

Beede Gardner #2  
Pg 195-200

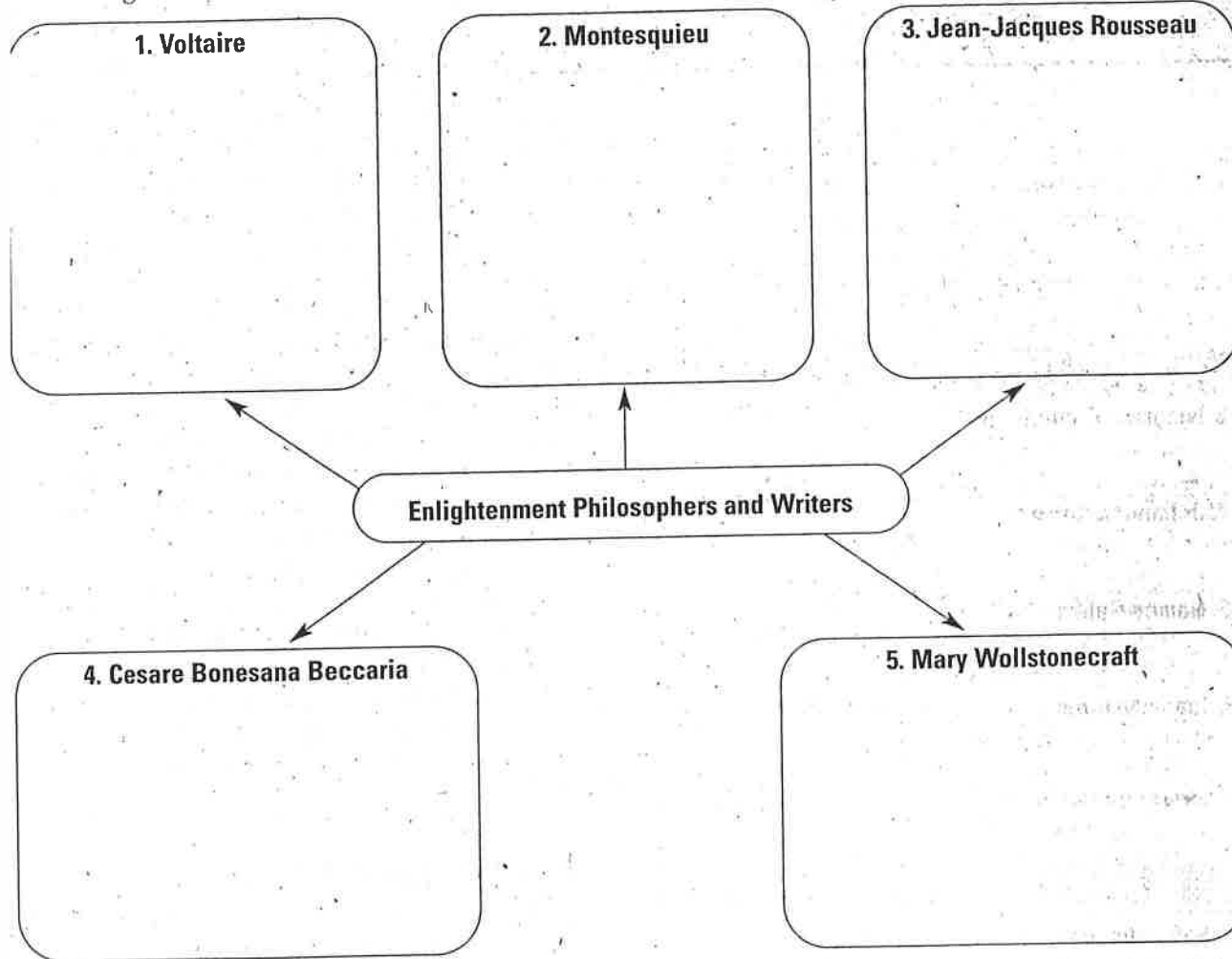
8/30/17 W

CHAPTER  
**6**

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.



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**.

## CHAPTER

## 6

PRIMARY SOURCE *from Two Treatises on Government*  
by John Locke

## Section 2

English philosopher John Locke (1632–1704) attacked absolute monarchy and promoted the concept of government by the people in his most famous work, *Two Treatises on Government*. Published in 1690, his book influenced the ideas of the philosophes Baron de Montesquieu and Jean-Jacques Rousseau as well as the framers of the United States Constitution. At the heart of Locke's argument was his belief that all people are born free and equal, with three natural rights: life, liberty, and property. As you read the following excerpt, think about how Locke defined one of these rights—liberty.

**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 tyed 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 him-

self; 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.

CHAPTER  
6  
Section 2

PRIMARY SOURCE *from A Vindication of the Rights  
of Woman*  
by Mary Wollstonecraft

*A Vindication of the Rights of Woman, published by the English writer and reformer Mary Wollstonecraft in 1792, is one of the earliest feminist essays. According to this excerpt, how did Wollstonecraft feel about the education of women?*

I 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 [abolished] 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 [protest] 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.

*from Barbara H. Solomon and Paula S. Berggren, eds.,  
A Mary Wollstonecraft Reader (New York: New American  
Library, 1983), 267–269.*

## Discussion Questions

- Analyzing Causes and Recognizing Effects** According to Wollstonecraft, what happens when women are not properly educated?
- Clarifying** What is Wollstonecraft's opinion of the equality of men and women?
- 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?

# Baron de Montesquieu

## Writing the Science of Government

## Section 2

*"It is necessary by the arrangement of things, power checks power."*—  
Montesquieu, *On the Spirit of Laws* (1748)

Charles-Louis de Secondat, the Baron de Montesquieu, studied politics throughout his life and wrote a huge and exhaustive study of government. One of his key views was that authority should be divided. This idea became popular in England's North American colonies.

In 1689, Montesquieu was born near Bordeaux, France. His family had long served in the military and had good social position. He married a wealthy woman who had a good head for business—so good that he often let her run the family estates. When his uncle died, he became Baron de Montesquieu at age 27 and began serving as a judge.

Montesquieu soon became famous as a writer. *The Persian Letters* appeared in 1721 without identifying him as the author. The book was supposedly written by two Persian travelers who visited France and wrote letters to describe what they saw. In this way, Montesquieu was free to criticize and poke fun at French society. The king, he wrote, was a trickster who "makes people kill one another even when they have no quarrel." The pope he called a "conjurer," or magician. Later, Montesquieu was revealed as the author.

Now well-known, Montesquieu moved to Paris and joined in the luxurious court life there. As a result, his fortune dwindled. The combination of financial need and boredom led him to sell his judgeship. He used the money to take a long tour of Europe. He explored art and science and met leading politicians and writers. He also stayed many months in England studying its government.

Upon returning to France, Montesquieu spent two years writing a book on the English constitution. Then he decided to write a detailed study of government. For years he worked diligently, using as many as six people at a time taking notes. In 1748, after 17 years of reading, writing, and revising, he published *On the Spirit of Laws*. It filled more than 1,000 pages and broke new ground.

Montesquieu attempted to make a science of government. His work reflected Enlightenment ideas that people, using their minds, could under-

stand the world around them. However, he was not a radical who urged rule by the people instead of by kings. He was deeply conservative and hoped to maintain the privileged position of the aristocracy. He believed that the king's power was dangerous but thought that a strong aristocracy could check that authority. He admired England because the strength of its nobles limited the control of the king.

Montesquieu also saw human nature as the same around the world. However, he thought that laws and government depended on many factors, including religion, geography, and climate. Good government requires shaping laws to suit local conditions. He thought it was easier for people to enjoy liberty in a mountainous country like Switzerland or an island like England. Islands protect people from attack by other countries. Harsh conditions in the mountains, he believed, lead people to have a spirit of individualism that promotes liberty.

Montesquieu wanted to make sure that no part of the government grew too strong. The best way to preserve freedom, he said, was to divide authority. The ability to make laws, to carry out laws, and to judge laws should rest in different branches of power.

This idea was adopted in the United States when the Constitution was written. Thus, his ideas took hold in a country with traits similar to those of England and Switzerland. Separated from Europe by a vast ocean, the United States was safe from attack. In their rugged landscape, the American people developed a strong sense of individualism.

### Questions

1. **Clarifying** How did Montesquieu's circumstances allow him to spend his life writing?
2. **Drawing Conclusions** Why did Montesquieu think that it was a good idea to have different powers checking each other?
3. **Contrasting** How did Montesquieu differ from other writers of the Enlightenment?



## CHAPTER

## 6

## RETEACHING ACTIVITY

*The Enlightenment in Europe*

## Section 2

**Multiple Choice** Choose the best answer for each item. Write the letter of your answer in the blank.

- \_\_\_\_\_ 1. The new intellectual movement that stressed reason and thought and the power of the individual to solve problems was the
  - a. Scientific Revolution.
  - b. Enlightenment.
  - c. Great Awakening.
  - d. geocentric theory.
- \_\_\_\_\_ 2. The willingness of people to hand over their rights to a ruler in exchange for law and order in society was called the
  - a. scientific method.
  - b. Magna Carta.
  - c. Enlightenment.
  - d. social contract.
- \_\_\_\_\_ 3. The philosopher who believed that all people are born free and equal, with the rights to life, liberty, and property was
  - a. John Locke.
  - b. Thomas Hobbes.
  - c. Galileo Galilei.
  - d. Baron de Montesquieu.
- \_\_\_\_\_ 4. The group of social critics in Enlightenment France were called
  - a. satirists.
  - b. philosophes.
  - c. stoics.
  - d. revolutionaries.
- \_\_\_\_\_ 5. Brilliant French satirist who frequently targeted the clergy, the aristocracy, and the government was
  - a. Thomas Hobbes.
  - b. Baron de Montesquieu.
  - c. Voltaire.
  - d. John Locke.
- \_\_\_\_\_ 6. An influential French writer who wrote that "Power should be a check to power" was
  - a. Louis XIV.
  - b. Voltaire.
  - c. Thomas Hobbes.
  - d. Baron de Montesquieu.
- \_\_\_\_\_ 7. French philosophe Jean Jacques Rousseau believed that the best form of government would be a
  - a. direct democracy.
  - b. constitutional monarchy.
  - c. dictatorship.
  - d. republic.
- \_\_\_\_\_ 8. Women's contributions to the Enlightenment included all of the following *except*
  - a. urging women to enter male-dominated fields.
  - b. writing about the inequalities between men and women.
  - c. running for office.
  - d. holding social gatherings called salons for influential people.