1. The Ancien Regime and Its Discontents
   a. Old Regimes
      i. Britain and France as two types of monarchy; and as colonial/imperial rivals
         (1) legitimacy of taxation and absolute (Louis XIV’s Versailles) vs. limited monarchy (England influenced by republican Holland)
         (2) the Financial Revolution (1690s) and Britain (from 1707) vs. John Law and extension of France
         (3) Hanoverians (George I–George III, 1714-1810s) vs. Bourbons (Louis XV, 1715-74, Louis XVI, 1774-92)
      ii. Habsburg Empire/Austria/Hungary
         (1) East of the Elbe (limited link with Mediterranean/Atlantic trading systems; problem of Asian invaders): slower development of the state; large role of nobles, agricultural estates, lords over serfs (Poland as more typical), and weak merchant class
         (2) where absolute monarchy does develop, will be military based
         (3) Austria
            (a) Joseph II, co-regent from 1765, and ruler 1780-90, pursues “public good” influenced by Encyclopediasts and the Physiocrats. Obsessed by reform. Enlightened Despot (surrounded by Enlightenment philosophes)
      iii. Russia
         (1) Struggle between Tsars (caesar) and boyars (nobles)
         (2) Struggles with Sweden 16th/17th cs., struggles with Poland 17th c.
         (3) after death of Ivan the Terrible in 1584 and Time of Troubles, 17th c., boyars unite to put Romanovs in power
         (4) Transformation under Tsar Peter I (1682-1725)
            (a) visits the West, 1697 (Holland shipyards, English arms foundries, taxation/armies from Prussians)
            (b) Westernization (beard tax, St. Petersburg on the Baltic, nobles forced to build townhouses)
            (c) use of nobles in service of national army (change from feudal to modern state)
         (5) Catherine the Great (1762-96) promotes philosophes at Court and Enlightened reform of education system; yet still extended serfdom
      iv. Prussia/Brandenburg/Hohenzollern
         (1) from Frederick William, the Great Elector (1640-1688) uses absolutist techniques, build-up after 30 years war (1/2 pop. lost)
            (a) nobility (junkers) oppose direct tax, Fred. William gains excise from towns
            (b) est. greatest standing army in Europe, discipline like in Candide, collects taxes
         (2) Frederick the Great (1740-86)
b. the Enlightenment (review) and Age of Democratic Revolutions

i. What?
   (1) application of reason
   (2) search for laws of human society
   (3) belief in progress

ii. Who?
   (1) intellectual and elite movement (like the Scientific Revolution)
   (2) J. Locke (1632-1704)
      (a) *Two Treatises on Government* (1690)
      (b) *An Essay Concerning Human Understanding* (1690)
   (3) G. von Leibniz (1646-1716)
   (4) Baron de Montesquieu (1689-1735)
      (a) *Lettres Persanes* (1721)
      (b) *The Spirit of the Laws* (1748)
   (5) F. Voltaire (1694-1778)
      (a) *Letters on England* (1733)
      (b) *Candide* (1759)
      (c) *Philosophical Dictionary* (1764)
   (6) J. J. Rousseau (1712-1778)
      (a) *Émile* (1762)
      (b) *The Social Contract* (1762)
   (7) D. Diderot (1713-1784)
      (a) *Encyclopédie* (1751-1772)
   (8) The Physiocrats
      (a) F. Quesnay (1694-1774) and Marquis de Mirabeau
         (i) *Tableau Economique* (1759)
      (b) P. S. du Pont de Nemours (1739-1817)
      (c) C. Beccaria (1738-1798)
   (9) A. Smith (1723-1790)
      (a) *The Wealth of Nations* (1776)

iii. Where?
   (1) France (*philosophe*)
   (2) but also Scotland, U.S.A., and rest of Europe (built on a view of tolerant, wise England)
      (a) later (with revolution) to South America

iv. Scientific Reasoning: a new faith
   (1) value of Reason, as opposed to?

v. Laws of Human Society (search for Newtonian laws of society)
(1) science of wealth
   (a) discussion of common traits
   (b) Smithian economics, anti-mercantilist (building block = self-interest)

(2) science of government
   (a) gov't contract based on reason and perceived benefit, not Xtionity or ancient laws
   (b) Locke's Two Treatises (building block = man's property in and rights in his own labor)
   (c) Montesquieu, *Spirit of the Laws* (1748)

vi. *Ecrasez l'infame* (Attack on Conventions) and the belief in progress
    (1) against priestcraft and faith
    (2) Voltaire and attack on "artifice, convention, custom" but especially anything based on anything other than observation or deduction
    (3) Deism
       (a) attack on priestcraft, appeal to clockmaker universe