beleaguered though periodically expanding Muscovite state from the concern of all but neighbouring Sweden and Poland. The establishment of a native dynasty with the accession of Michael Romanov in , the successful outcome of the war against Poland that followed the fateful revolt in of the Ukraine against Polish overlordship, the acquisition of huge territories including Smolensk and Kiev Treaty of Andrusovo, , and, above all, the successful drive of Peter I the Great to secure a footing in the Baltic were to transform the picture. A larger Europe, approximating to the modern idea, began to take shape.

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Chapter 5 : Popular 17th Century History Books

The 17th century was the century that lasted from January 1, , to December 31, , in the Gregorian www.nxgvision.com falls into the Early Modern period of Europe and in that continent (whose impact on the world was increasing) was characterized by the Baroque cultural movement, the Dutch Golden Age, the French Grand Si cle () dominated by Louis XIV, the Scientific Revolution, and according.

Enjoy the Famous Daily Nations at war: But to the north and east of the continent powerful forces are stirring too. Russia is flexing her muscles, against the Swedish empire to the west for control of the Baltic and against the Ottoman empire to the southeast for access to the Black Sea. Events in the very first year of the new century lead to major conflicts on both fronts. Charles II of Spain has no children. The general fear is that the wealth of Spain particularly that which derives from its Spanish colonies will upset the balance of European power if added in its entirety to the existing hand of any one of the major players. When it is discovered that the king of Spain has left everything to a grandson of the king of France, the War of the Spanish Succession becomes inevitable. Peter the Great now has access to the Baltic, having taken from Sweden the site on which his magnificent new capital of St Petersburg is already under construction. Further down the coast he has also acquired territories corresponding to modern Estonia and Latvia. In the Mediterranean there have been changes of ownership in the patchwork quilt of Italy , and Britain has been ceded by Spain two useful strategic bases - Gibraltar and Minorca. But the War of the Spanish Succession has also had one major effect in central Europe - not yet perhaps as evident as the territorial changes. In the Austrian emperor, Leopold I, needing the allegiance of Prussia in the forthcoming war, has allowed the elector of Brandenburg to call himself king in Prussia , as Frederick I. In the treaties of , at the end of war, the other European nations acknowledge this new royal status. In this same year Frederick is succeeded by his son, Frederick William I. Prussia, Austria and others: The first woman in the Habsburg imperial line inevitably provokes an international crisis, and Frederick seizes his opportunity. Eight years later the conflict is finally settled with few changes to the map of Europe - except that the youthful aggressor is allowed to retain Silesia in the peace agreed at Aix-la-Chapelle in . The loss of Silesia remains a very sore point with Maria Theresa, and much of her policy is now directed towards its recovery. Another is the achieving of a diplomatic realignment before the next conflict. Maria Theresa and her chancellor, von Kaunitz, now plan to change this alignment - in a previously unimaginable reversal which becomes known as the Diplomatic Revolution. They achieve the impossible. A defensive alliance between Austria and France is signed at Versailles in May . In addition to her new alliance with France, Maria Theresa has a more active pact with Russia. The empress Elizabeth offers, in April of this year, to send 80, Russian troops to support an attack on Prussia. An Austrian move to recover Silesia is clearly in preparation, when it is suddenly thwarted by the most decisive ruler in Europe. On that occasion his motive was to seize the rich territory of Silesia, and the peace of Aix-la-Chapelle has allowed him to keep it. This act of aggression surprises the Saxons and launches the new war. It will last for seven years, merging with an existing imperial conflict between France and Britain , before peace is finally restored. The peace treaty agreed at Hubertusburg between Prussia and Austria maintains the recent status quo in central Europe. Frederick the Great, twice the aggressor, is again allowed to keep Silesia. This conclusion strengthens the influence of Prussia within the German empire and reduces that of the official imperial power, Habsburg Austria. It also leaves Poland flanked by two increasingly powerful neighbours, Prussia and Russia, who since have been in alliance. Austria too attends the feast, when it begins in . Previously European friction has centred on Germany: It is in the aftermath of that war that the focus shifts east, when the region from the Baltic down to the Black Sea is flanked by four major powers. Two of the four, Austria and Turkey, are ancient powers now slightly past their prime. The other two, Prussia and Russia, have grown greatly in strength during the 18th century. The quartet is made up of two profoundly hostile couples - Prussia and Austria competing to lead the German world , and Russia and Turkey rivals for control of the Black Sea. In the middle, almost as if

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placed there as a victim, is a large but weak nation, Poland. Prussia and Austria have fought two wars between and Russia and Turkey fight two between and Poland is devoured in three stages, between and , in a process sufficiently enticing to tempt even the hostile powers into brief cooperation. But for the next twenty-six years, from , the continent is convulsed by ideas and armies emanating from France. But in the country is invaded by guardians of the old order, a joint army of Austrians and Prussians. Apart from one year of peace the peace of Amiens , , there are battles across the continent and on the high seas for a continuous twenty-three years. During the early part of this time French republican ideals are forcibly carried abroad, resulting in offspring such as the Batavian Republic in the Netherlands from and the Helvetic Republic in Switzerland from . Subsequently a similar pattern is followed, though with a different political complexion, as Napoleon creates kingdoms for his brothers - placing Louis on the throne of Holland in , and making Joseph king of Spain in . Napoleon places a new imperial crown on his own brow in a spectacular ceremony in Notre Dame in . Diplomatic U-turns are legion during this entire period of turmoil in Europe, as nations veer between positions of hostility, neutrality or alliance in their relations with France. The only consistent enemies through thick and thin are France and Britain. In they foregather in Vienna to decide how to reassemble the continent in which he has caused such mayhem.

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Chapter 6 : Crisis of the Seventeenth Century | www.nxgvision.com

Europe's History 17th century. I. Title: Crisis of the 17th century. under the present title, The Crisis of the Seventeenth Century. lated from a general.

Enjoy the Famous Daily Western Europe: Geographically this is a most unwieldy inheritance, reminiscent of the patchwork quilt of territories owing allegiance to feudal monarchs such as Henry II. But Charles to some extent rationalizes his vast estate in He gives control of Austria and other German-speaking Habsburg territories to his brother, Ferdinand I. This still leaves Charles with an awkward clutch of territories in western Europe. He rules Spain, Burgundy and much of Italy, including the north. His possessions flank the kingdom of France on almost all its land boundaries - a circumstance unwelcome to Francis I , the king of France. The struggle between Charles and Francis, or the houses of Habsburg and Valois, is a recurrent theme of the first half of the 16th century. With the increasing trend towards strong nations, ruled by absolute monarchs, this Habsburg-Valois rivalry evolves into enduring conflicts between Spain and France and subsequently Austria and France until the famous Diplomatic Revolution of The third nation of western Europe, England, also has a strong ruler in the early 16th century, but he is as yet a minor player in this league. All three kingdoms - Spain, France and England - also compete in another context, across the Atlantic. Subsequently it brings increasing power and wealth to England and to her nearest neighbours, the Dutch , through a blend of overseas trade, the planting of colonies and general pugnacity at sea. The fall of Constantinople in , bringing to an end the Byzantine empire, completes the Turkish dominance of the Balkans. Henceforth there is a hostile boundary between Muslim and Christian territory in southeast Europe, frequently adjusted by warfare - with the Hungarians in the front line for Christianity. Meanwhile a great new power is emerging in northeast Europe which will replace to some extent at least in its own self-image the lost Byzantine empire. From the reign of Ivan the Terrible, beginning in , Moscow emerges as the powerful centre of an expanding Russia. This is now the most powerful kingdom practising Orthodox Christianity. Russia begins to present herself as the new Christian empire, ruled by a tsar - the third Rome. By the power blocs are in place around Europe which will dominate the continent during the next three centuries - the Russian empire, the Turkish or Ottoman empire , the Habsburg empire , and the kingdoms of France and England. The spark of the Reformation, struck by Luther in , blazes for a century and a half across the whole of western Europe. Not till the late 17th century does national interest transcend religious fervour.

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Chapter 7 : History of Europe - The emergence of modern Europe, " | www.nxgvision.com

Enlightenment: A philosophical movement in 17th and 18th century Europe; the Age of Enlightenment, or the Age of Reason, emphasized rationalism. KEY TOPICS The Enlightenment, also known as the Age of Reason, was a movement that began during the 18th century in Europe and the American colonies.

Crisis of the Seventeenth Century Europe, to Echoing contemporary diarists and chroniclers, recent historians have depicted the seventeenth century as particularly troubled. Two essays that appeared in the British journal *Past and Present* during the 1920s have proved particularly influential. Though based on different premises and propounding distinct interpretations, both portrayed a systemic Europe-wide "general crisis" rooted in common economic distress and political unrest but producing a variety of outcomes. Whereas many participants held that the feudal economy had collapsed at the time of the Black Death, Hobsbawm argued that much of the old socioeconomic order had been perpetuated during the booming "long sixteenth century. The ensuing broad and deep "retrogression" created opportunities for structural change, a possibility realized most completely in England, where political revolution removed obstacles to profound economic transformation. Hugh Trevor-Roper; "The General Crisis of the Seventeenth Century" instead focused on confrontations that pitted the Renaissance fiscal, political, intellectual, and moral system "court" against reform-minded opponents "country". This "crisis in the relations between society and the State" eventually spawned both the Enlightenment and a range of radical, stabilizing, and indecisive political initiatives. Both articles inspired searching critiques as well as widespread approval. Early modernists have questioned the generality, severity, and duration of crisis proposed in each hypothesis. The Soviet historian A. Lublinskaya contended that the heterogeneity of economic structures and trends across Europe or even within individual states precluded the appearance of general crisis on any level. Merriman, whose earlier *Six Contemporaneous Revolutions* found that only chronology linked mid-seventeenth-century revolts, more recent scholars posit discrete clusters of movements generated by highly specific conflicts and following diverse trajectories. Rather than a general seventeenth-century movement drawing on common sources and exhibiting similar patterns, they suggest, a multiplicity of crises occurred in numerous places at different times. Nor did all social groups experience crisis: The gravity of the purported crisis has also been disputed. Immanuel Wallerstein maintains that economic downturn represented only a phase of contraction and consolidation within a capitalist world-system that had already substantially come into existence during the sixteenth century. A period of difficulties extending across a century or more strikes some scholars as too protracted to be usefully characterized as a crisis usually understood as an abrupt and dramatic turning point, especially when stagnation and instability rather than deep depression typified much of the time, with open revolt grouped in just a few decades. John Elliott has claimed that the sixteenth century saw more rebellions than the seventeenth century, and that those occurring in the 1500s were more severe than in any subsequent decade. Taking a longer view has convinced some historians, in fact, that crisis was endemic to the early modern period as a whole rather than uniquely defining any single century. More prevalent are amplifications and refinements of the crisis idea. They have reinstated that conflagration as both a principal agent of crisis throughout Europe, due to the enormous growth of taxes it provoked in all states involved, and "thanks to its severity, duration, and expense" the fulcrum for far-reaching institutional innovation. The crisis theory has also helped illuminate critical aspects of seventeenth-century history in places slighted in the original essays. Some of these have been European peripheries "for example, Scotland and Muscovy" while others have been areas, such as Italy and Iberia, usually regarded as especially hard hit yet little altered by seventeenth-century developments. Still others have been located outside Europe. Hobsbawm proposed that overseas colonies participated in a Europe-centered crisis and considered the creation of fresh plantations and settlements one of its crucial effects. But he discussed this "new form of colonialism" only in terms of markets for manufactures that provided dynamism for metropolitan European economic growth. Nevertheless, historians of New Spain

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have employed the idea of crisis to illuminate Latin American economic history, though no consensus yet obtains among them. Elsewhere, Jack Goldstone holds that a concatenation of government bankruptcies, elite discontent, and popular rebellions against a background of long-term demographic pressure and price inflation culminated in "state breakdown" in absolutist states across Eurasia—including the Ottoman Empire and China as well as France. In contrast, while acknowledging a subsistence crisis that stretched from Atlantic to Pacific, Niels Steensgaard claims that the location, course, and consequences of the larger and longer crisis signaled a European "new departure. But the concept has been widely if selectively appropriated and—like all intellectually fecund theorizations—continues to stimulate new research and new explanations of existing data. As a result, the outlines of a new interpretation are beginning to appear. It emphasizes continuities—for example, the acceleration of previously initiated regional differentiation, agrarian specialization and commercialization, and ruralization of industry. And, while not denying that significant retrenchment was forced on states and economies, it highlights concomitant opportunities, adjustments, and adaptations to new conditions. Thereby it contributes to a more discriminating understanding of both the significance of the seventeenth century and the nature of crisis in the early modern world. Crisis in Europe—New York, Contains the classic Hobsbawm and Trevor-Roper articles, together with early comments, critiques, and elaborations. Revolution and Rebellion in the Early Modern World. Bold attempt to extend the idea of the seventeenth-century crisis beyond Europe. The Crucial Phase, Translated by Brian Pearce. Modern Asian Studies 24, no. Four articles on the applicability of the seventeenth-century crisis interpretation to Asian history. Broad critique of leading interpretations and nuanced reformulation. Parker, Geoffrey, and Lesley M. The General Crisis of the Seventeenth Century. Useful historiographical survey together with focus on intellectual and cultural stabilization. The Castilian Crises of the Seventeenth Century: Excellent essays that illustrate the complex causes and differentiated effects of the crisis. DuPlessis Pick a style below, and copy the text for your bibliography. Encyclopedia of the Early Modern World. Retrieved November 13, from Encyclopedia. Then, copy and paste the text into your bibliography or works cited list. Because each style has its own formatting nuances that evolve over time and not all information is available for every reference entry or article, Encyclopedia.

Chapter 8 : Project MUSE - The Economic Crisis of the Seventeenth Century after Fifty Years

The emergence of modern Europe, Economy and society. The 16th century was a period of vigorous economic expansion. This expansion in turn played a major role in the many other transformations—social, political, and cultural—of the early modern age.

Chapter 9 : World History Timeline: 17th Century (to)

Nations at war: By the last decades of the 17th century the dominant European power is France, brought to a pinnacle of prestige by that most absolute of monarchs, Louis XIV.