

Name:

Date:

## Part A

### Short-Answer Questions

*Directions:* Analyze the documents and answer the short-answer questions that follow each document the space provided.

#### Question 1

This is an excerpt from *The Prince*, written by Machiavelli (fifteenth century):

For all men in general this observation may be made: they are ungrateful, fickle, and deceitful, eager to avoid dangers, and avid for gain, and while you are useful to them they are all with you, but when it [danger] approaches they turn on you. Any prince, trusting only in their works and having no other preparations made, will fall to ruin, for friendships that are bought at a price and not by greatness and nobility of soul are paid for indeed, but they are not owned and cannot be called upon in time of need. Men have less hesitation in offending a man who is loved than one who is feared, for love is held by a bond of obligation which, as men are wicked, is broken whenever personal advantage suggests it, but fear is accompanied by the dread of punishment, which never relaxes.

1. What type of ruler must the prince be, and why is it necessary for him to rule in this manner?

#### Question 2

These ideas were expressed by King James I of England in 1609:

The state of monarchy is the supreme thing upon earth; for kings are not only God's lieutenants on earth, and sit upon God's throne, but even by God Himself they are called gods... Kings are justly called gods, for that they exercise a... divine power upon earth... God hath power to create and destroy, make or unmake at His pleasure, to give life or sent death, to judge all and to be judged nor accountable to none, to raise low things and to make high things low at His pleasure... And the like power have kings...

2. What idea does King James describe in this document and why does he feel government should be organized in this way?

### Document 3

These ideas were expressed by King Louis XIV of France in 1660:

The head alone has the right to deliberate and decide, and the functions of all the other members consist only in carrying out the commands given to them... The more you grant... [to the assembled people], the more it claims.. The interest of the state must come first.

3. What type of government does King Louis describe and why does he recommend this type of government?

### Document 4

An excerpt from *Leviathan* by Thomas Hobbes, 1651:

...From this equality of ability arise the quality of hope in the attaining of our ends. And therefore if any two men desire the same thing, which nevertheless they cannot both enjoy, they become enemies; and in the way to their end... endeavor to destroy or subdue one another. And from hence it comes to pass that where an invader hath no more to fear than another man's single power, if one plant, sow, build, or possess a convenient seat, others may probably be expected to come prepared with forces united to dispossess and deprive him, not only of the fruit of his labor, but also of his life or liberty. And the invader again is in the like danger of another.

...From this fundamental law of nature, by which men are commanded to endeavor peace, is derived this second law: that a man be willing, when others are so too, as far forth as for peace and defense of himself he shall think it necessary, to lay down this right to all things; and be contented with so much liberty against other men as he would allow other men against himself.

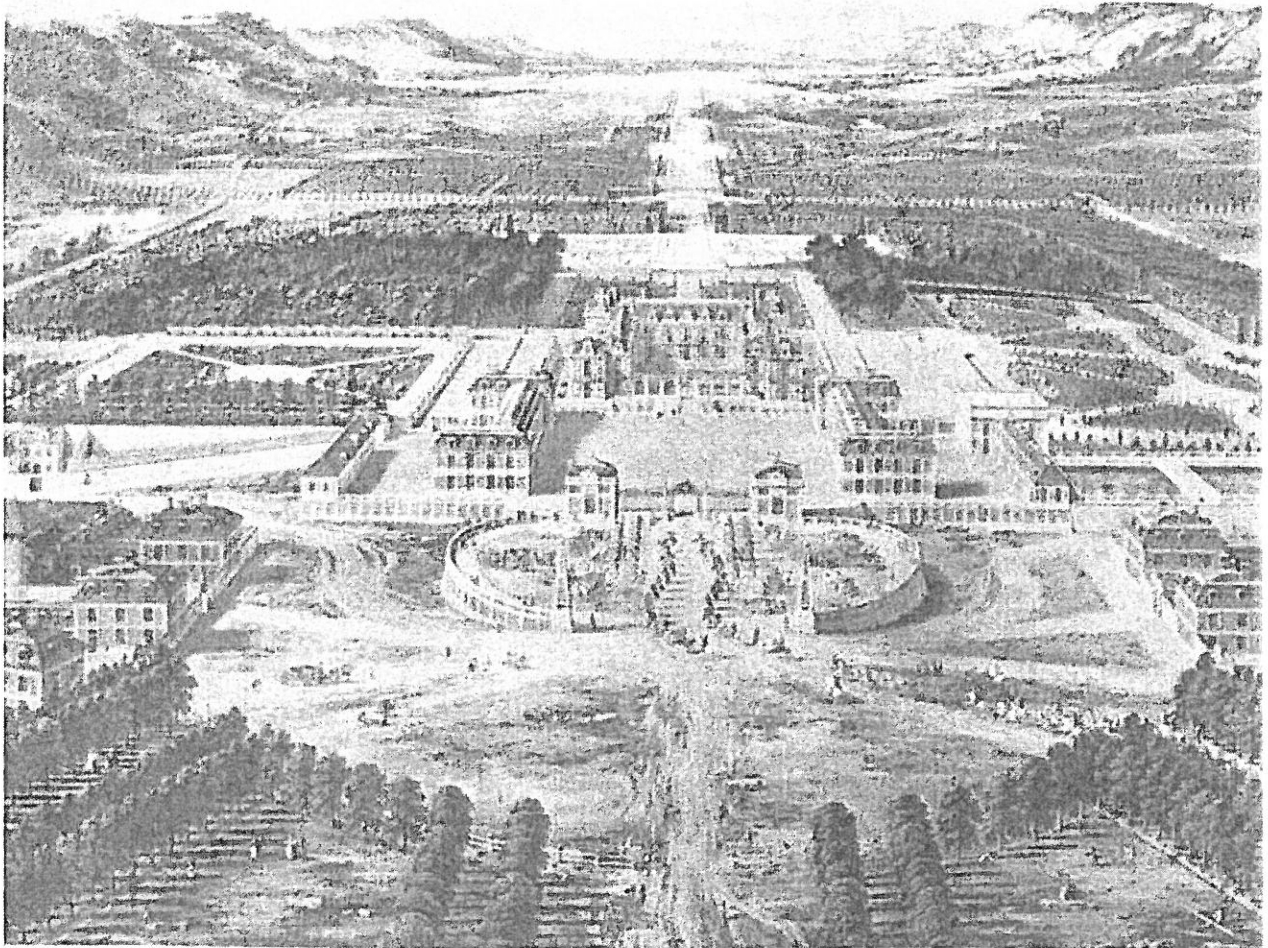
... The mutual transferring of right is that which men call contract.

4. According to Hobbes, how do men behave without law?

5. According to Hobbes, what is the only way to achieve peace?

**Document 5**

**The Palace of Versailles, was built by Louis XIV (France). Below is the view of Versailles from the Avenue de Paris”, ca. 1662 by Pierre Patel:**



**6. How is the Palace at Versailles a symbol of the absolute power of Louis XIV?**

## Document 6

### An excerpt from Bishot Jaques Bousset's *Political Treatise*:

It appears from all this that the person of the king is sacred, and that to attack him in any way is sacrilege. God has the kings anointed by his prophets with the holy unction in like manner as he has bishops and altars anointed. But even without the external application in thus being anointed, they are by their very office the representatives of the divine majesty deputed by Providence for the execution of his purposes. Accordingly God calls Cyrus his anointed. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him." Kings should be guarded as holy things, and whosoever neglects to protect them is worthy of death . . .

There is something religious in the respect accorded to a prince. The service of God and the respect for kings are bound together. St. Peter unites these two duties when he says, "Fear God. Honor the king." . . .

...Kings should tremble then as they use the power God has granted them; and let them think how horrible is the sacrilege if they use for evil a power which comes from God. We behold kings seated upon the throne of the Lord, bearing in their hand the sword which God himself has given them. What profanation, what arrogance, for the unjust king to sit on God's throne to render decrees contrary to his laws and to use the sword which God has put in his hand for deeds of violence and to slay his children! . . .

**7. According to Bousset, how should Kings be treated?**

**8. According to Bousset, how should Kings use their power?**

## Document 7

**Michele Suriano, a Venetian ambassador to Spain, wrote the following about Philip II:**

The Catholic King was born in Spain.....here he is treated with all the deference and respect which seemed due to him as the greatest emperor whom Christendom had ever had and to the heir to such a number of realms and to such grandeur.

Although the king resembles his father in face and speech, in his attention to his religious duties, and in his habitual kindness and good faith, he nevertheless differs from him in several of those respects in which the greatness of rulers, after all, lies.

The emperor was addicted to war, which he well understood; the king knows but little of it and has no love for it. The emperor undertook great enterprises with enthusiasm; his son avoids them. The father was fond of planning great things and would in the end realise his wishes with his skill; his son, on the contrary, pays less attention to augmenting his own greatness than to hindering that of others.....the father was guided in all matters by his own opinion; the son follows the opinion of others.

In the king's eyes no nation is superior to the Spaniards. It is among them that he lives, it is they he consults, and it is they that direct his policy; in all this he is acting quite contrary to the habit of his father. He thinks little of the Italians and Flemish and still less of the Germans. Although he may employ the chief men of all the countries over which he rules, he admits none of them to his secret counsels, but utilizes their services only in military matters, and then not so much because he really esteems them, as in the hope that he will in this way prevent his enemies from making use of them."

- 9. What are two observations Michele Suriano made about King Philip II's ability to rule?**