Document 1

This excerpt describes the characteristics of “men.”

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.

Source: Niccolò Machiavelli, *The Prince*, 1513 (adapted)

According to Machiavelli, what type of ruler must the prince be? Why is it necessary for him to rule in this manner?

Document 2

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

The state of monarchy is the supremest thing upon earth; for kings are not only God’s lieutenants upon 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 or destroy, make or unmake at His pleasure, to give life or send 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.

What type of government does King James describe? Why does he believe it should be organized in this way?

(continued)
DBQ 11: ABSOLUTISM AND DEMOCRACY

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.

What type of government does King Louis describe? Why does he recommend this type of government?

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Document 4

The following is an excerpt adapted from the writings of Voltaire. He was a French philosopher of the 1700s.

I may disapprove of what you say, but I will defend to the death your right to say it. . . . The best government seems to be that in which all ranks of men are equally protected by the laws. . . .

What type of government does Voltaire recommend? What specific freedom does he feel is essential?

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(continued)
In this excerpt, John Lock expresses his views on government.

Men being . . . by nature all free, equal, and independent, no one can be . . . subjected to the political power of another without his own consent. . . . To protect natural rights governments are established. . . . Since men hope to preserve their property by establishing a government, they will not want that government to destroy their objectives. When legislators try to destroy or take away the property of the people, or try to reduce them to slavery, they put themselves into a state of war with the people who can then refuse to obey the laws.

Source: John Locke, *Two Treatises on Government*, 1690 (adapted)

Why is government established, according to Locke? What type of government does Locke describe? Under what circumstances can the people revolt?

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Although the forms of state—monarchy, aristocracy, and democracy—were united in English government, the powers of government were separated from one another. There can be no liberty where the executive, legislative, and judicial powers are united in one person or body of persons, because such concentration is bound to result in arbitrary despotism.

Source: Baron de Montesquieu, *The Spirit of the Laws*, 1748 (adapted)
What type of government does Montesquieu describe? Why does he believe it should be organized in this way?

What form of government was most effective—democracy or absolutism—for the seventeenth and eighteenth centuries in Europe?