

Enlightenment Movements

In the left column is an important excerpt from an Enlightenment thinker. Actively read each document. In the right side, write down thoughts about how that document fits into the ideas of Enlightenment. Think about the following questions:

- What traditional ideas about society does this author reject?
- What new ideas does this author promote?

<p>John Locke, <i>The Two Treatises of Civil Government</i> (1689)</p> <p>The state of nature has a law of nature to govern it, which obliges every one: and reason, which is that law, teaches all mankind, who will but consult it, that being all equal and independent, no one ought to harm another in his life, health, liberty, or possessions... (and) when his own preservation comes not in competition, ought he, as much as he can, to preserve the rest of mankind, and may not, unless it be to do justice on an offender, take away, or impair the life, or what tends to the preservation of the life, the liberty, health, limb, or goods of another.</p>	
<p>Charles de Secondat, Baron de Montesquieu, <i>The Spirit of the Laws</i> (1748)</p> <p>In order to have this liberty, it is requisite the government be so constituted as one man need not be afraid of another. 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 should enact tyrannical laws to execute them in a tyrannical manner. Again, there is no liberty, if the judiciary power be not separated from the legislative and executive. Were it joined with the legislative, the life and liberty of the subject would be exposed to arbitrary control; for the judge would be then the legislator. Were it joined to the executive power, the judge might behave with violence and oppression.</p>	
<p>Voltaire <i>The Philosophical Dictionary</i> (1762)</p> <p>Voltaire is then transported to a dream by a genie where he sees horrific sites:</p> <p>“He began with the first pile. ‘These,’ he said, ‘are the twenty--three thousand Jews who danced before a calf, with the twenty--four thousand who were killed while lying with Midianitish women. The number of those massacred for such errors and offences amounts to nearly three hundred thousand.</p> <p>‘In the other walks are the bones of the Christians slaughtered by each other for metaphysical disputes. They are divided into several heaps of four centuries each. One heap would have mounted right to the sky; they had to be divided.’</p> <p>‘What!’ I cried, ‘brothers have treated their brothers like this, and I have the misfortune to be of this brotherhood!’</p> <p>‘Here,’ said the spirit, ‘are the twelve million Americans killed in their fatherland because they had not been baptized.’</p> <p><u>‘My God! why did you not leave these frightful bones to dry in the</u></p>	

hemisphere where their bodies were born, and where they were consigned to so many different deaths?

Why assemble here all these abominable monuments to barbarism and fanaticism?’

‘To instruct you.’

<p>Jean Jacques Rousseau, <i>The Social Contract</i> (1762)</p> <p>“Man is born free and everywhere he is in chains...The problem is to find a form of association which will defend and protect with the whole common force the person and goods of each associate, and in which each, while uniting himself with all, may still obey himself alone, and remain as free as before.... This is the fundamental problem of which the Social Contract provides the solution.... In order then that the social compact may not be an empty formula, it tacitly includes the undertaking, which alone can give force to the rest, that whoever refuses to obey the general will shall be compelled to do so by the whole body. .. the general will alone can direct the State according to the object for which it was instituted, i.e., the common good....”</p>	
<p>Cesare Beccaria, <i>On Crime and Punishments</i> (1764)</p> <p>“[Despite] the productive enlightenment of this age...very few persons have studied and fought against the cruelty of punishments and the irregularities of criminal procedures... Is the death penalty really useful and necessary for the security and good order of society? Are torture and torments just, and do they attain the end for which laws are instituted? No man can be called guilty before a judge has sentenced him, nor can society deprive him of public protection before it has been decided that he has in fact violated the conditions under which such protection was accorded him.</p>	
<p>Adam Smith, <i>Wealth of Nations</i> (1776)</p> <p>It is the highest impertinence and presumption... in kings and ministers, to pretend to watch over the economy of private people, and to restrain their expense... They are themselves always, and without any exception, the greatest spendthrifts in the society. Let them look well after their own expense, and they may safely trust private people with theirs. If their own extravagance does not ruin the state, that of their subjects never will.</p> <p>Every individual... neither intends to promote the public interest, nor knows how much he is promoting it... he intends only his own security; and by directing that industry in such a manner as its produce may be of the greatest value, he intends only his own gain, and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention.</p> <p>It is not from the benevolence of the butcher, the brewer, or the baker, that we expect our dinner, but from their regard to their own interest. We address ourselves, not to their humanity but to their self-love, and never talk to them of our necessities but of their advantages.</p>	

<p>Mary Wollstonecraft, <i>Vindication of the Rights of Woman</i> (1792)</p> <p>But what have women to do in society? I may be asked, but to loiter with easy grace; surely you would not condemn them all to suckle fools and chronicle small beer! No. Women might certainly study the art of healing, and be physicians as well as nurses. And midwifery, decency seems to allot to them, though I am afraid to the word midwife in our dictionaries will soon give place to accoucheur [male midwife], and one proof of the former delicacy of the sex be effaced from the language.</p> <p>They might, also, study politics . . .</p> <p>Business of various kinds, they might likewise pursue, if they were educated in a more orderly manner, which might save many from common and legal prostitution. Women would not then marry for a support, as men accept of places under government, and neglect the implied duties; nor would an attempt to earn their own subsistence—a most laudable one!—sink them almost to the level of those poor abandoned creatures who live by prostitution. The few employments open to women, so far from being liberal, are menial; and when a superior education enables them to take charge of the education of the children as governesses, they are not treated like the tutors of sons. . . . [Thus] these situations are considered in the light of a degradation; and they know little of the human heart, who need to be told that nothing so painfully sharpens sensibility as such a fall in life.</p>	
<p>Olaudah Equiano, <i>The Interesting Narrative of Olaudah Equiano or Gustavus Vassa, the African</i> (1789)</p> <p>Tortures, murder, and every other imaginable barbarity and iniquity are practised upon the poor slaves with impunity. I hope the slave-trade will be abolished. I pray it may be an event at hand. The great body of manufacturers, uniting in the cause, will considerably facilitate and expedite it; and, as I have already stated, it is most substantially their interest and advantage, and as such the nation's at large, (except those persons concerned in the manufacturing neck-yokes, collars, chains, hand-cuffs, leg-bolts, drags, thumb screws, iron-muzzles, and coffins; cats, scourges, and other instruments of torture used in the slave trade). In a short time one sentiment alone will prevail, from motives of interest as well as justice and humanity. Europe contains one hundred and twenty millions of inhabitants. Query. - How many millions doth Africa contain?</p> <p>This I conceive to be a theory founded upon facts, and therefore an infallible one. If the blacks were permitted to remain in their own country, they would double themselves every fifteen years. In proportion to such increase will be the demand for manufactures.</p>	

~~Cotton and indigo grow spontaneously in most parts of Africa; a~~ consideration this of no small consequence to the manufacturing towns of Great Britain. It opens a most immense, glorious, and happy prospect - the clothing, &c. of a continent ten thousand miles in circumference, and immensely rich in productions of every denomination in return for manufactures.

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Number the documents. Place the appropriate number next to the matching Enlightenment movement.

_____ popular
sovereignty

_____ natural rights

_____ capitalism

_____ equality for
women

_____ separation of
powers

_____ rights of the
accused

_____ Abolition

_____ questioning
religion