GUIDED READING  The Enlightenment in Europe

Section 2

A. Summarizing  As you read this section, fill in the diagram by describing the beliefs of Enlightenment thinkers and writers.

1. Voltaire  
2. Montesquieu 
3. Jean-Jacques Rousseau

Enlightenment Philosophers and Writers

4. Cesare Bonesana Beccaria  
5. Mary Wollstonecraft

B. Drawing Conclusions  How did Enlightenment thinkers and writers set the stage for revolutionary movements?

C. Contrasting  On the back of this paper, write a paragraph contrasting Thomas Hobbes's social contract view of government with the political philosophy of John Locke.
### A. Drawing Conclusions

As you read about art, literature, and politics in the Age of Reason, explain how each of the following people reflected Enlightenment ideas.

<table>
<thead>
<tr>
<th>The Arts</th>
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<tbody>
<tr>
<td>1. Denis Diderot</td>
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<td>2. Franz Joseph Haydn</td>
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<td>3. Wolfgang Amadeus Mozart</td>
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<td>4. Ludwig van Beethoven</td>
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<td>5. Samuel Richardson</td>
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<thead>
<tr>
<th>Government</th>
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<tbody>
<tr>
<td>6. Frederick the Great</td>
<td></td>
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<tr>
<td>7. Joseph II</td>
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<td>8. Catherine the Great</td>
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### B. Summarizing

On the back of this paper, define the following terms:

- salon
- baroque
- neoclassical
- enlightened despot
## A. Analyzing Causes and Recognizing Effects

As you read this section, note some causes and effects relating to the American Revolution and the establishment of the United States as a republic.

<table>
<thead>
<tr>
<th>Causes</th>
<th>Events</th>
<th>Effects</th>
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<tr>
<td>2. British close Boston harbor and station troops in city.</td>
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<td>4. France enters the war in 1778.</td>
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<td>5. By approving the Articles of Confederation, states create a weak national government.</td>
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## B. Writing Expository Paragraphs

On the back of this paper, write one or two paragraphs explaining how the Declaration of Independence and the U.S. Constitution reflect Enlightenment ideas about government. Use the following terms in your writing:

- checks and balances
- federal system
- Bill of Rights
A. Matching  Match the description in the second column with the term or name in the first column. Write the appropriate letter next to the word.

___ 1. Galileo Galilei  
   a. English philosopher who proposed that a government's power comes from the consent of the citizens and that citizens have the right to rebel against unjust rulers

___ 2. Isaac Newton  
   b. Russian empress who was considered an enlightened despot

___ 3. Enlightenment  
   c. Italian scientist who made astronomical observations that supported the theories of Copernicus

___ 4. Catherine the Great  
   d. early proponent of women's rights

___ 5. John Locke  
   e. English scientist who discovered the law of gravity

___ 6. Montesquieu  
   f. French philosophe who promoted freedom of speech

___ 7. Voltaire  
   g. French writer who proposed the ideas of separation of powers and checks and balances in government

___ 8. Mary Wollstonecraft  
   h. intellectual movement that stressed reason and thought and the power of individuals to solve problems

B. Completion  Select the term or name that best completes the sentence.

salons   enlightened despot   social contract   Declaration of Independence   federal system   Bill of Rights

1. Under the influence of the Enlightenment, the grand, ornate style in European art known as baroque gave way to a simple, elegant style that was based on classical Greek and Roman ideas and was called ___________.

2. A form of government in which power is divided between national and state governments is a ________________.

3. The document in which American colonists asserted their independence from Great Britain was the ________________.

4. The first ten amendments to the U.S. Constitution are known as the ________________.

5. In social gatherings called ________________, wealthy hostesses of Paris helped spread the ideas of the Enlightenment to educated Europeans.

6. Thomas Hobbes called the agreement by which people create a government the ________________.

C. Writing  Write a paragraph explaining the following terms and how they are related.

geocentric theory   Scientific Revolution   heliocentric theory   scientific method
In the second century A.D., Claudius Ptolemy, an astronomer who lived in Egypt, claimed that the sun, stars, and other planets revolved around the earth. These ideas were unchallenged nearly 1,300 years until Nicolaus Copernicus, a Polish astronomer, discovered his revolutionary theory about the sun.

Ptolemy had believed in his geocentric or earth-centered view for several reasons. First, because of gravity all objects were attracted to the earth, which suggested to him that the earth must be the center. Second, he thought that the earth did not move. He showed how an object is thrown in the air and falls in practically the same place. If the earth moved, he theorized, that object should fall in a different place. Even today, these arguments would be difficult to disprove by observation. As a result, Ptolemy's views remained undisputed for centuries.

During the 1500s, Copernicus did not accept the Ptolemaic view. He became convinced that a different explanation of the solar system existed. After 25 years of observation, Copernicus concluded that the sun was the center of the solar system and that the planets, including the earth, revolved around the sun in "perfect divine circles."

Copernicus's conclusion at first went practically unnoticed. However, in the 1600s a German astronomer, Johannes Kepler, supported Copernicus's belief with mathematics. He also proved that the planets travel in ellipses (ovals), not perfect circles, around the sun. Both Copernicus's and Kepler's breakthroughs laid the foundation of modern day knowledge of the solar system.
Interpreting Text and Visuals

1. What object did Ptolemy claim was at the center of the universe?____________________

2. What object did Copernicus conclude was actually at the center of the universe?_____

3. What object is farthest from the center in all three systems?________________________

4. What object is closest to the earth in all three systems?______________________________

5. According to Ptolemy, where was the sun in relation to Earth and the other planets?___

6. According to Copernicus, what planets are located between the sun and the Earth?____

7. What is the main difference between Kepler’s system and the Copernican system?_____ 

8. Compare the way Ptolemy provided proof for his theory with the way Kepler provided proof for his theory.__________________________________________________________________________

Do you think Ptolemy’s proof of his beliefs would be acceptable today? Why or why not?__________________________________________________________________________
Determining Main Ideas The following questions deal with new theories of scientific exploration of the mid-1500s. Answer them in the space provided.

1. Explain the differences between the geocentric theory of the universe and the heliocentric theory.

2. What are two factors that contributed to the rise of a Scientific Revolution in Europe in the mid-1500s?

3. How did Galileo’s work come into conflict with the Church, and how was that conflict resolved?

4. List three new scientific instruments that were invented as a result of the Scientific Revolution.

Reading Comprehension Find the name or term in the second column that best matches the description in the first column. Then write the letter of your answer in the blank.

5. Aristotle’s earth-centered theory of the universe
   a. Scientific Revolution

6. A new way of thinking about the natural world based on careful observation and a willingness to question accepted beliefs
   b. Galileo Galilei
   c. scientific method
   d. geocentric theory
   e. Isaac Newton
   f. heliocentric theory

7. Copernicus’s sun-centered theory of the universe

8. Italian scientist whose findings in the field of astronomy supported Copernicus’s theory

9. A logical procedure for gathering and testing scientific ideas

10. English scientist who explained the law of gravity
Summarizing: Complete the chart below by summarizing the significance of each of the people, events, or situations to the spread of Enlightenment ideas.

<table>
<thead>
<tr>
<th>Person/Event/Situation</th>
<th>Significance</th>
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<tbody>
<tr>
<td>1. Diderot’s <em>Encyclopedia</em></td>
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<tr>
<td>2. Neoclassical style</td>
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<tr>
<td>3. Changes in music during the Enlightenment</td>
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<tr>
<td>4. Changes in literature during the Enlightenment</td>
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<td>5. Enlightened despots</td>
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<tr>
<td>6. Frederick II</td>
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<td>7. Catherine the Great</td>
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</table>
In The Social Contract, published in 1762, the philosophe—a writer during the 18th century French Enlightenment—Jean-Jacques Rousseau outlined his ideas about individual freedom and obedience to authority. As you read this excerpt, think about Rousseau's argument against the use of force as a means of governing the people.

Chapter I—Subject of the First Book

Man is born free; and everywhere he is in chains. One thinks himself the master of others, and still remains a greater slave than they. How did this change come about? I do not know. What can make it legitimate? That question I think I can answer.

If I took into account only force, and the effects derived from it, I should say: "As long as a people is compelled to obey, and obeys, it does well; as soon as it can shake off the yoke, and shakes it off, it does still better; for, regaining its liberty by the same right as took it away, either it is justified in resuming it or there was no justification for those who took it away.” But the social order is a sacred right which is the basis of all rights. Nevertheless, this right does not come from nature, and must therefore be founded on conventions. Before coming to that, I have to prove what I have just asserted.

Chapter III—The Right of the Strongest

The strongest is never strong enough to be always the master, unless he transforms strength into right, and obedience into duty. Hence the right of the strongest, which, though to all seeming meant ironically, is really laid down as a fundamental principle. But are we never to have an explanation of this phrase? Force is a physical power, and I fail to see what moral effect it can have. To yield to force is an act of necessity, not of will—at the most, an act of prudence. In what sense can it be a duty?

Suppose for a moment that this so-called "right" exists, I maintain that the sole result is a mass of inexplicable nonsense. For, if force creates right, the effect changes with the cause: every force that is greater than the first succeeds to its right. As soon as it is possible to disobey with impunity, disobedience is legitimate; and, the strongest being always in the right, the only thing that matters is to act so as to become the strongest. But what kind of right is that which perishes when force fails? If we must obey perforce, there is no need to obey because we ought; and if we are not forced to obey, we are under no obligation to do so. Clearly, the word "right" adds nothing to force: in this connection, it means absolutely nothing.

Obey the powers that be. If this means yield to force, it is a good precept, but superfluous: I can answer for its never being violated. All power comes from God, I admit; but so does all sickness: does that mean that we are forbidden to call in the doctor? A brigand [bandit] surprises me at the edge of a wood: must I not merely surrender my purse on compulsion, but, even if I could withhold it, am I in conscience bound to give it up? For certainly the pistol he holds is also a power.

Let us then admit that force does not create right, and that we are obliged to obey only legitimate powers. In that case, my original question recurs.

Discussion Questions

Analyzing Issues

1. Which did Rousseau believe was better—a government freely formed by the people or one imposed on a people by force?
2. Did Rousseau believe that it was the right of the strongest to rule?
3. Making Inferences How would you compare Locke's ideas about government with Rousseau's?
Of Slavery

22. The Natural Liberty of Man is to be free from any Superior Power on Earth, and not to be under the Will or Legislative Authority of Man, but to have only the Law of Nature for his Rule. The Liberty of Man, in Society, is to be under no other Legislative Power, but that established by consent, in the Common-wealth, nor but what the Dominion of any Will, or Restraint of any Law, but what the Legislative shall enact, according to the Trust put in it. Freedom then is not what Sir R. F. tells us, O.A. 55 [224]. A Liberty for every one to do what he lists, to live as he pleases, and not to be tied by any Laws: But Freedom of Men under Government, is, to have a standing Rule to live by, common to every one of that Society, and made by the Legislative Power erected in it; A Liberty to follow my own Will in all things, where the Rule prescribes not; and not to be subject to the inconstant, uncertain, unknown, Arbitrary Will of another Man. As Freedom of Nature is to be under no other restraint but the Law of Nature.

23. This Freedom from Absolute, Arbitrary Power, is so necessary to, and closely joyned with a Man's Preservation, that he cannot part with it, but by what forfeits his Preservation and Life together. For a Man, not having the Power of his own Life, cannot, by Compact, or his own Consent, enslave himself to any one, nor put himself under the Absolute, Arbitrary Power of another, to take away his Life, when he pleases. No body can give more Power than he has himself; and he that cannot take away his own Life, cannot give another power over it. Indeed having, by his fault, forfeited his own Life, by some Act that deserves Death; he, to whom he has forfeited it, may (when he has him in his Power) delay to take it, and make use of him to his own Service, and he does him no injury by it. For, whenever he finds the hardship of his Slavery out-weigh the value of his Life, 'tis in his Power, by resisting the Will of his Master, to draw on himself the Death he desires.

24. This is the perfect condition of Slavery, which is nothing else, but the State of War continued, between a lawful Conquerour, and a Captive. For, if once Compact enter between them, and make an agreement for a limited Power on the one side, and Obedience on the other, the State of War and Slavery ceases, as long as the Compact endures. For, as has been said, no Man can, by agreement, pass over to another that which he hath not in himself, a Power over his own Life.

Activity Options

1. **Summarizing** Paraphrase Locke's definition of liberty in your own words. Then share your definition with classmates.

2. **Recognizing Point of View** In this excerpt, Locke refers to Sir Robert Filmer, an author who promoted the royal view of the basis of governmental power. With a partner, role-play a conversation between Locke and Sir Robert Filmer about freedom and the role of government.
have sighed when obliged to confess that either nature has made a great difference between man and man or that the civilization which has hitherto taken place in the world has been very partial. I have turned over various books written on the subject of education, and patiently observed the conduct of parents and the management of schools; but what has been the result—?—a profound conviction that the neglected education of my fellow creatures is the grand source of the misery I deplore; and that women, in particular, are rendered weak and wretched by a variety of concurring causes, originating from one hasty conclusion. The conduct and manners of women, in fact, evidently prove that their minds are not in a healthy state; for, like the flowers which are planted in too rich a soil, strength and usefulness are sacrificed to beauty; and the flaunting leaves, after having pleased a fastidious eye, fade, disregarded on the stalk, long before the season when they ought to have arrived at maturity. One cause of this barren blooming I attribute to a false system of education, gathered from the books written on this subject by men who, considering females rather as women than human creatures, have been more anxious to make them alluring mistresses than affectionate wives and rational mothers: the civilized women of the present century, with a few exceptions, are only anxious to inspire love, when they ought to cherish a nobler ambition, and by their abilities and virtues exact respect . . .

Yet, because I am a woman, I would not lead my readers to suppose that I mean violently to agitate the contested question respecting the equality or inferiority of the sex; but . . . I shall stop a moment to deliver, in a few words, my opinion. In the government of the physical world it is observable that the female in point of strength is, in general, inferior to the male. This is the law of nature; and it does not appear to be suspended or abrogated in favor of woman. A degree of physical superiority cannot, therefore, be denied—and it is a noble prerogative [right]! But not content with this natural preeminence, men endeavor to sink us still lower, merely to render us alluring objects for a moment; and women, . . . do not seek to obtain a durable interest in [men's] hearts, or to become the friends of the fellow creatures who find amusement in their society.

I am aware of an obvious inference: from every quarter have I heard exclamations against masculine women; but where are they to be found? If by this appellation [name] men mean to inveigh against their ardor in hunting, shooting, and gaming, I shall most cordially join in the cry; but if it be against the imitation of manly virtues, or, more properly speaking, the attainment of those talents and virtues, the exercise of which ennobles the human character, and which raise females in the scale of animal being, when they are comprehensively termed mankind; all those who view them with a philosophic eye must, I should think, wish with me that they may every day grow more and more masculine.

Discussion Questions

1. Analyzing Causes and Recognizing Effects
According to Wollstonecraft, what happens when women are not properly educated?

2. Clarifying
What is Wollstonecraft’s opinion of the equality of men and women?

3. Making Inferences
Jean-Jacques Rousseau believed that a woman’s education should primarily teach her to become a better wife and mother. How do you think Wollstonecraft would have reacted to his views?
In writing The Declaration of Independence, Thomas Jefferson drew many of his ideas from the works of enlightened thinkers such as John Locke. As you read the following excerpt from that document issued in July 1776, think about the Enlightenment ideas it reflects.

"Then in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature’s God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness; that, to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed; that whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations [wrongful exercises of authority], pursuing invariably the same Object, evinces a design to reduce them under absolute Despotism [a government in which the ruler exercises absolute power], it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.

Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let facts be submitted to a candid world. . . .

We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude [righteousness] of our intentions, do, in the name, and by the Authority of the good People of these Colonies solemnly publish and declare, That these United Colonies are, and of Right ought to be, Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain is, and ought to be, totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and do all other Acts and Things which Independent States may of right do.

And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

Discussion Questions

**Determining Main Ideas**

1. According to the first paragraph, what is the purpose of this document?
2. According to the second paragraph, what is the purpose of government, and when do people have the right to alter or abolish it?
3. **Making Inferences** Why do you suppose Jefferson felt that it was not only the right, but also the duty, of a people to overthrow a despotic government? How would the history of the world be affected if despotism were allowed to reign unchecked?
The Enlightenment, Part I

European scientists and thinkers of the 17th and 18th centuries redefined how humans looked at the physical world—everything from animals to plants, stars to bacteria. In the process, the new science began to create systems to explain and categorize information. They developed new equations and laws of nature, all of which were designed to explain how things work in our world and in the universe.

This scientific movement eventually led to a widespread rethinking of other aspects of human life. Leading European intellectuals and thinkers applied the same approaches scientists were using to explain the natural world to social questions. They reasoned that if nature runs by a set of established rules or laws which cannot be broken, should not the same be true of human society?

Such philosophers created the period in European history known as the Enlightenment. It is also sometimes referred to as the Age of Reason. The term enlightenment was used to refer to the dawning of a new age. This age of light intended to take away the darkness in people's minds. The new light was supposed to destroy the darkness of ignorance, intolerance, misinformation, superstition, and blind faith.

The men and women who led the way in this new revolution were known as philosophes [filo ZOFS]. They took the newly developed scientific method (which argued that the only true knowledge came from experience and observation) and applied it to society, religion, and government. This approach to religion formed the basis for the philosophes’ rejection of traditional Christian thought. Just as Christianity and the structures of both Protestantism and Catholicism were criticized, the philosophes also criticized the secular institutions of Europe. By criticizing existing institutions, they hoped to change them, seeking to rebuild society to reflect natural law. In the end, these great thinkers were suggesting new approaches and new ideas which ultimately changed the face of European society.

The new religious ideas developed by the philosophes came to be known as deism. By applying scientific methods to their religion, philosophes rejected traditional religious ideas such as divine inspiration. The philosophes no longer accepted the authority of the Bible, and scoffed at those who believed in revelation from God. They did not accept the existence of miracles because such spiritual gifts violated the natural laws of the universe. The great scientist, Isaac Newton, eventually rejected the idea of Christ’s divinity altogether.

Deists also turned their backs on the validity of the Bible. Instead, they believed the only source of true knowledge was the study of nature. Deists and philosophes argued that the only way humans could know what was good or virtuous in their lives was by looking at the natural world. This approach led them to criticize traditional Christianity and many of the secular institutions of the time, including Absolutism.

Despite such prejudices against organized religion, many of the Deists continued to believe in the existence of God. However, to further their concept of a world (philosophes called it the "great world-machine") which ran by regular laws and structures, the Deists began to describe God as the “Great Mechanic.”

Others referred to God as simply the Creator or Prime Mover. With this definition, philosophes sometimes had a difficult time explaining God’s purpose. Many did not believe He was involved in the lives of humans or heard their prayers. (Again, Newton believed that God existed for only two reasons: to fix the great world-machine when needed and to keep the stars fixed in space.) This caused the philosophes to place their emphasis on this world, not the spiritual world. They emphasized that the goal of humans should be to seek happiness in this life, not salvation in Heaven.
The Enlightenment, Part II

The philosophes of the Enlightenment did not always agree on everything. Most adopted deist ideas. Most rejected the role of the supernatural in the natural world. Many were outspoken critics of traditional Christianity—especially the Catholic Church. They had a wide audience. Many of them lived in Paris—the center of the Enlightenment.

Many of the philosophes wrote and published their ideas, which were widely read. With more Europeans literate than ever before, the ideas of the philosophes circulated rapidly. In England, famous magazines such as the Spectator helped spread Enlightenment thought. Hundreds of regular publications circulated from the British Isles to the German states promoting the message of the philosophes.

Although the Catholic Church attempted to limit the spread of the Enlightenment by censorship, many European countries of the late 17th and early 18th centuries had a free press. Keeping such ideas out of the hands of readers proved impossible.

As the philosophes preached against the wrongs of society and of oppressive governments (such as those ruled by absolute monarchs), they came to view England as a good example of how a society and its government should exist. Many observers of England’s systems thought the English political system of constitutional monarchy was a sound one, one which should serve as the model to all others. The philosophes also promoted the existence in England of civil rights and liberties.

One of the leading French philosophes who admired the English system was Voltaire (1694–1778). Voltaire lived in England from 1726 to 1729 after being jailed and beaten for his ideas. While there, he developed his philosophy based on deism, admiration for English rights and freedom, and a hatred of the Catholic Church. He became the symbolic voice of the Enlightenment.

Few philosophes wrote more than Voltaire. His work, Letters Concerning the English Nation, was highly critical of the French monarchy. Despite his criticism of absolute kings, queens, and emperors, he exchanged letters with some of the leading monarchs of his day—Catherine the Great of Russia and Prussia’s Frederick II among them. In his correspondence, he tried to convince rulers to treat their subjects fairly, to promote justice and happiness at home, and to promote liberties. (Such monarchs did not always follow his advice completely.)

Other leading philosophes included Montesquieu [mahn tuhs KYOO] (1689–1755), who was a member of the French aristocracy. He wrote against the abuses of Absolutism. In his writings, he promoted the English system. His book, Spirit of the Laws (1748), was a comparison of the political systems of modern Europe. Montesquieu traveled through several countries to observe their political structures firsthand. He, too, liked the English model of parliamentary monarchy. As a Deist, Montesquieu described the systems of English government as a great machine.

Another important Enlightenment leader was Jean Jacques Rousseau (1712–1778). The son of a Swiss watchmaker, Rousseau suffered from many personal problems, which made him highly emotional. Sometimes he seemed to suffer from mental illness. (He was so maladjusted that he turned all five of his children over to an orphanage.) Rousseau believed his problems stemmed from living in a corrupt society. He believed that the natural state of humans was to be free. Yet he looked around him and saw government control and tyranny. In his book, The Social Contract (1762), he wrote that society must abandon all history and tradition and create a “natural” social order. Under this system, the individual loses identity and abides by the “general will” of the whole of society.

Review and Write

Based on your reading of the Enlightenment, make a list of the ideas of the philosophes with which you agree and disagree.