Institutions and Politics—17th and 18th Centuries

Some wars:
1618–1648, Thirty Years’ War:
1618–The ‘Defenestration of Prague’
1594–1632, Gutavus Adolphus of Sweden
1583–1634, Albrecht von Wallenstein
1585–1641, Armand Jean du Plessis, cardinal-duc de Richelieu et de Fronsac
1602–1661, Jules cardinal Mazarin
1648–Peace of Westphalia
1667–1668, 1672–1678, 1688–1697, Wars of Louis XIV
1701–1714, War of Spanish Succession
1740–1748, War of Austrian Succession
1756–1763, Seven Years’ War

Spain:
1598–1621, Philip III, son of Philip II
1621–1665, Philip IV, son of the above
1665–1700, Charles II, son of the above, last Spanish Hapsburg
1700–1746, Philip V, grandson of Louis XIV of France; he had married Philip IV’s daughter
1. The decline of Spain and the Weber-Tawney thesis on Protestantism and the rise of capitalism.
2. Regionalism in Spain – the revolts of 1640.
3. Spain’s failure to develop the resources of the New World.
5. The rise of the Northern Netherlands.

Miscellaneous Monarchs:
1650–1702, William III prince of Orange and king of England (from 1689)
1740–1786, Frederick II the Great, King of Prussia
1740–1780, Maria Theresa, empress of Austria
6. The emergence of Prussia.

The Empire:
1567–1602, Rudolf II, son of Maxmilian II
1612–1619, Matthias, brother of Rudolf II
1619–1637, Ferdinand II, 1st cousin of Matthias and Rudolf
(I quit here on the Empire. Although it didn’t end until 1806, it basically ceased to be a major force, except in Eastern Europe, after the Thirty Years’s War)

France:
1589–1610, Henry IV of Navarre (Sully)
1610–1643, Louis XIII (Marie de Medici, Cardinal Richelieu)
1643–1715, Louis XIV (Cardinal Mazarin (d. 1661), Colbert (d. 1682))
1715–1774, Louis XV (Cardinal Fleury, Daguesseau)
1774–1792, Louis XVI

7. The ‘history of institutions’
8. The thesis of Roland Mousnier: France begins the 17th century as a country of orders and estates. It ends the 18th century as a country of social classes.
9. The Mousnier thesis continued: France begins the 17th century with a government of officiers (roughly, ‘officers’). It ends the 18th century with a government of commissaires (untranslatable, but very roughly ‘commissioners’).

The World of Ideas—17th and 18th Centuries

1548–1617, Francisco Suarez, Spanish philosopher, theologian, jurisprude
1567–1622, Francis de Sales, French (Swiss) bishop, reformer, saint
1561–1626, Francis Bacon, English philosopher and stateman
1557–1638, Johannes Althaus (Althusius), German jurist, political theorist
1564–1642, Galileo Galilei, astronomer, mathematician, physicist
1583–1645, Hugo Grotius (Huigh de Groot)
1596–1650, René Descartes, mathematician, philosopher
1623–1662, Blaise Pascal, mathematician, religious thinker (Jansenist)
1632–1677, Baruch (Benedict) Spinoza, Dutch philosopher, moralist
1558–1679, Thomas Hobbes, Leviathan
1627–1704, Jacques Bénigne Bossuet, French bishop, preacher, absolutist
1632–1704, John Locke, Treatises on Government
1646–1716, Gottfried von Leibniz, mathematician, philosopher, jurisprude
1641–1727, Isaac Newton, English physicist, philosopher
1679–1754, Christian von Wolff, German mathematician, jurisprude
1689–1755, Charles Montesquieu, French philosophe, writer on government
1711–1776, David Hume, Scottish philosopher, political theorist
1694–1778, François Arouet de Voltaire, French philosophe, writer
1712–1778, Jean Jacques Rousseau, Genevan philosophe, writer on politics
1696–1787, Alphonsus Ligouri, Italian saint, moral theologian
1723–1790, Adam Smith, Scottish political economist
1703–1791, John Wesley, English religious leader
1738–1794, Cesare Beccaria, Italian penal reformer
1724–1804, Immanuel Kant German philosopher

1. The ‘scientific revolution’: Galileo, Bacon. The importance of mathematics: Galileo, Descartes, Pascal, Liebniz, Newton.
3. Application of mathematical reasoning to normative propositions: Spinoza (ethics), Leibniz (law), Wolff (law).
4. The movement away from religiously based ideas of law: Grotius, Althusius.


6. Connection between more optimistic view of politics and the end of the Thirty Years’ War (and the English Civil Wars): Locke, Leibniz.

7. The emergence of the individual as constitutive of the state: Hobbes and Locke, as opposed to earlier theories (Bodin, Althusius) that make families or groups constitutive of the state.

8. 18th century thinkers: skepticism about religion, the influence of the *philosophe* movement, criticism of existing institutions. Montesquieu, the comparativist; Voltaire, the gadfly; Rousseau, political theorist with a strain of romanticism; Smith and Beccaria, reformers.

9. Religious thought and religious movements in the 18th century, a line leading back to Francis de Sales: Wesley, Ligouri.

1. The move from Aristotle (Suarez) to Plato or something more like Plato.

2. Mathematical philosophy as practiced by Descartes, Spinoza, and Leibniz has much more in common with Plato than it does with Aristotle.

3. The 18th century is much more empirical and hence more Aristotelian: Hume, Montesquieu, Smith, Beccaria, even Voltaire.

4. Starting with the individual in metaphysics something new. Descartes *Cogito ergo sum*. Hobbes’s political theory also starts with the individual, and this can lead to radical secularism. The 17th century did not go there, however; even the scientists, like Newton, were firm believers.

5. The separation of law and morals. By and large, it is not until Hume that we get a radical separation of the two.