REVOLUTION CASE STUDY:
THE FRENCH REVOLUTION AND THE IDEAS OF THE ENLIGHTENMENT

KEY QUESTIONS:

- How did the ideas of the Enlightenment break with existing traditions?
- How did the ideas of the Enlightenment impact society (politics, economics, religion, etc)?
- What factors contributed to starting the French Revolution?
- What methods were used by revolutionaries to establish enlightenment reforms?
- In what ways did the French Revolution overturn the balance of power that had existed in Europe?
- Were the French people better off with Louis XVI or Napoleon I?
- **DID THE FRENCH REVOLUTION FULFILL OR BETRAY THE IDEAS OF THE ENLIGHTENMENT?**
**Key Terms and Figures**

John Locke –
- Natural Rights –
Baron Montesquieu
- Separation of Powers –
Voltaire –
- Deism –
Adam Smith –
- Laissez-faire economics –
Cesare Beccaria –
Jean-Jacques Rousseau –
- Social Contract –
Olympe de Gouges –

First Estate –
Second Estate –
Third Estate –
- Taille –
- Bourgeoisie –
Louis XVI –
- Marie Antoinette –
Tennis Court Oath –
National Assembly –
Declaration of the Rights of Man and the Citizen –

Jean-Paul Marat –
The Girondins –
The Jacobins –
Committee of Public Safety –
- Maximillian Robespierre –
Reign of Terror –
Directory –

Coup d’etat –
Napoleon Bonaparte –
- Meritocracy –
- Napoleonic (Civil) Code –
Waterloo –
The most influential nobles were encouraged, and even commanded, to leave their castles in the country, where life at best was dull, and to come and live with the king at Versailles.

Here the king provided amusements for them, and here he could keep his eye on them. The nobles could not well be discourteous or disobedient to the king while they lived in his house and ate at his table. Almost without knowing it, Louis's noble guests fell into the habit of trying to please him. The king's manners were imitated, his words repeated. All smiled when the king smiled, all were sad when the king was sad, "all were devout when the king was devout, and all were sorry not to be ill when the king was ill." If a noble at court displeased the king, he was sent back to the country to live in his own house, in which case everyone felt—and he did too—that he was in deep disgrace…

Carl L. Becker, Modern History, Silver, Burdett and Company

**The Three Estates of France**

**First Estate**

The *clergy* made up the First Estate. They included archbishops, bishops, abbots, parish priests, monks, and nuns.

The leaders of the clergy, such as bishops, were wealthy and lived like nobles. They tended to support Louis because of the privileges that they had. They paid no taxes.

The rest of the clergy—priests, for example—were no better off than the ordinary people who lived with them in the villages, except that they paid no taxes either.

**Second Estate**

The *nobles* made up the Second Estate. They were nobles by birth, and were landowners. Most of them had wealth and some power. In some parts of the country, though, the nobles were not particularly rich.

Although most nobles were wealthy, they did not pay taxes either. Some nobles thought that the King and his ministers were running the country poorly.

**Third Estate**

This group consisted of everyone else in France. Some of the *bourgeoisie* [middle-class] such as merchants, bankers, and doctors, were quite wealthy but paid high taxes and had few rights.

The *peasants* and the town workers paid heavy taxes. Many were poor, and no one in this estate had any say in how the country was governed.
**THE KINGSHIP OF LOUIS XIV**

**Directions:** Read the question for each document before reading the excerpt. Then, read and annotate the document. Finally, respond to the questions that follow in complete sentences using evidence from the text and your own analysis.

An excerpt from a letter written by Louis XIV to his son, who would later be crowned Louis XV, 1666.

> Without any doubt, two things were absolutely necessary for ruling: very hard work on my part, and a wise choice of persons who were capable of carrying out my work. I set a rule for myself to work regularly twice each day for two or three hours at a time.

> A king must be guided by his own good sense, which is natural and effortless. A king, however skillful and enlightened his ministers are, is the principal cause of good work being done. He cannot act without seeing his effect on the state. There is no satisfaction equal to that of noting some progress you have made in glorious and lofty enterprises and in the happiness of your people which comes from the work you have done yourself.

> My son, the work of a king is agreeable. One must have his eyes open to the whole earth. He must endeavor to learn each hour the news concerning every province and every nation, the secrets of every court, the moods and weaknesses of every prince and every foreign minister. He must be well informed on all matters from commerce and science to art and philosophy. He must find out the secrets of his subjects, and discover the selfish interests of those who approach him with their real motives disguised. I know of no other pleasure I would take in place of the work of a king.

1. **What were Louis XIV’s most important characteristics as he saw them?**

2. **What evidence does St. Simon provide that contradicts Louis’ claims?**


*The Duc de Saint-Simon was a member of one of the most prominent noble families of France. His memoirs record the manners and customs of Louis XIV’s court and life at Versailles in vivid detail.*

> Louis XIV made for a brilliant court. His figure, his grace, his beauty, his grand bearing, even the tone of his voice and his majestic and natural charm set him apart from other men as the king. Even if he had been born a simple private gentleman, he still would have excelled in all social festivities. However, intrigues against the king during his childhood made Louis suspicious of intelligent, educated, noble, and highly principled men, and as he advanced in years, he began to hate them. He wished to reign by himself, and his jealousy on this point soon became a weakness. The superior ability of his early ministers and generals soon wearied him. He liked no one to be in any way superior to him. He chose his ministers, therefore, not for their knowledge, but for their ignorance; not for their capacity, but for their want of it. He liked to teach them even the most trivial things. He unceasingly concerned himself with the smallest details of his troops, his minor household officials, and the way his mansions were built and maintained. He would even instruct his cooks, though he taught them things they had known for years.

2. **What evidence does St. Simon provide that contradicts Louis’ claims?**
**PART 2: ENLIGHTENMENT IDEAS**

**Directions:** Read the question for each document before reading the excerpt. Then, read and annotate the document. Finally, respond to the questions that follow in complete sentences using evidence from the text and your own analysis.

John Locke, *Second Treatise on Civil Government*, 1690

These are the bounds which [...] society, and the law of God and Nature, have set...

First, they are to govern by [...] established laws, not to be varied in particular cases, but to have one rule for the rich and poor...

Secondly, these laws ought to be designed for no other end [...] but the good of the people.

Whenever the legislators [lawmakers] endeavor to take away and destroy the property of the people, [...] they put themselves in a state of war with the people.

1. How does Locke believe that people should be treated by their government?

2. Why do laws exist, according to Locke?

Jean Jacques Rousseau, *Social Contract*, 1763

The social contract’s terms, when they are well understood, can be reduced to a single requirement: the individual member [gives] himself totally to the whole community with all of his rights. This is first because conditions will be the same for everyone when each individual gives himself totally, and secondly, because no one will be tempted to make that condition of shared equality worse for other men....

Once [the people are] united this way into a body, an offense against one of its members is an offense against the body politic*. It would be even less possible to injure the body without its members feeling it.

*the body politic, n. – everyone in society, when taken together as one whole group

3. According to Rousseau, when individuals agree to the social contract, what happens to their rights?

4. Do you believe that the structure of Rousseau’s society will benefit people overall? Provide a specific example of why or why not.
Montesquieu, *The Spirit of the Laws*, 1748

When the legislative and executive powers are united in the same person, or in the same body of magistrates, there can be no liberty; because apprehensions may arise, lest the same monarch or senate [lawmakers] should enact tyrannical laws, to execute them in a tyrannical manner.

Again, there is no liberty, if the power of judging be not separated from the legislative and executive powers. Were it joined with the legislative, the life and liberty of the subject would be exposed to arbitrary* control, for the judge would then be the legislator. Were it joined to the executive power, the judge might behave with all the violence of an oppressor.

*arbitrary, adj. – random; illogical; not by any set standard

5. Why does Montesquieu believe that it is necessary to divide government powers?

______________________________________________________________________________________________

______________________________________________________________________________________________

______________________________________________________________________________________________

Voltaire, *A Treatise on Toleration*, 1763

It does not require great art, or magnificently trained eloquence, to prove that Christians should tolerate each other. I, however, am going further: I say that we should regard all men as our brothers. [...] Yes, without doubt; are we not all children of the same father and creatures of the same God?

6. What is Voltaire encouraging in *A Treatise on Toleration*?

______________________________________________________________________________________________

______________________________________________________________________________________________

______________________________________________________________________________________________

7. How is this different from previous attitudes about religion throughout Europe and the world?

______________________________________________________________________________________________

______________________________________________________________________________________________

______________________________________________________________________________________________

Cesare Beccaria, *On Crimes and Punishments*, 1764

What many of right can men attribute to themselves to slaughter their fellow beings? [...] Was there ever a man who can have wished to leave to other men the choice of killing him? [...] The punishment of death, therefore, is not a right,... but it is the war of a nation against a citizen whose destruction it judges to be necessary or useful.

It seems to me absurd that the laws, which are an expression of the public will, which detest and punish homicide, should themselves commit, and that to deter citizens from murder, they order a public one...

8. According to Beccaria, why shouldn’t the government have the right to punish a citizen by death?

______________________________________________________________________________________________

______________________________________________________________________________________________

______________________________________________________________________________________________
PART 3: THE AMERICAN DECLARATION OF INDEPENDENCE

IN CONGRESS, July 4, 1776. The unanimous Declaration of the thirteen united States of America,

When 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 shown, 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, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, 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.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.
He has refused to pass other Laws for the accommodation of large districts of people, unless
those people would relinquish the right of Representation in the Legislature, a right
inestimable to them and formidable to tyrants only.

[...] He has dissolved Representative Houses repeatedly, for opposing with manly firmness
his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby
the Legislative powers, incapable of Annihilation, have returned to the People at large for
their exercise; the State remaining in the mean time exposed to all the dangers of invasion
from without, and convulsions within.

[...] He has obstructed the Administration of Justice, by refusing his Assent to Laws for
establishing Judiciary powers.

[...] For cutting off our Trade with all parts of the world:
For imposing Taxes on us without our Consent:
For depriving us in many cases, of the benefits of Trial by Jury:
For transporting us beyond Seas to be tried for pretended offences

[...] For taking away our Charters, abolishing our most valuable Laws, and altering
fundamentally the Forms of our Governments:
For suspending our own Legislatures, and declaring themselves invested with power to
legislate for us in all cases whatsoever.

[...] In every stage of these Oppressions We have Petitioned for Redress in the most humble
terms: Our repeated Petitions have been answered only by repeated injury. A Prince
whose character is thus marked by every act which may define a Tyrant, is unfit to be the
ruler of a free people. [...]  

We, therefore, the Representatives of the united States of America, in General Congress,
Assembled, ... 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 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.
**PART 4: CAUSES OF THE FRENCH REVOLUTION**

**Directions:** Examine the political cartoon below and indicate objects and figures that you recognize. Then annotate them in order to describe the relationship between the figures presented.

**Political Cartoon #1**

“A Criticism of the Order of Society”, Unknown Artist, from the second half of the 18th century

1. Based on the information in the political cartoon and the charts above, what type of problems exist in French society that could potentially cause a revolution?

   _______________________________________________________________
   _______________________________________________________________
   _______________________________________________________________
   _______________________________________________________________
This excerpt is from *Travels in France* by Arthur Young, who traveled through France from 1787-1789.

In the south of France there is a taille [tax]. There is an injustice in levying the amount each person must pay. Lands held by the nobility are taxed very little. Lands held by the commoners are taxed very heavily...

June 10, 1789: The lack of bread is terrible. Stories arrive every moment from provinces of riots...The price of bread has risen above people’s ability to pay. This causes great misery.

2. Examining the documents above, what is identified as the *immediate cause* of the French Revolution?

2. Examining the documents above, what is identified as the *immediate cause* of the French Revolution?

3. How does the relationship between the Three Estates change between the first and second cartoons?

   “Awakening the Third Estate”, Unknown Artist, 1789

---

**Political Cartoon #2**

“Awakening the Third Estate”, Unknown Artist, 1789
PART 5: ISSUES OF RIGHTS AND EQUALITY

DECLARATION OF THE RIGHTS OF MAN AND OF THE CITIZEN:

Inspired by the American Declaration of Independence and the American War for Independence, the Declaration of the Rights of Man and of the Citizen was the first step toward writing a constitution for France. This document became a cornerstone to the French Revolution and the in the history of rights.

Directions: Read the document below and annotate where you see references to enlightenment ideas (use the “Cheat Sheet” on the right). Then, respond to the question below.

Approved by the National Assembly of France, August 26, 1789

Preamble
The representatives of the French people, organized as a National Assembly, believing that the ignorance, neglect, or contempt of the rights of man are the sole cause of public calamities¹ and of the corruption of governments, have resolved to set forth in a solemn declaration the natural, unalienable, and sacred rights of man [...]. Therefore the National Assembly recognizes and proclaims, in the presence and under the auspices² of the Supreme Being, the following rights of man and of the citizen:

Articles:
1. Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.
2. The purpose of all political association is the preservation of the natural and imprescriptible³ rights of man. These rights are liberty, property, security, and resistance to oppression. […]
4. Liberty consists in the freedom to do everything which injures no one else; hence the exercise of the natural rights of each man has no limits except those which assure to the other members of the society the enjoyment of the same rights. These limits can only be determined by law. […]
6. Law is the expression of the general will. Every citizen has a right to participate personally, or through his representative, in its foundation. It must be the same for all, whether it protects or punishes. All citizens, being equal in the eyes of the law, are equally eligible to all honors, and to all public positions and occupations, according to their abilities, and without distinction except that of their virtues and talents.
7. No person shall be accused, arrested, or imprisoned except in the cases and according to the forms prescribed by law. […]
11. The free communication of ideas and opinions is one of the most precious of the rights of man. Every citizen may, accordingly, speak, write, and print with freedom, but shall be responsible for such abuses of this freedom as shall be defined by law. […]
16. A society in which the observance of the law is not assured, nor the separation of powers defined, has no constitution at all. […]

¹ calamities, n., pl. – a great disaster
² auspices, n., pl. – support, protection
³ imprescriptible, adj. – not limited by time

1. What enlightenment philosopher and ideas are most prevalent in the passage above?

__________________________________________________________________________________________
__________________________________________________________________________________________
__________________________________________________________________________________________
__________________________________________________________________________________________
__________________________________________________________________________________________

PHILOSOPHER | ENLIGHTENMENT IDEAS
--- | ---
Beccaria | Against the death penalty
| Against torture
Locke | Equality under the law
| Natural rights
Montesquieu | Separation of powers
Rousseau | Social Contract
| Consent of the Governed
Voltaire | Free Expression
| Religious Toleration
**Women's Rights in the French Revolution:**

Within the Revolution, groups differed on how to address the issues of establishing a new government. Female figures such as Etta Palm d'Aelders and Olympe de Gouges were influential in the early stages of the revolution, but quickly found that the rights of women were not a priority for other revolutionaries.

**Directions:** Read each document below and annotate where you see references to enlightenment ideas (use the “Cheat Sheet” on the right). Then, respond to the questions below.

---

**Etta Palm d'Aelders, The Injustices of the Laws and Favor of Men at the Expense of Women, Dec. 1790.**

Do not be just and fair by halves, Gentlemen; ... justice must be the first virtue of free men, and justice demands that the laws be the same for all beings, like the air and the sun. And yet everywhere, the laws favor men at the expense of women, because everywhere power is in your hands. [...] The prejudices with which our sex has been surrounded – supported by unjust laws which only accord us a secondary existence in society and which often force us into the humiliating necessity of winning over the cantankerous⁴ and ferocious⁵ character of a man, who, by the greed of those close to us has become our master – whose prejudices have changed what was for us the sweetest and most saintly of duties, those of wife and mother, into a painful and terrible slavery....

Oh! Gentlemen, if you wish us to be enthusiastic about the happy constitution that gives back men their rights, then begin by being just and fair toward us. From now on we should be your voluntary companions and not your slaves.

---

4. **What is Etta Palm d'Aelders's criticism of the revolution and French society?**

---

**Olympe de Gouges, Excerpts from Declaration of the Rights of Woman and of the Female Citizen, 1791.**

4. Liberty and justice consist of restoring all that belongs to others; thus, the only limits on the exercise of the natural rights of woman are perpetual⁶ male tyranny; these limits are to be reformed by the laws of nature and reason. [...] 6. The law must be the expression of the general will; all female and male citizens must contribute either personally or through their representatives to its formation; it must be the same for all: male and female citizens, being equal in the eyes of the law, must be equally admitted to all honors, positions, and public employment according to their abilities and without other distinctions except that of their virtues and talents.

---

3. **Olympe de Gouges is attempting to draw attention to problems that she sees with the original text of the Declaration of the Rights of Man and of the Citizen. How do you think members of the revolution will respond to her criticisms? Will they accept her changes or resist them? Why?**

---

4. cantankerous, adj. – having a bad mood; irritable 5. ferocious, adj. -brutal, forceful 6. perpetual, adj. – continuing forever; everlasting
PART 6: THE RADICAL STAGE OF THE REVOLUTION

Directions: Read each document below and annotate where you see references to enlightenment ideas (use the “Cheat Sheet” on previous page if you’re having trouble). Then, respond to the questions below.

The French Constitution of 1791

The Constitution guarantees as natural and civil rights;

1st That all citizens are admissible to offices and employments, without distinctions other than virtues and talents;

2nd That all taxes shall be assessed equally upon all citizens, in proportion to their means;

3rd That similar offences shall be punished with similar penalties […]

The Constitution guarantees likewise as natural and civil rights: […]

Liberty to every man to speak, write, print, and publish his opinions without having his writing subject to any censorship or inspection before their publications, and to worship as he pleases; […]

The legislative power may not make any laws which infringe upon or obstruct the exercise of the natural and civil rights recorded in the present title and guaranteed by the Constitution […]

1. Does this source demonstrate the ideas of the Enlightenment? Why or why not?

______________________________________________________________________________________________

Maximilien Robespierre in a speech to the National Convention, December 3, 1792

The death penalty is in general a crime, unjustifiable by the principles of nature, except in cases protecting the safety of individuals or the society altogether. […] For a king dethroned in the bosom of a revolution; neither prison, nor exile can render his existence irrelevant to public happiness.

With regret I pronounce this fatal truth: Louis must die so that the nation may live.

2. Does this source demonstrate the ideas of the Enlightenment? Why or why not?

______________________________________________________________________________________________

An excerpt from the Indictment of Louis XVI by the National Convention, December 11, 1792

Louis, the French people accuses you of having committed a multitude of crimes in order to establish your tyranny by destroying its liberty.

1. On 20 June, 1789, you attacked the sovereignty of the people by suspending the assemblies of its representatives and by driving them by violence from the place of their sessions.

2. On 23 June you wished to dictate laws to the nation; you surrounded its representatives with troops […]

3. You caused an army to march against the citizens of Paris […]

3. Does this source demonstrate the ideas of the Enlightenment? Why or why not?

______________________________________________________________________________________________
Henry Edgeworth De Firmont's Account of Louis XVI's Execution

The executioners seized him, the knife struck him, and his head fell at fifteen minutes after ten. The executioners seized it by the hair, and showed it to the multitude, whose cries of “Long live the Republic!” resounded to the very bosom of the Convention, whose place of meeting was only a few steps from the place of execution.

Thus died, at the age of thirty-eight years, four months, and twenty-eight days, Louis, sixteenth of his name, whose ancestors had reigned in France for more than eight hundred years.

“Day of January 21st, 1793 the death of Louis on the place of the Revolution” by Isidore-Stanislas Helman, Antoine-Jean Duclos, and Charles Monnet 1794

4. How do these sources demonstrate the principles of the Enlightenment?

______________________________________________________________________________________________

______________________________________________________________________________________________

______________________________________________________________________________________________

5. How do these sources contradict [go against] the principles of the Enlightenment?

______________________________________________________________________________________________

______________________________________________________________________________________________

______________________________________________________________________________________________
PART 7: THE REIGN OF TERROR

Directions: Read each question below, then read and annotate the document before responding to each of the questions.

Maximilien Robespierre, *A Speech to the National Convention*, December 25, 1793

Revolution is the war waged by liberty against its enemies [...]. Revolutionary government is obliged to defend the state itself against the groups that attack it from every side. To good citizens revolutionary government owes the full protection of the state; to the enemies of the people it owes only death.

1. Does Robespierre’s *Speech* demonstrate enlightenment ideas? Is so, how? If not, why not?

______________________________________________________________________________________________
______________________________________________________________________________________________
______________________________________________________________________________________________

Maximilien Robespierre, *Speech Commemorating the First Festival of the Supreme Being*, June 1794

[The Supreme Being] did not create kings to devour the human race. He did not create priests to harness us, like vile animals, to the chariots of kings and to give to the world examples of wickedness, pride, betrayal, greed, corruption, and falsehood. He created the universe to proclaim His power. He created men to help each other, to love each other mutually, and to attain to happiness by the way of virtue.

2. Does Robespierre’s *Speech* demonstrate enlightenment ideas? Is so, how? If not, why not?

______________________________________________________________________________________________
______________________________________________________________________________________________
______________________________________________________________________________________________

Alexandre-Évariste Fragonard, *Boissy d’Anglas saluting the head of deputy Féraud*, oil painting, 1831

On May 20, 1795, an angry mob in the Convention hacked the head off deputy Féraud and presented it to the chairman, Boissy d’Anglas, who saluted the head.

Usually the crowds in the balcony where merely rowdy, insulting and threatening the deputies. At times like the one in the painting, they became a mob, invading the chamber and killing deputies with whom they disagreed.

Some leaders thought the poor and the uneducated would take over the government, leading to violence and disorder. They feared “mob rule”.

3. At this stage of the revolution, are the French people ready to take control of their government? Explain.

______________________________________________________________________________________________
______________________________________________________________________________________________
______________________________________________________________________________________________
"The Radical's Arms", by George Cruikshank, political cartoon, 1819

The words on the banner above read: “No God, No Religion, No King, No Constitution”

4. This artist of this cartoon was English, not French. What does his depiction of the French Revolution tell us about the way that other European nations may have viewed the revolution?

______________________________________________________________________________________________
______________________________________________________________________________________________
______________________________________________________________________________________________
______________________________________________________________________________________________
**PART 8: NAPOLEON’S FRANCE**

**Directions**: Each of the passages below describes characteristics of Napoleon’s rule in France. Read each document below and annotate where you see references to enlightenment ideas being fulfilled or betrayed (use the “Cheat Sheet” on the right as a guide).

Then, describe how the document is or is not an example of Enlightenment principles.

---

**The French Constitution of 1795**

If the Directory is informed that a conspiracy is being plotted against the external or internal security of the State, it may issue warrants of arrest against those who are presumed to be the authors or accomplices thereof; it may question them; but it shall be required to send them before the police officer within two days, in order to proceed according to law. [...] 

Every armed gathering is an attack upon the Constitution; it shall be dispersed immediately by force. 

Every unarmed gathering, likewise, shall be dispersed, at first by verbal command, and, if necessary, by the deployment of armed force.

1. **Does this document fulfill or betray the principles of the Enlightenment? Why?**

____________________________________________________________________________________________
____________________________________________________________________________________________
____________________________________________________________________________________________

---

**An excerpt from the Concordat of 1801**

His Holiness the sovereign Pontiff Pius VII [the Pope], and the First Consul of the French Republic [Napoleon] [...] have concluded the following agreement [that] The Catholic, Apostolic and Roman religion will be freely exercised in France.

2. **Does this document fulfill or betray the principles of the Enlightenment? Why?**

____________________________________________________________________________________________
____________________________________________________________________________________________
____________________________________________________________________________________________

---

**An excerpt from The Napoleonic Code (also known as the Civil Code), March 24, 1804**

8. Every Frenchman shall enjoy civil rights. [...] 

212. The husband owes protection to his wife, the wife obedience to her husband. [...] 

229. The husband may demand a divorce on the ground of his wife’s adultery. 

230. The wife may demand divorce on the ground of adultery in her husband, when he shall have brought his mistress into their common residence.

3. **Does this document fulfill or betray the principles of the Enlightenment? Why?**

____________________________________________________________________________________________
____________________________________________________________________________________________
____________________________________________________________________________________________

---

[PHILOSOPHER] | [ENLIGHTENMENT IDEAS]  
---|---  
Beccaria | Against the death penalty  
| Against torture  
Locke | Equality under the law  
| Natural rights  
Montesquieu | Separation of powers  
Rousseau | Social Contract  
| Consent of the Governed  
Voltaire | Free Expression  
| Religious Tolerance
Constitution of the Year XII, May 18, 1804

Title I.
1. The government of the French Republic is entrusted to an emperor, who takes the title of EMPEROR OF THE FRENCH. [...]
2. Napoleon Bonaparte, present First Consul of the Republic, is Emperor of the French.

Title II. Of the Inheritance.
3. The imperial power is hereditary\(^1\) in the direct natural and legitimate family line of Napoleon Bonaparte, from male to male.

\(^1\) hereditary, adj. – inherited or passed-down through family

4. Does this document fulfill or betray the principles of the Enlightenment? Why?

____________________________________________________________________________________________
____________________________________________________________________________________________
____________________________________________________________________________________________

A speech given by Napoleon during a meeting of the Council of the State, 1807

Of all our institutions public education is the most important. Everything depends on it, the present and the future. It is essential that the morals and political ideas of the generation which is now growing up should no longer be dependent upon the news of the day or the circumstances of the moment. Above all we must secure unity: we must be able to cast a whole generation in the same mold.

5. Does this document fulfill or betray the principles of the Enlightenment? Why?

____________________________________________________________________________________________
____________________________________________________________________________________________
____________________________________________________________________________________________

Napoleon Bonaparte in a Statement to the Senate, 1814

"What is a throne? — a bit of wood gilded\(^2\) and covered in velvet. I am the state— I alone am here the representative of the people. [...] France has more need of me than I of France"

\(^2\) gilded, adj. – covered in a thin layer of gold

6. Does this document fulfill or betray the principles of the Enlightenment? Why?

____________________________________________________________________________________________
____________________________________________________________________________________________
____________________________________________________________________________________________
TIMELINE OF THE FRENCH REVOLUTION:

**FIRST PHASE:** Crop failures cause food shortages, the peasantry are in open and continuing revolt across the country.

- 5th May 1789: Opening of the Estates General at Versailles for the first time since 1614, but voting was to be held by Estate, not by head.
- 17th June 1789: Representatives of the Third Estate form a National Assembly.
- 20th June 1789: Louis XVI locks the Third Estate / National Assembly out of meeting houses. The Third Estate makes the Tennis Court Oath and vows not to dissolve until a constitution has been established.
- 14th July 1789: Armed citizens storm and capture the Bastille.
- 17th July 1789: ‘Great Fear’ begins as peasants revolt across France.
- 26th August 1789: National Assembly decrees Declaration of the Rights of Man and the Citizen.
- 5th October 1789: Riots break out in Paris and the Women’s March on Versailles results in the storming of the palace to demand bread.
- 6th October 1789: The king returns to Paris.
- 2nd November 1789: The National Assembly decrees that the property of the Catholic Church in France is nationalized and taken over by the government.
- 19th June 1790: National Assembly abolishes titles of nobility.
- 17th July 1791: National Guard fires on crowd protesting against restoration of the King.
- 13th September 1791: King formally accepts Constitution.
- 10th August 1792: Members of the Jacobin faction storm the Tuileries Palace, massacring the Swiss Guard, and imprisoning the King.

**SECOND PHASE:** The struggle shifts from being between the nobility and bourgeoisie to a struggle between bourgeois and the working class.

- 11th December 1792: Trial of the king begins. Robespierre argues that “Louis must die, so that the country may live.”
- 21st January 1793: Citizen Louis Capet (formally the absolute monarch Louis XVI) is guillotined.
- 6th April 1793: Committee of Public Safety established.
- 2nd June 1793: Expulsion of the Girondists (the party of compromise) from all offices. The Commune of Paris becomes the center of power.
- 24th June 1793: Jacobin Constitution accepted by the Convention.
- 13th July 1793: Marat, “the people’s friend,” murdered by Charlotte Corday.
- 23rd August 1793: Levée en masse (conscription) decreed.
- 17th September 1793: “Law of Suspects” initiates the Terror.
- 14th October 1793: Marie-Antoinette tried and executed.
- 21st October 1793: Anti-clerical laws are passed. Priests and supporters may be put to death on sight.
- 3rd November 1793: Olympe de Gouges, champion of rights for women, is guillotined.
- 10th November 1793: Festival of Liberty and Reason.
- 24th March 1794: Robespierre and the Committee of Public Safety accuse rival factions of counter-revolutionary behavior and executes notable leaders. Robespierre becomes virtually the dictator.
- 18th May 1794: Robespierre decree the new religion of the Supreme Being.
- 8th June 1794: The day of inauguration of the Supreme Being.
- 10th June 1794: Law of 22 Prairial passed which implements procedures for mass trial and execution. Victims will go to the guillotine now in batches of 50 or 60 at a time. An estimated 2,750 are executed of whom the great majority are poor.
- 27th July 1794: Thermidorian Reaction: Convention calls for arrest of Robespierre. Robespierre unsuccessfully attempts rebellion, is arrested and executed. After about 150 of his supporters are imprisoned and executed, the Terror is over.

**THIRD PHASE:** The reaction. Reactionary gangs beat up revolutionists in the streets and Napoleon rises to power.

- 12th November 1794: Jacobin faction is suppressed by the Convention.
- 1st January 1795: The Churches re-open for Christian worship.
- May-June 1795: White Terror, a counter-revolutionary effort that sought to reinstitute the monarchy, begins.
- 8th June 1795: Louis XVII dies in prison.
- 22nd August 1795: Constitution of Year III approved, establishing Directory.
- 5th October 1795: Royalists attempt a coup but are suppressed by Napoleon Bonaparte.
- 2nd February 1796: Napoleon assumes command of French army in Italy.
- 9th November 1799: Napoleon Bonaparte named “First Consul,” now the effective dictator.
**REVOLUTION CASE STUDY:**
The French Revolution and the Ideas of the Enlightenment

**Your Task:** Construct a 5-paragraph *argumentative essay* that answers the following prompt:

**Did the French Revolution fulfill or betray the ideas of the Enlightenment?**

**Requirements:**

- You must discuss three different enlightenment ideas (one for each body paragraph).
- You may use the same philosopher more than once (e.g., you may discuss Locke’s “natural rights” in your first body paragraph, and then “equality under the law” in your second body paragraph).
- You must use evidence from at least one document in each body paragraph.
- You may bring in outside information from your own research or class, but that is not a substitute for the requirements above.
- Sources should be cited in the following manner; “by using a relevant quote from the text” or brief description of the author’s words (author’s last name, page number from the packet).

**Effective body-paragraphs will:**

a. Identify and describe a specific enlightenment idea and the philosopher who is most associated with that idea.

b. **Claim:** State the relationship of the enlightenment idea identified in (a) to your thesis (e.g., “The French Revolution [did / did not] uphold John Locke’s philosophy of natural rights.”)

c. **Evidence:** Describe at least one specific piece of evidence from the documents that would support your claim.

d. **Warrant:** Analyze the evidence from (b) to show how it supports your claim.

**Format and Submission:**

- Typed, double-spaced, 1” margins, 12 pt. Times New Roman font
- Place your name, the title of your paper, and the class period on the upper right of the first page of your essay.
- Due at the beginning of class. Late submissions receive a 20% deduction per day. Online submissions are acceptable but must be emailed to MJLummel@bcps.k12.md.us by the start of class (the attached file should have your first and last name as the file name).
REVOLUTION CASE STUDY
Argumentative Essay Outline

Directions: Complete the outline below in order to help guide you through your writing process. This assignments will be checked for homework credit. Before you begin, identify the three “enlightenment ideas” that you will discuss in your essay by checking them off from the list on the right.

An argumentative essay is a writing activity that asks you to state a controversial position (thesis statement) and then defend your position by using specific pieces of evidence. When you write, you should choose the position that you can best support and clearly state that position with the intention of convincing your audience. Your essay will not be graded based on the position that you take, but it will be graded based on the quality of your argument.

<table>
<thead>
<tr>
<th>PHILOSOPHER</th>
<th>ENLIGHTENMENT IDEAS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beccaria</td>
<td>Against the death penalty</td>
</tr>
<tr>
<td></td>
<td>Against torture</td>
</tr>
<tr>
<td>Locke</td>
<td>Equality under the law</td>
</tr>
<tr>
<td></td>
<td>Natural rights</td>
</tr>
<tr>
<td>Montesquieu</td>
<td>Separation of powers</td>
</tr>
<tr>
<td>Rousseau</td>
<td>Social Contract</td>
</tr>
<tr>
<td></td>
<td>Consent of the Governed</td>
</tr>
<tr>
<td>Voltaire</td>
<td>Free Expression</td>
</tr>
<tr>
<td></td>
<td>Religious Toleration</td>
</tr>
</tbody>
</table>

**INTRODUCTION**

OPENING (HOOK)

CONTEXT

THESIS STATEMENT

**BODY PARAGRAPH #1**

TOPIC SENTENCE (IDEA #1 AND PHILOSOPHER)

SUPPORTING EVIDENCE [“QUOTE” AND CITATION (AUTHOR, PAGE #)]

ANALYSIS [WHAT DOES THE EVIDENCE MEAN?]

SUPPORTING DETAILS [HOW DOES THE EVIDENCE SUPPORT YOUR THESIS STATEMENT]
<table>
<thead>
<tr>
<th><strong>Body Paragraph #2</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Topic Sentence (Idea #2 and Philosopher)</strong></td>
</tr>
<tr>
<td>______________________________________________________________________________________</td>
</tr>
<tr>
<td>______________________________________________________________________________________</td>
</tr>
<tr>
<td><strong>Supporting Evidence [&quot;Quote&quot; and Citation (Author, Page #)]</strong></td>
</tr>
<tr>
<td>______________________________________________________________________________________</td>
</tr>
<tr>
<td>______________________________________________________________________________________</td>
</tr>
<tr>
<td><strong>Analysis [What does the evidence mean?]</strong></td>
</tr>
<tr>
<td>______________________________________________________________________________________</td>
</tr>
<tr>
<td>______________________________________________________________________________________</td>
</tr>
<tr>
<td><strong>Supporting Details [How does the evidence support your thesis statement?]</strong></td>
</tr>
<tr>
<td>______________________________________________________________________________________</td>
</tr>
<tr>
<td>______________________________________________________________________________________</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Body Paragraph #3</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Topic Sentence (Idea #3 and Philosopher)</strong></td>
</tr>
<tr>
<td>______________________________________________________________________________________</td>
</tr>
<tr>
<td>______________________________________________________________________________________</td>
</tr>
<tr>
<td><strong>Supporting Evidence [&quot;Quote&quot; and Citation (Author, Page #)]</strong></td>
</tr>
<tr>
<td>______________________________________________________________________________________</td>
</tr>
<tr>
<td>______________________________________________________________________________________</td>
</tr>
<tr>
<td><strong>Analysis [What does the evidence mean?]</strong></td>
</tr>
<tr>
<td>______________________________________________________________________________________</td>
</tr>
<tr>
<td>______________________________________________________________________________________</td>
</tr>
<tr>
<td><strong>Supporting Details [How does the evidence support your thesis statement?]</strong></td>
</tr>
<tr>
<td>______________________________________________________________________________________</td>
</tr>
<tr>
<td>______________________________________________________________________________________</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Conclusion</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>______________________________________________________________________________________</td>
</tr>
<tr>
<td>______________________________________________________________________________________</td>
</tr>
<tr>
<td>______________________________________________________________________________________</td>
</tr>
<tr>
<td>______________________________________________________________________________________</td>
</tr>
</tbody>
</table>

French Revolution Case Study – Page 22