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Kaunitz and Enlightened Absolutism 1753-1780 The Seven Years War in Europe State Absolutism and the Rule of Law Absolutism in Central Europe Historical Dictionary of the Enlightenment The Enlightenment A Companion to the Catholic Enlightenment in Europe The Charmed Circle Europe in the Eighteenth Century 1713-1789 A Short History of Europe, 1600-1815 Hungarian Culture and Politics in the Habsburg Monarchy 1711-1848 Early Modern Europe Reform Catholicism and the International Suppression of the Jesuits in Enlightenment Europe Painterly Enlightenment The Habsburg Monarchy, 1618–1815 Italian Opera in the Age of the American Revolution Austria's Wars of Emergence, 1683-1797 The Cambridge History of Eighteenth-Century Political Thought Kant and the Theory and Practice of International Right The Grand Strategy of the Habsburg Empire The Routledge Companion to Early Modern Europe, 1453–1763 Democratic Enlightenment Radical Enlightenment Radical Enlightenment Historical Dictionary of Austria The Religious Enlightenment Toleration in Enlightenment Europe Eros and Inwardness in Vienna A Companion to Eighteenth-Century Europe Finding the Middle Way A History of Western Public Law The Politics of Cultural Retreat Czech, German, and Noble Forging a Multinational State Eurocentrism at the Margins Diversity and Dissent Maria Theresa Political Economy in the Habsburg Monarchy 1750–1774 Beyond the Art of Finger Dexterity Haydn and His World

An illuminating history of state-building, nationalism, and bureaucracy, this book tells the story of how an international cohort of Austrian officials from Bohemia, Hungary, the Hapsburg Netherlands, Italy, and several German states administered Galicia from its annexation from Poland-Lithuania in 1772 until the beginning of Polish autonomy in 1867. Historian Iryna Vushko examines the interactions between these German-speaking bureaucrats and the local Galician population of Poles, Ukrainians, and Jews. She reveals how Enlightenment-inspired theories of modernity and supranational uniformity essentially backfired, ultimately bringing about results that starkly contradicted the original intentions and ideals of the imperial governors. 'Early Modern' is a term applied to the period which falls between the end of the middle ages and the beginning of the nineteenth century. This book provides a comprehensive introduction to Europe in this period, exploring the changes and transitions involved in the move towards modernity. Nine newly commissioned chapters under the careful editorship of Euan Cameron cover social, political, economic, and cultural perspectives, all contributing to a full and vibrant picture of Europe during this time. The chapters are organized thematically, and consider the evolving European economy and society, the impact of new ideas on religion, and the emergence of modern political attitudes and techniques. The text is complemented with many illustrations throughout to give a feel of the changes in life beyond the raw historical data. Political Economy in the Habsburg Monarchy is an important study of the contribution of Austrian Enlightenment economist Ludwig Zinzendorf to the political economy of the Habsburg monarchy in the mid eighteenth century. Simon Adler provides the first comprehensive analysis, and first ever study in English, of the development of Zinzendorf's thinking on the economy, commerce and, above all, state finances. Political Economy in the Habsburg Monarchy shows the extent to which Zinzendorf's insights were part of the wider European movement dedicated to understanding political economy as an independent and important activity. It establishes Zinzendorf, a protégé of the State Chancellor Wenzel Anton Kaunitz, as a pivotal figure in the development of Austrian economic and financial policies during the 1750s and 1760s and explains how he challenged cameralism using the most advanced European economic ideas, notably from French writers around Vincent de Gournay. This book is based upon wide-ranging research of primary sources and comprehensive coverage of secondary literature and adds significantly to the ongoing historiographical turn towards political economy in the eighteenth century. Eurocentrism remains a prevailing feature of Western-dominated social scientific perspectives, tending to ignore alternative views originating outside the West and thus maintaining a form of scholarly hegemony. As such, there is an urgent need to reconsider Eurocentrism

in social science, to ask whether it constitutes an obstacle to understanding social problems and whether it is possible to go beyond Eurocentrism in the construction of reliable, more universal knowledge. At the same time, certain questions persist, particularly with regard to the extent to which recent revisionist challenges have really contributed to the surmounting of Eurocentric domination, and whether the constant repetition of the concept serves to reinforce it. This book engages with the central problems of Eurocentrism in the social sciences, bringing together the work of scholars from around the world to offer a critique of this perspective from both European and non-European positions, thus shedding light on the binaries that often come into being in debates in this field. Thematically organised and addressing a range of questions, including Eurocentrism in historical studies, in the understanding of religion and civilisation and in the study of international relations, as well as in the institutionalisation and professionalisation of research and discourses on modernisation in the Middle East, *Eurocentrism at the Margins* will appeal to scholars with interests in knowledge production and circulation, and Eurocentrism and post-colonialism in the social sciences. This book argues that Kant's theory of international relations should be interpreted as an attempt to apply the principles of reason to history in general, and in particular to political conditions of the late eighteenth century. It demonstrates how Kant attempts to mediate between a priori theory and practice, and how this works in the field of international law and international relations. Kant appreciates how the precepts of theory have to be tested against the facts, before the theory is enriched to deal with the complexities of their application. In the central chapters of this book, the starting points are apparent contradictions in Kant's writings; assuming that Kant is a systematic and profound thinker, Cavallar seeks to use these contradictions to discover Kant's 'deep structure', a dynamic and evolutionary theory that tries to anticipate a world where the idea of international justice might be more fully realized. Firmly established as the leading survey on the subject, this expanded third edition incorporates twenty-five years of new, global scholarship. In intellectual and political culture today, the Enlightenment is routinely celebrated as the starting point of modernity and secular rationalism, or demonized as the source of a godless liberalism in conflict with religious faith. In *The Religious Enlightenment*, David Sorkin alters our understanding by showing that the Enlightenment, at its heart, was religious in nature. Sorkin examines the lives and ideas of influential Protestant, Jewish, and Catholic theologians of the Enlightenment, such as William Warburton in England, Moses Mendelssohn in Prussia, and Adrien Lamourette in France, among others. He demonstrates that, in the century before the French Revolution, the major religions of Europe gave rise to movements of renewal and reform that championed such hallmark Enlightenment ideas as reasonableness and natural religion, toleration and natural law. Calvinist enlightened orthodoxy, Jewish Haskalah, and reform Catholicism, to name but three such movements, were influential participants in the eighteenth century's burgeoning public sphere and promoted a new ideal of church-state relations. Sorkin shows how they pioneered a religious Enlightenment that embraced the new science of Copernicus and Newton and the philosophy of Descartes, Locke, and Christian Wolff, uniting reason and revelation to renew faith and piety. This book reveals how Enlightenment theologians refashioned belief as a solution to the dogmatism and intolerance of previous centuries. Read it and you will never view the Enlightenment the same way. This 1999 book is a systematic pan-European survey of the theory, practice, and very real limits to toleration in eighteenth-century Europe. Czech, German, and Noble examines the intellectual ideas and political challenges that inspired patriotic activity among the Bohemian nobility, the infusion of national identity into public and institutional life, and the role of the nobility in crafting and supporting the national ideal within Habsburg Bohemia. Patriotic aristocrats created the visible and public institutional framework that cultivated national sentiment and provided the national movement with a degree of intellectual and social legitimacy. The book argues that the mutating identity of the aristocracy was tied both to insecurity and to a belief in the power of science to address social problems, commitment to the ideals of enlightenment as well as individual and social improvement, and profound confidence that progress was inevitable and that intellectual achievement would save society. The aristocrats who helped create, endow and nationalize institutions were a critical component of the public sphere and necessary for the nationalization of public life overall. The book explores the myriad reasons for aristocratic participation in new or nationalized institutions, the fundamental changes in legal and social status, new ideas about civic responsibility and political participation, and the hope of reform and fear of revolution. The book examines the sociability within and creation of nascent national institutions that incorporated fundamentally new ways of thinking about community, culture, competition, and status. The argument, that class mattered to the degree that it was irrelevant, intersects with several important historical questions beyond theories of

nationalism, including debates about modernization and the longevity of aristocratic power, the nature of the public sphere and class, and the measurable impact of science and intellectual movements on social and political life. What was the Enlightenment? Though many scholars have attempted to solve this riddle, none has made as much use of contemporary answers as Dan Edelstein does here. In seeking to recover where, when, and how the concept of “the Enlightenment” first emerged, Edelstein departs from genealogies that trace it back to political and philosophical developments in England and the Dutch Republic. According to Edelstein, by the 1720s scholars and authors in France were already employing a constellation of terms—such as *l’esprit philosophique*—to describe what we would today call the Enlightenment. But Edelstein argues that it was within the French Academies, and in the context of the Quarrel of the Ancients and the Moderns, that the key definition, concepts, and historical narratives of the Enlightenment were crafted. A necessary corrective to many of our contemporary ideas about the Enlightenment, Edelstein’s book turns conventional thinking about the period on its head. Concise, clear, and contrarian, *The Enlightenment* will be welcomed by all teachers and students of the period. Polzonetti reveals how revolutionary America inspired eighteenth-century European audiences, and how it can still inspire and entertain us. The Enlightenment Movement changed society forever, driving it forward through new and fresh ways of thinking about science, religion, history, politics, and culture. This dictionary offers a balanced overview and helps us to understand and appreciate the Enlightenment through its coverage of the basic assumptions and values that structured the movement; explanation of how these ideas were articulated; the paths of communication they followed; how its key ideas grew, developed and were refracted; and how new problems grew out of what were advanced as solutions to older problems. An engaging introductory essay along with hundreds of cross-referenced dictionary entries defines the significant persons, places, events, institutions, and literary works of the movement. A chronological table charts the progression of the movement by indicating the date, the main figures involved, the political or society events, and the science, arts, or letters that resulted. The comprehensive bibliography, with an introductory essay to the literature, categorized by subject complements this reference that will be valued by all seeking basic details about this important period. "Kaufmann situates Maulbertsch as a fresco painter at a time of transition to easel painting, a colorist at a time when color was not fully appreciated by contemporary observers, and an interpreter of religious themes at a time when secular subjects were becoming more popular. Although he has been dismissed as an eccentric by previous scholars, Kaufmann's analysis shows Maulbertsch involved in the intellectual and aesthetic issues of his day."--BOOK JACKET. Arguably the most decisive shift in the history of ideas in modern times was the complete demolition during the late seventeenth and eighteenth centuries - in the wake of the Scientific Revolution - of traditional structures of authority, scientific thought, and belief by the new philosophy and the philosophes, culminating in Voltaire, Diderot, and Rousseau. In this revolutionary process which effectively overthrew all justification for monarchy, aristocracy, and ecclesiastical power, as well as man's dominance over woman, theological dominance of education, and slavery, substituting the modern principles of equality, democracy, and universality, the Radical Enlightenment played a crucially important part. Despite the present day interest in the revolutions of the late eighteenth century, the origins and rise of the Radical Enlightenment have been astonishingly little studied doubtless largely because of its very wide international sweep and the obvious difficulty of fitting in into the restrictive conventions of 'national history' which until recently tended to dominate all historiography. The greatest obstacle to the Radical Enlightenment finding its proper place in modern historical writing is simply that it was not French, British, German, Italian, Jewish or Dutch, but all of these at the same time. In this novel interpretation of the Radical Enlightenment down to La Mettrie and Diderot, two of its key exponents, particular stress is placed on the pivotal role of Spinoza and the widespread underground international philosophical movement known before 1750 as Spinozism. The Habsburg Monarchy has received much historiographical attention since 1945. Yet the military aspects of Austria's emergence as a European great power in the seventeenth and eighteenth centuries have remained obscure. This book shows that force of arms and the instruments of the early modern state were just as important as its marriage policy in creating and holding together the Habsburg Monarchy. Drawing on an impressive up-to-date bibliography as well as on original archival research, this survey is the first to put Vienna's military back at the centre stage of early modern Austrian history. "In her time, Maria Theresa (1717-1780) was the most powerful woman in the world. She ruled the Habsburg Empire from 1740-1780, an era when empires dominated Europe. She was the sovereign of a vast empire, ruling Austria, Hungary, Croatia, Bohemia, Transylvania, Flanders, and other Habsburg territories, and by marriage she was,

among other titles, the Holy Roman Empress. Maria Theresa began her reign at the age of 23 after her father, Emperor Charles VI, died. Immediately after his death, her right to inherit the throne was challenged by most of the sovereign rulers of Europe. Despite setbacks such as the loss of Silesia, her richest province, to her life-long enemy Frederick II of Prussia, Maria Theresa proved to be a highly effective ruler. She initiated financial and educational reforms, promoted commerce, and reorganized the army, all of which strengthened Austria's resources. She was a key figure in the power politics of eighteenth-century Europe and she brought unity to the Habsburg Monarchy and was considered one of its most capable leaders. Maria Theresa and her husband Francis I also had sixteen children, most famously Marie Antoinette. Stollberg-Rilinger's biography challenges many of the myths that surround Maria Theresa's reign, such as that she came to the throne completely naïve and unprepared. Stollberg-Rilinger shows that from early childhood on, Maria Theresa carefully observed what went on in court and how her father acted as a monarch dealing with sovereigns across Europe. She clears away the gendered misconceptions surrounding Maria Theresa's life and, through fresh, critical readings of the source material, reveals the historical reality. She also refutes anachronistic narratives that assume a false continuity between Maria Theresa's time and later periods. Unlike previous biographers, Stollberg-Rilinger is able to paint a detailed portrait of Maria Theresa as Empress, "king," and reformer, and as a mother and master manipulator, by reconstructing the world in which the Austrian Empress lived and reigned"-- Publisher description

Arguably the most decisive shift in the history of ideas in modern times was the complete demolition during the late seventeenth and eighteenth centuries - in the wake of the Scientific Revolution - of traditional structures of authority, scientific thought, and belief by the new philosophy and the philosophes, culminating in Voltaire, Diderot, and Rousseau. In this revolutionary process which effectively overthrew all justification for monarchy, aristocracy, and ecclesiastical power, as well as man's dominance over woman, theological dominance of education, and slavery, substituting the modern principles of equality, democracy, and universality, the Radical Enlightenment played a crucially important part. Despite the present day interest in the revolutions of the late eighteenth century, the origins and rise of the Radical Enlightenment have been astonishingly little studied doubtless largely because of its very wide international sweep and the obvious difficulty of fitting in into the restrictive conventions of 'national history' which until recently tended to dominate all historiography. The greatest obstacle to the Radical Enlightenment finding its proper place in modern historical writing is simply that it was not French, British, German, Italian, Jewish or Dutch, but all of these at the same time. In this novel interpretation of the Radical Enlightenment down to La Mettrie and Diderot, two of its key exponents, particular stress is placed on the pivotal role of Spinoza and the widespread underground international philosophical movement known before 1750 as Spinozism. Austrians today often seem to believe that they have two histories. One is their republican present; the other, the centuries that their forebears spent as part of the multi-ethnic Habsburg Empire. Contemporary Austria is a fixture among Europe's democracies. Yet, it did not achieve this state easily: World War I, the unification with Germany in 1938, and World War II were catastrophes for Austria. In 1995, it became part of the European Union, and its government, culture, and egalitarian economy are far cries from the monarchical and highly stratified society of the old Empire. The second edition of the Historical Dictionary of Austria has been thoroughly updated and greatly expanded. Through its chronology, introductory essay, appendix, bibliography, and hundreds of cross-referenced dictionary entries, greater attention has been given to foreign affairs, economic institutions and policies, social issues, religion, and politics. The Habsburg Empire's grand strategy for outmaneuvering and outlasting stronger rivals in a complicated geopolitical world The Empire of Habsburg Austria faced more enemies than any other European great power. Flanked on four sides by rivals, it possessed few of the advantages that explain successful empires. Yet somehow Austria endured, outlasting Ottoman sieges, Frederick the Great, and Napoleon. A. Wess Mitchell tells the story of how this cash-strapped, polyglot empire survived for centuries in Europe's most dangerous neighborhood without succumbing to the pressures of multisided warfare. He shows how the Habsburgs played the long game in geopolitics, corralling friend and foe alike into voluntarily managing the empire's lengthy frontiers and extending a benign hegemony across the turbulent lands of middle Europe. The Grand Strategy of the Habsburg Empire offers lessons on how to navigate a messy geopolitical map, stand firm without the advantage of military predominance, and prevail against multiple rivals. The first English-language book on Czerny, and the broadest survey of his activity in any language. Within the history of European music, Carl Czerny (1791-1857) is simultaneously all too familiar and virtually invisible. During his lifetime, he was a highly successful composer of popular piano music, and his

pedagogical works remain fundamental to the training of pianists. But Czerny's reputation in these areas has obscured the remarkable breadth of his activity, and especially his work as a composer of serious music, which recent performances and recordings have shown to hold real musical interest. *Beyond The Art of Finger Dexterity* explores Czerny's multifaceted career and its legacy and provides the first broad assessment of his work as a composer. Prominent North American and European musicians and scholars explore topics including Czerny's life and its context; his autobiographical writings and efforts to promote his teacher, Beethoven; his activity as a pedagogue, both as teacher of Liszt and as the authority held up to innumerable amateur women pianists; his role in shaping performance traditions of classical music; the development of his image during and after his lifetime; and his work in genres including the Mass, the symphony, the string quartet, and the piano fantasy. This is the first English-language book on Czerny, and the broadest survey of his activity in any language. Contributors: George Barth, Otto Biba, Attilio Bottegai, Deanna C. Davis, James Deaville, Ingrid Fuchs, David Gramit, Alice M. Hanson, Anton Kuerti, Marie Sumner Lott, James Parakilas, Michael Saffle, Franz A. J. Szabo, Douglas Townsend, and John Wiebe. David Gramit [University of Alberta] is the author of *Cultivating Music: The Aspirations, Interests, and Limits of German Musical Culture, 1770-1848*. For 1st and 2nd year undergraduate courses in Modern European History in departments of history. Also, higher level courses on enlightenment. This book provides a wide-ranging account and discussion of the history of Europe from 1713-1789. As well as political events, problems and institutions, it looks at the economic life of the continent, social structures and problems and intellectual and religious life. It also covers all aspects of Europe's relations with the rest of the world during a key period in European history. In this pioneering new work, based on a thorough re-reading of primary sources and new research in the Austrian State Archives, Franz Szabo presents a fascinating reassessment of the continental war. Professor Szabo challenges the well-established myth that the Seven Years War was won through the military skill and tenacity of the King of Prussia, often styled Frederick "the Great". Instead he argues that Prussia did not win, but merely survived the Seven Years War and did so despite and not because of the actions and decisions of its king. With balanced attention to all the major participants and to all conflict zones on the European continent, the book describes the strategies and tactics of the military leaders on all sides, analyzes the major battles of the war and illuminates the diplomatic, political and financial aspects of the conflict. The Habsburg Monarchy ruled over approximately one-third of Europe for almost 150 years. Previous books on the Habsburg Empire emphasize its slow decline in the face of the growth of neighboring nation-states. John Deak, instead, argues that the state was not in eternal decline, but actively sought not only to adapt, but also to modernize and build. Deak has spent years mastering the structure and practices of the Austrian public administration and has immersed himself in the minutiae of its codes, reforms, political maneuverings, and culture. He demonstrates how an early modern empire made up of disparate lands connected solely by the feudal ties of a ruling family was transformed into a relatively unitary, modern, semi-centralized bureaucratic continental empire. This process was only derailed by the state of emergency that accompanied the First World War. Consequently, Deak provides the reader with a new appreciation for the evolving architecture of one of Europe's Great Powers in the long nineteenth century. An investigation into the role of Reform Catholicism in the international suppression of the Jesuits in 1773†< The Jesuits devoted themselves to preaching the word of God, administering the sacraments, and spreading the faith by missions in both Europe and newly discovered lands abroad. But, in 1773, under intense pressure from the monarchs of Europe, the papacy suppressed the Society of Jesus, an act that reverberated from Europe to the Americas and Southeast Asia. In this scholarly history, Dale Van Kley argues that Reform Catholicism, not a secular Enlightenment, provided the justification for Catholic kings to suppress a society instituted by the papacy. Spanning the years from the mid†sixteenth century to the onset of the French Revolution, and the Jesuit presence from China to Brazil, this is the only single volume in English to make coherent sense of the series of expulsions that add up to what was arguably the most important religious event in Europe of the time, resulting in the secularization of tens of thousands of Jesuits. This book present the first comprehensive overview of the Catholic Enlightenment in Europe by a group of leading international scholars. That the Enlightenment shaped modernity is uncontested. Yet remarkably few historians or philosophers have attempted to trace the process of ideas from the political and social turmoil of the late eighteenth century to the present day. This is precisely what Jonathan Israel now does. In *Democratic Enlightenment*, Israel demonstrates that the Enlightenment was an essentially revolutionary process, driven by philosophical debate. The American Revolution and its concerns certainly acted as a major factor in the intellectual ferment that shaped the wider

upheaval that followed, but the radical philosophes were no less critical than enthusiastic about the American model. From 1789, the General Revolution's impetus came from a small group of philosophe-revolutionnaires, men such as Mirabeau, Sieyes, Condorcet, Volney, Roederer, and Brissot. Not aligned to any of the social groups represented in the French National assembly, they nonetheless forged "la philosophie moderne"-in effect Radical Enlightenment ideas-into a world-transforming ideology that had a lasting impact in Latin America, Canada and Eastern Europe as well as France, Italy, Germany, and the Low Countries. In addition, Israel argues that while all French revolutionary journals powerfully affirmed that la philosophie moderne was the main cause of the French Revolution, the main stream of historical thought has failed to grasp what this implies. Israel sets the record straight, demonstrating the true nature of the engine that drove the Revolution, and the intimate links between the radical wing of the Enlightenment and the anti-Robespierriste "Revolution of reason." The book outlines the historical development of Public Law and the state from ancient times to the modern day, offering an account of relevant events in parallel with a general historical background, establishing and explaining the relationships between political, religious, and economic events. Early modern Central Europe was the continent's most decentralized region politically and its most diverse ethnically and culturally. With the onset of the Reformation, it also became Europe's most religiously divided territory and potentially its most explosive in terms of confessional conflict and war. Focusing on the Holy Roman Empire and the Polish-Lithuanian Commonwealth, this volume examines the tremendous challenge of managing confessional diversity in Central Europe between 1500 and 1800. Addressing issues of tolerance, intolerance, and ecumenism, each chapter explores a facet of the complex dynamic between the state and the region's Catholic, Protestant, Orthodox, Utraquist, and Jewish communities. The development of religious toleration-one of the most debated questions of the early modern period-is examined here afresh, with careful consideration of the factors and conditions that led to both confessional concord and religious violence. This compact and highly accessible work of reference covers the broad sweep of events as Europe transformed during the period from the Renaissance to the Enlightenment. This Companion examines the centuries that saw the Reformation and Counter-Reformation, the expansion of Europe and the beginnings of imperialism and enormous changes in the way government and kingship were conducted. With a wealth of chronologies, tables, family trees and maps, this handy book is an indispensable resource for all students and teachers of early modern history. This Companion contains 31 essays by leading international scholars to provide an overview of the key debates on eighteenth-century Europe. Examines the social, intellectual, economic, cultural, and political changes that took place throughout eighteenth-century Europe while placing it within its international context. Considers not just major western European states, but also the often neglected countries of eastern and northern Europe. Although we usually think of the intellectual legacy of twentieth-century Vienna as synonymous with Sigmund Freud and his psychoanalytic theories, other prominent writers from Vienna were also radically reconceiving sexuality and gender. In this probing new study, David Luft recovers the work of three such writers: Otto Weininger, Robert Musil, and Heimito von Doderer. His account emphasizes the distinctive intellectual world of liberal Vienna, especially the impact of Schopenhauer and Nietzsche in this highly scientific intellectual world. According to Luft, Otto Weininger viewed human beings as bisexual and applied this theme to issues of creativity and morality. Robert Musil developed a creative ethics that was closely related to his open, flexible view of sexuality and gender. And Heimito von Doderer portrayed his own sexual obsessions as a way of understanding the power of total ideologies, including his own attraction to National Socialism. For Luft, the significance of these three writers lies in their understandings of eros and inwardness and in the roles that both play in ethical experience and the formation of meaningful relations to the world-a process that continues to engage artists, writers, and thinkers today. Eros and Inwardness in Vienna will profoundly reshape our understanding of Vienna's intellectual history. It will be important for anyone interested in Austrian or German history, literature, or philosophy. In late eighteenth-century Vienna a remarkable coterie of five aristocratic women, popularly known as the "five princesses," achieved social preeminence and acclaim as close associates of the reforming Habsburg Emperor Joseph II. They were Princess Maria Josepha Clary (1728-1801); Princess Maria Sidonia Kinsky (1729-1815); Princess Maria Leopoldine Liechtenstein (1733-1809); Countess, subsequently Princess, Maria Leopoldine Kaunitz (1741-1795); and Princess Maria Eleonore Liechtenstein (1745-1812). The group assumed a stable form by 1772, by which time Joseph II and two of his closest male associates, Field Marshal Franz Moritz Lacy and Count Franz Xavier Orsini-Rosenberg, had become accepted members of the circle as well. During the Viennese

social season, members of the group made their way several times each week to the inner city palace of one of the "Dames," as members of the group called themselves. During the summer months, when the women dispersed to visit country estates in Bohemia and Moravia or to travel, group members corresponded regularly. These were exciting, restless years in the Habsburg monarchy, as reforms were implemented to help the monarchy withstand threats to its stability and international stature from without and within. With assured access to the emperor and his closest advisors, the Dames enjoyed both a unique view of events and a chance to participate in public affairs (albeit informally and discreetly) as steadfast, acknowledged friends of the emperor. Through analysis of the correspondence of these women and of the published and unpublished commentaries of their contemporaries, this study scrutinizes the activities of this select group of women during the co-regency period (1765-1780) when Joseph shared responsibility with his mother, Maria Theresia, and during Joseph's decade as sole ruler (1780-1790) after Maria Theresia's death-years during which the women enjoyed their special position. Author of the diplomatic revolution of 1756 and brilliant foreign minister of the Austrian Empire, Wenzel Anton Kaunitz, State Chancellor of the Habsburg Monarchy (1753-1792), emerges from this study as the key figure in the development of enlightened absolutism and the guiding spirit behind the modernization of the state. Joseph Haydn's symphonies and string quartets are staples of the concert repertory, yet many aspects of this founding genius of the Viennese Classical style are only beginning to be explored. From local Kapellmeister to international icon, Haydn achieved success by developing a musical language aimed at both the connoisseurs and amateurs of the emerging musical public. In this volume, the first collection of essays in English devoted to this composer, a group of leading musicologists examines Haydn's works in relation to the aesthetic and cultural crosscurrents of his time. *Haydn and His World* opens with an examination of the contexts of the composer's late oratorios: James Webster connects the *Creation* with the sublime--the eighteenth-century term for artistic experience of overwhelming power--and Leon Botstein explores the reception of Haydn's *Seasons* in terms of the changing views of programmatic music in the nineteenth century. Essays on Haydn's instrumental music include Mary Hunter on London chamber music as models of private and public performance, fortepianist Tom Beghin on rhetorical aspects of the Piano Sonata in D Major, XVI:42, Mark Evan Bonds on the real meaning behind contemporary comparisons of symphonies to the Pindaric ode, and Elaine R. Sisman on Haydn's *Shakespeare*, *Haydn as Shakespeare*, and "originality." Finally, Rebecca Green draws on primary sources to place one of Haydn's Goldoni operas at the center of the Eszterháza operatic culture of the 1770s. The book also includes two extensive late-eighteenth-century discussions, translated into English for the first time, of music and musicians in Haydn's milieu, as well as a fascinating reconstruction of the contents of Haydn's library, which shows him fully conversant with the intellectual and artistic trends of the era. This book describes and analyzes the critical period of 1711-1848 within Hungary from novel points of view, including close analyses of the proceedings of Hungarian diets. Contrary to conventional interpretations, the study, stressing the strong continuity of traditionalism in Hungarian thought, society, and politics, argues that Hungarian liberalism did not begin to flower in any substantial way until the 1830s and 1840s. *Hungarian Culture and Politics in the Habsburg Monarchy* also traces and evaluates the complex relationship between Austria and Hungary over this span of time. Past interpretations have, with only a few exceptions, tilted heavily towards the Austrian role within the Monarchy, both because its center was in Vienna and because few non-Hungarian scholars can read Hungarian. This analysis redresses this balance through the use of both Austrian and Hungarian sources, demonstrating the deep cultural differences between the two halves of the Monarchy, which were nevertheless closely linked by economic and administrative ties and by a mutual recognition that co-existence was preferable to any major rupture. A concise survey that introduces readers to the people, ideas, and conflicts in European history from the Thirty Years' War to the Napoleonic Era. The authors draw on gender studies, environmental history, anthropology and cultural history to frame the essential argument of the work. Absolutism in Central Europe is about the form of European monarchy known as absolutism, how it was defined by contemporaries, how it emerged and developed, and how it has been interpreted by historians, political and social scientists. This book investigates how scholars from a variety of disciplines have defined and explained political development across what was formerly known as the 'age of absolutism'. It assesses whether the term still has utility as a tool of analysis and it explores the wider ramifications of the process of state-formation from the experience of central Europe from the early seventeenth century to the start of the nineteenth. Can an orthodox Christian creed and ritual be combined with a liberal church administration and a tolerant civic acceptance of not-so-orthodox views and practices?

This question—perennial among Catholics for the past two centuries and the goal of the Anglican quest for a *via media*—finds an affirmative answer in Zdenek V. David's history of the Utraquist church of fifteenth- and sixteenth-century Bohemia. This church declared its autonomy from the Roman church in 1415 after the Bohemian preacher Jan Hus, who had decried clerical abuses and opposed the pope's doctrinal and juridical authority, was condemned by a Roman church council and executed. Sometimes called "Hussitist" (a usage David attacks for exaggerating Hus's role; "Utraquist" is the Latinized form of the Czech name it adherents used) this Bohemian church administered its institutions and educated and managed its clergy independently of Rome for the next two hundred years. David's book focuses on the middle course steered by the Utraquists after the onset of the Protestant Reformation. It rejected core Protestant beliefs, such as salvation by faith alone, and practices, going so far in emphasizing apostolic succession as to have its new priests ordained by Latin-rite or, in a few cases, Eastern-rite Uniate bishops. At the same time, the Utraquists pursued their orthodoxy by disputation rather than hurling anathemas and lived alongside Lutherans, the Unity of Brethren, and others. Ultimately the Utraquist church was reabsorbed into Roman Catholicism and its special features repressed in the Counter-Reformation.

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