

◀ In the 18th century, French philosophers gathered in salons to discuss new ideas.

The Enlightenment

35.1 Introduction

In the last chapter, you learned about the Scientific Revolution. In this chapter, you will explore the **Enlightenment**.

The word Enlightenment refers to a change in outlook among many educated Europeans that began during the 1600s. The new outlook put great trust in **reason** as the key to human progress. In the 1700s, this way of thinking became widespread in Europe.

Enlightenment thinkers were inspired by the example of scientists such as Galileo and Newton. Scientists used observation and logic to understand the physical world. Their methods were rapidly overturning old beliefs. Now thinkers wanted to take a similar approach to problems of human life. Forget the teachings of the past, they said. A new age of reason is dawning. In this new age, governments and social institutions will be based on rational understanding, not the “errors and superstitions” of earlier times.

A Frenchman, Bernard de Fontenelle, expressed this optimistic faith in reason and progress. In 1702, he wrote that the new century “will become more enlightened day by day, so that all previous centuries will be lost in darkness by comparison.”

In France, thinkers called *philosophes* (French for “philosophers”) championed these ideas. Philosophes often gathered in informal meetings called **salons**. There they exchanged and debated ideas.

Many salons were organized by women. The painting on the facing page shows a salon in the home of Madame Geoffrin in the 1750s. Gatherings like these helped to shape and spread the ideas of the Enlightenment.

In this chapter, you will first learn about the roots of the Enlightenment. Then you will meet five **philosophers** whose ideas influenced the Enlightenment. You will see how their work led to new thinking about **government** and **individual rights**. Finally, you’ll meet several women who played important roles in the Enlightenment.



Use this illustration as a graphic organizer to help you remember the ideas of five philosophers whose thinking influenced the Enlightenment.



35.2 The Roots of the Enlightenment

Enlightenment thinkers wanted to examine human life in the light of reason. Rational understanding, they felt, would lead to great progress in government and society.

These thinkers believed they were making a major break with the past. Like all people, however, they were influenced by what had come before them. In this section, we'll first look at some of the roots of the Enlightenment. Then we'll consider ways in which the new ideas of the Enlightenment clashed with old beliefs.

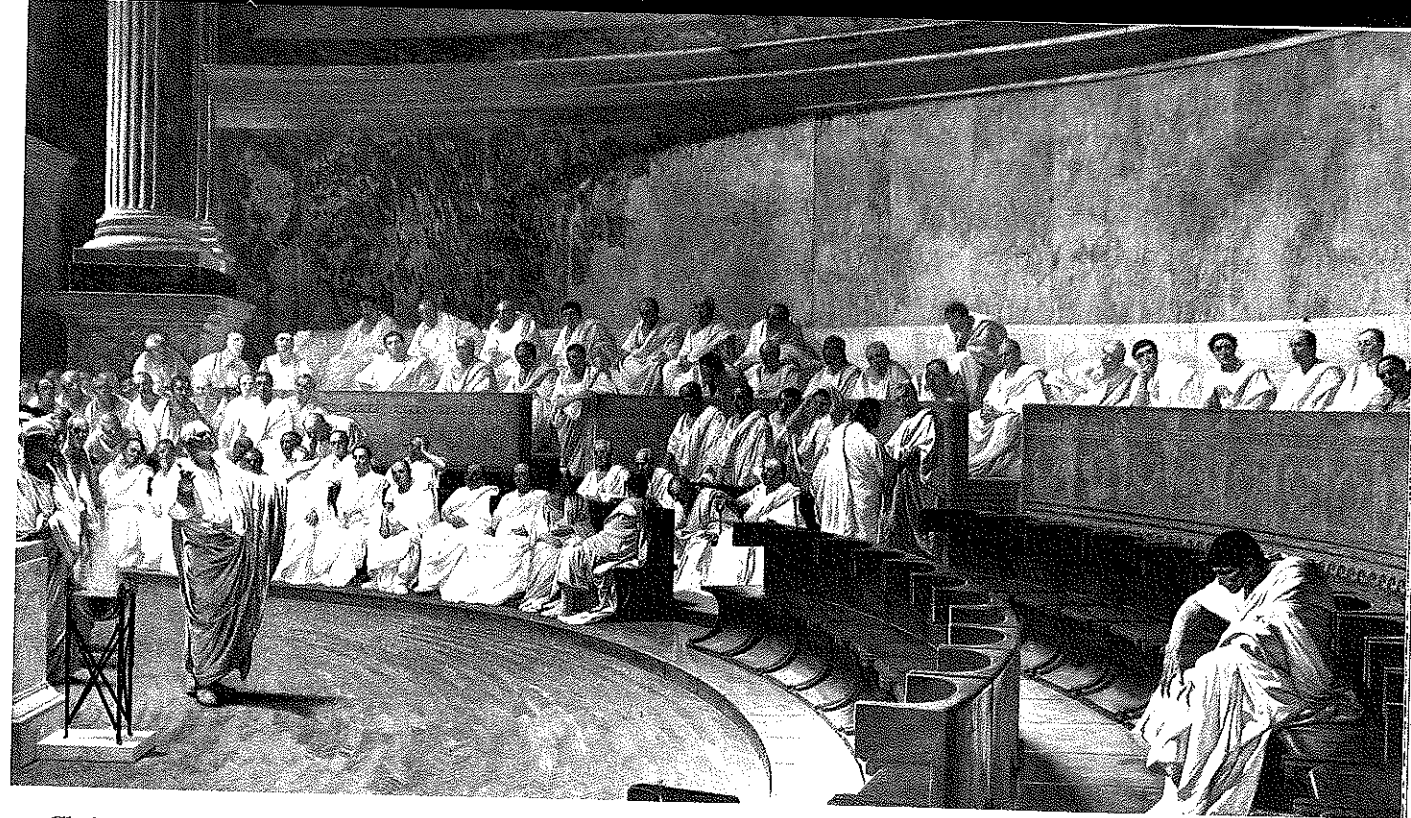
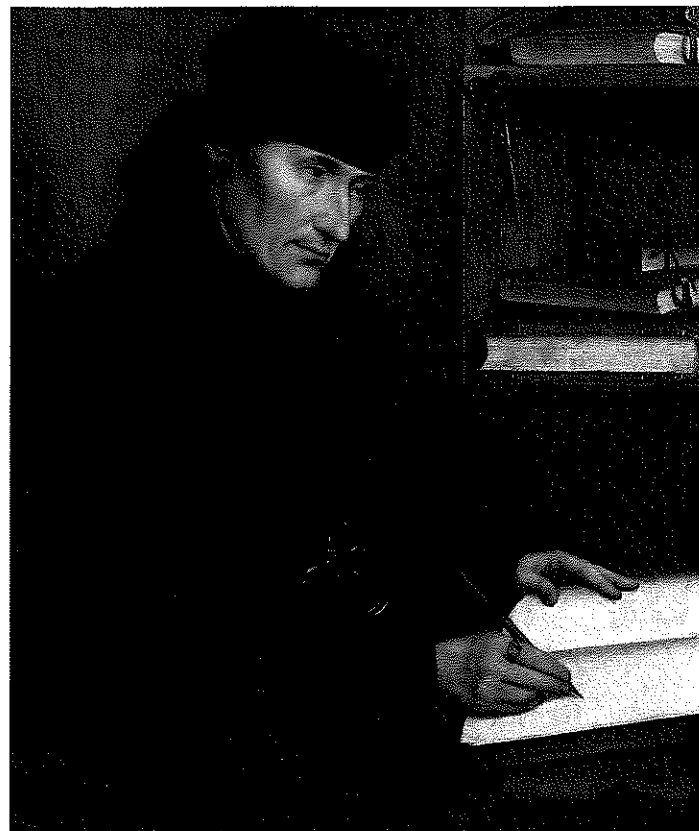
The Scientific Revolution Enlightenment thinking grew out of the Scientific Revolution. In science, observation and reason were revealing laws that applied throughout the physical world. The thinkers of the Enlightenment wanted to apply this approach to human life. They asked questions like these: What natural law governs the way people should live? How well do our institutions agree with natural law? Does natural law give all people certain rights? What is the best form of government?

Philosophers did not always agree about the answers to these questions. For example, some of them defended the right of kings to rule. Others argued that people should have more say in their own government. What they all shared was a way of thinking about such questions. Like scientists, they placed their trust in reason and observation as the best sources of understanding and progress.

The Renaissance and the Reformation The Enlightenment also had roots in the Renaissance and the Reformation. The humanists of the Renaissance questioned accepted beliefs. They celebrated the dignity and worth of the individual. During the Reformation, Protestants rebelled against the Catholic Church. They put individual conscience ahead of the authority of the church. Enlightenment thinkers went even farther in rejecting authority and upholding the freedom of individuals to think for themselves.

Classical and Christian Influences Like the humanists of the Renaissance, many Enlightenment thinkers were inspired by classical culture. Trust in reason, for example, goes all the way back to the ancient Greeks. So does the idea that people should have a say in their government. Philosophers who argued for this idea could point to the democracy of ancient Athens or the republic of ancient Rome.

Erasmus was a humanist scholar of the Renaissance who challenged the authority of the Catholic Church and paved the way for later Enlightenment thinkers.



Christian ideas also colored Enlightenment thinking. Enlightenment philosophers preferred rational understanding to faith based on the Bible. Yet most of them continued to believe in God. They saw the laws of nature as the work of an intelligent Creator. They saw human progress as a sign of God's goodness. Often their approach to moral problems reflected Christian values, such as respect for others and for a moral law.

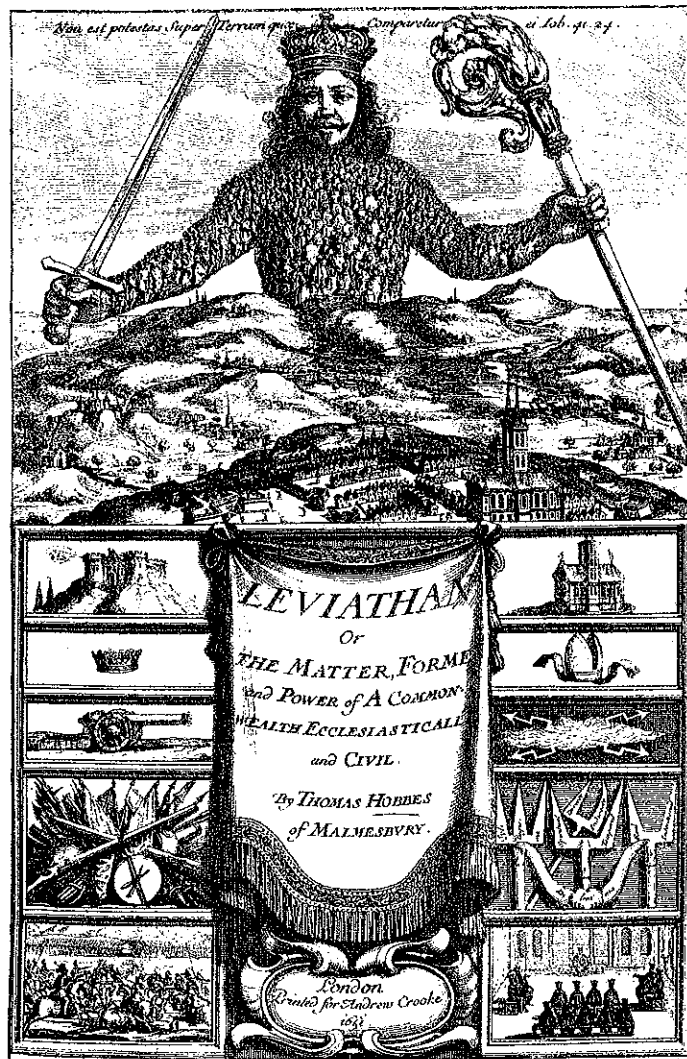
New Ideas Versus Old Beliefs The thinkers of the Enlightenment prized reason over authority. They questioned the basis of religion, morality, and government. Everything, they said, must be examined anew in the light of reason. This outlook led to many clashes with accepted beliefs.

Christian faith, for example, was based largely on trust in the Bible as God's word. Enlightenment thinkers believed that humans were perfectly able to discover truth for themselves. Some of them even questioned the existence of God. Others sought a "natural religion" based on reason. To these thinkers, the order in the universe was proof enough of an intelligent Creator. There was no need to base belief in God on revelations in holy books. Similarly, ideas about right and wrong should be based on rational insight, not on the teachings of religious authorities.

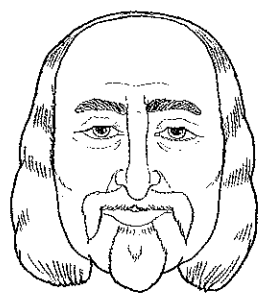
Enlightenment thinkers also criticized accepted ideas about government. Some questioned the long-held belief in the divine right of kings to rule. Many stressed individual rights that governments must respect. Toward the end of the 18th century, these ideas played a major role in revolutions in both America and France.

The Enlightenment helped to shape modern views of human nature, society, and government. Let's take a closer look at five thinkers whose ideas were influential during the Enlightenment.

Ideas from ancient Athens and the republic of ancient Rome, such as the idea of a democratic government, inspired Enlightenment philosophers.



Hobbes compared society to a giant “artificial man” that he called Leviathan.



Thomas Hobbes

35.3 Thomas Hobbes: Absolute Rule by Kings

Thomas Hobbes was born in England in 1588. He wrote about many subjects, including politics and government. He tried to give a rational basis for absolute (unlimited) rule by kings.

The son of a clergyman, Hobbes studied at Oxford University. As an adult, he traveled to other European countries, where he met many writers, scientists, and philosophers. He studied mathematics and science as well as history and government. His studies inspired him to take a scientific approach to problems of human society.

Hobbes’s thinking about society was greatly influenced by events in England in the mid 1600s. The king was struggling for power with Parliament, England’s lawmaking body. In 1642, civil war broke out between supporters of the monarch and Parliament. Hobbes sided with the king.

In 1649, the king was beheaded. For the next several years, England was ruled by Parliament’s House of Commons. But disorder and discontent continued. Finally, in 1660, the monarchy was restored.

The chaos of these years had a powerful impact on Hobbes. What, he asked, is the basis of social order? To answer this question, he tried to reason

from his observations of human nature.

In Hobbes’s view, human beings were naturally cruel, selfish, and greedy. In 1651, he published a book called *Leviathan*. In this book, he wrote that people are driven by a restless desire for power. Without laws or other social controls, people would always be in conflict. In such a “state of nature,” life would be “nasty, brutish and short.”

Governments, Hobbes said, were created to protect people from their own selfishness. Because people were selfish by nature, they could not be trusted to make decisions that were good for society as a whole. Only a government that has a ruler with absolute authority could maintain an orderly society.

Later Enlightenment thinkers came to quite different conclusions about human nature and the best form of government. Hobbes was important, however, because he was one of the first thinkers to apply the tools of the Scientific Revolution to problems of politics. His philosophy may sound harsh, but he believed it was based on objective observation and sound reasoning.

35.4 John Locke: Natural Rights

John Locke was born in England in 1632. His thinking about government and people’s rights had a major impact on the Enlightenment.

Thomas Hobbes had argued that kings should have absolute power. In contrast, Locke favored **constitutional monarchy**. In this type of government, a basic set of laws limits the ruler’s power.

Locke’s ideas reflected a long tradition in England. Recall how English barons forced King John to accept the Magna Carta in 1215. The Magna Carta favored nobles rather than common people, but it established the idea of rights and liberties that the king had to respect.

Over time, Parliament became the main check on the king’s power. During the civil war of the 1640s, Locke’s father fought on the side of Parliament. The young Locke was greatly influenced by his father’s beliefs.

In the 1680s, another crisis developed. The new king, James II, was Catholic. His enemies in Protestant England feared that he wanted to put Catholics in power. In 1688, they forced James to flee the country.

The next year, Parliament gave the crown to a Protestant, King William III. Parliament also passed a **bill of rights**. The English Bill of Rights strengthened the power of Parliament as the representative of the people. For example, it forbade the king to keep a standing army in peacetime or to levy taxes without Parliament’s consent. It also listed individual rights. Among them were protection in court cases from excessive fines and “cruel and unusual punishment.”

Locke approved of these changes in England. In 1690, he published *Two Treatises of Government*. In this book, he offered a theory of government that justified Parliament’s actions.

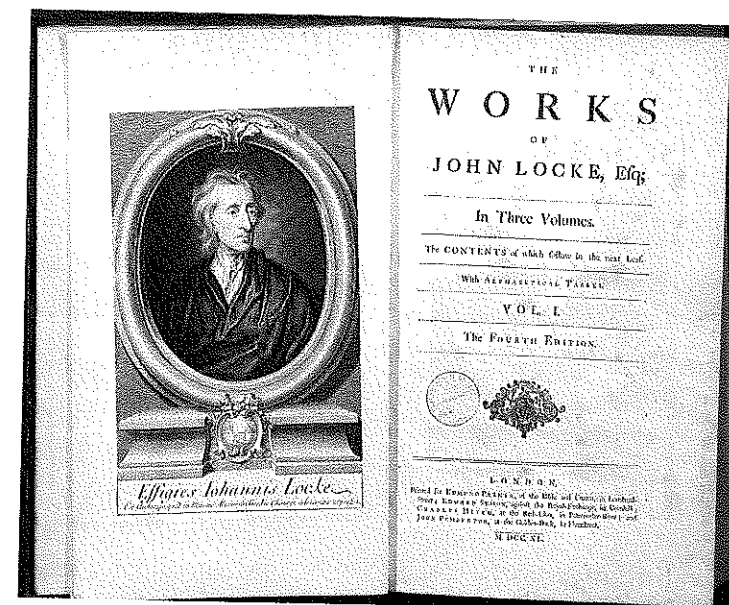
Locke denied the divine right of kings to rule. The true basis of government, he wrote, was a **social contract**, or agreement, among free people. The purpose of government was to protect people’s **natural rights**. These included the right to life, liberty, and property. In exchange for this protection, people gave government the power to make and enforce laws.

In Locke’s theory, a government’s authority was based on the consent of the governed. If the government failed to respect people’s rights, it could be overthrown.

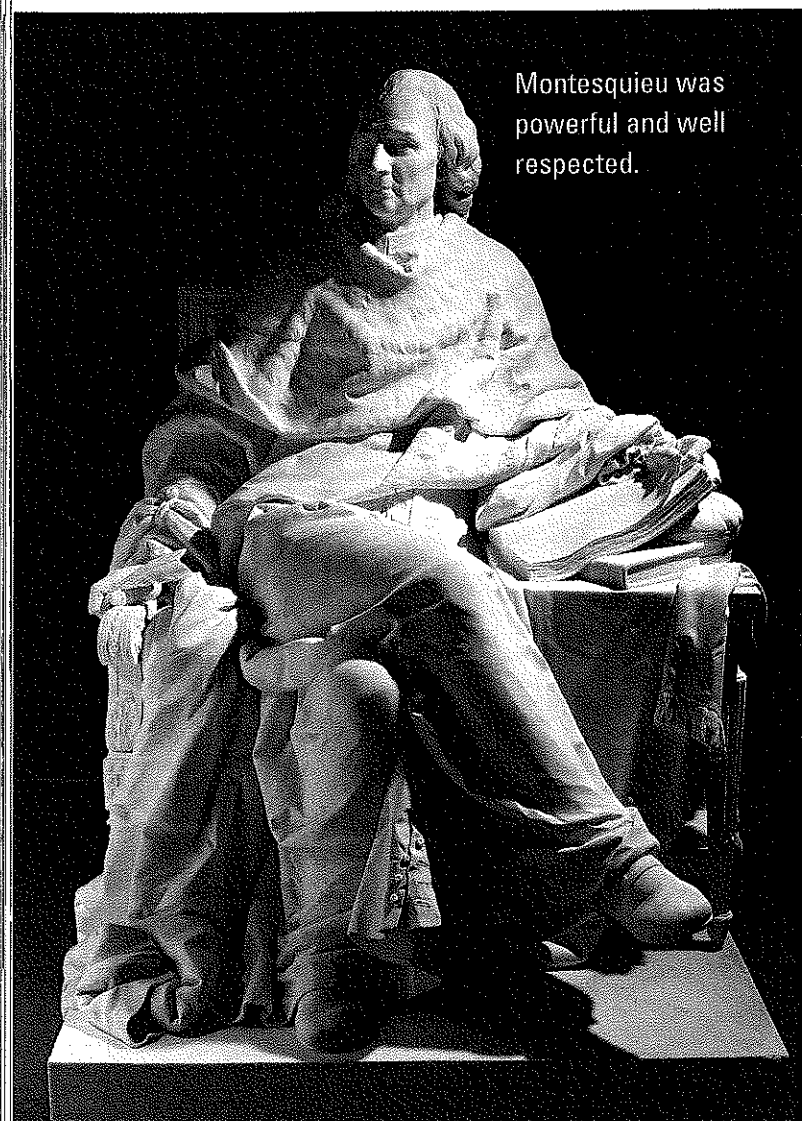
Locke’s view of government had a wide influence. In 1776, his ideas would be echoed in the American Declaration of Independence.

constitutional monarchy a form of government in which the monarch’s power is limited by a basic set of laws, or constitution
bill of rights a list of basic human rights that a government must protect
social contract an agreement in which people give up certain powers in return for the benefits of government
natural rights rights that belong to people “by nature,” that is, simply because they are human beings

John Locke wrote about theories of government.



John Locke



Montesquieu was powerful and well respected.

35.5 Baron de Montesquieu: Separation of Powers

Charles-Louis de Secondat was born in France in 1689. He is better known by his title, the Baron de Montesquieu.

In his youth, Montesquieu attended a Catholic school. Later he became a lawyer. When his uncle died in 1716, Montesquieu inherited the title of baron along with his uncle's fortune. He also became president of the local parliament.

In 1721, Montesquieu achieved fame as a writer with a book called *Persian Letters*. The book described French society as seen by fictional travelers from Persia. It used humor to criticize French institutions, including the king's court and the Catholic Church. It quickly became very popular, and Montesquieu became an admired guest in the salons of Paris.

Montesquieu's most famous book was *The Spirit of Laws*, published in 1748. In this book, he described his theory of how governments should be organized.

Like John Locke, Montesquieu was concerned with how to protect political liberty. The best way to do this, he argued, was to divide power among three branches of gov-

ernment. In such a system, the legislative branch made the laws. The executive branch enforced the laws. The judicial branch interpreted the laws. The three branches should be separate but equal. In this way, no one branch would be too powerful. Montesquieu called this concept the **separation of powers**.

Montesquieu's theory reflected his admiration for the English system of government. In England, lawmaking was the job of Parliament. The king enforced the laws, and courts interpreted them. Each branch of government checked (limited) the power of the others. When powers were not separated in this way, Montesquieu warned, liberty was soon lost. Too much power in the hands of any one person or group led to **despotism** (tyranny).

Montesquieu's ideas had a powerful impact on later thinkers. Among them were the men who wrote the U.S. Constitution. They made the separation of powers a key part of the American system of government.



Baron de Montesquieu

separation of powers the division of powers among separate branches of government
despotism rule by a despot, or tyrant

35.6 Voltaire: Religious Tolerance and Free Speech

Francois-Marie Arouet was born in France in 1694. Under the **pen name** Voltaire, he became one of the most celebrated writers of the Enlightenment.

As a young man, Voltaire attended a Catholic college in Paris. After college, he settled on a career in literature. He soon earned fame as a writer and as a witty participant in Paris salons.

Voltaire believed passionately in reforming society in the name of justice and human happiness. He warred against what he saw as superstition, error, and **oppression**. With biting humor, he attacked the French court and the power of the Catholic clergy.

One of Voltaire's most popular books was a humorous novel called *Candide*. The novel poked fun at the idea that the world made by God must necessarily be "the best of all possible worlds." Such a belief, Voltaire thought, prevented people from fighting the evils in the world.

Like Montesquieu, Voltaire admired England's constitutional monarchy and separation of powers. In his view, the English were governed by law, not by the arbitrary wishes of a single ruler. To be governed by law, he said, was "man's most cherished right."

Voltaire was especially concerned with freedom of thought and expression. He championed religious **tolerance**. This meant allowing people to profess religion in their own ways. Religious strife, he thought, was one of the main sources of evil in the world. In reality, no single religion possessed all the truth. At the same time, there was a core of truth in all religions. This core was the "natural religion" that reason made available to everyone.

Voltaire also spoke out for the right of free speech. Once he wrote a letter to a man he strongly disagreed with. He said that he would give his life so that his opponent could continue to write. A later writer expressed Voltaire's feeling in the words, "I disapprove of what you say, but I will defend to the death your right to say it."

Throughout his life, Voltaire criticized intolerance and oppression wherever he saw them. His outspoken ways often led to conflicts with authorities. Twice he spent time in prison. Several times he was forced to flee to another city or country when his opinions made him unwelcome.



Voltaire was a passionate and outspoken writer who believed strongly in freedom of thought and expression. Here he is shown reading aloud to Frederick the Great.

pen name a name used in place of a writer's real name
oppression cruel or unjust treatment
tolerance the acceptance of different beliefs and customs

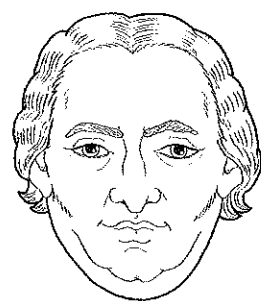


Voltaire



Beccaria argued against forms of punishment that had been in use for centuries, such as stretching a man on a rack.

criminology the scientific study of crime and punishment
capital punishment punishment by death; also called the death penalty



Cesare Beccaria

35.7 Cesare Beccaria: The Rights of the Accused

Cesare Beccaria was born in Milan, Italy, in 1738. He was a pioneer in the field of **criminology**. His work stressed the rights of accused people to fair treatment.

The son of an aristocrat, Beccaria attended a Catholic school as a boy. In 1758, he received a degree in law from the University of Pavia. When he finished his studies, he returned to Milan. There he was soon caught up in the intellectual excitement of the Enlightenment.

In 1763, Beccaria began a study of criminal law and the justice system. He was upset by the harsh

practices that were common in his day. Torture was often used to get confessions from accused persons or statements from witnesses to a crime. People might have their thumbs crushed in a device called a *thumbscrew*. Or they might have their bodies stretched on a device called a *rack* until their bones were separated.

Beccaria objected to other practices as well. It wasn't unusual for trials to be held in secret. Judges were often corrupt. People found guilty of crimes were often sentenced to death.

Beccaria attacked these practices in a famous book called *On Crimes and Punishments*. He argued that laws exist to preserve security and order. Punishments, he said, should be designed to serve this purpose. Like other people, criminals made rational decisions. To stop people from committing crimes, punishment did not have to be brutal. It only had to be certain and just severe enough to outweigh the potential benefits of the crime.

Beccaria also argued for other specific rights. A person accused of a crime, he said, should receive a fair and speedy trial. Torture should never be used. In addition, it was wrong to punish some people more harshly than others for the same crime. Punishment, he said, should fit the seriousness of the crime. And **capital punishment** (putting someone to death) should be done away with completely.

Beccaria's book encouraged the scientific study of crime. His ideas about rights and punishment influenced reform movements throughout Europe. In the United States, many laws concerning crime reflect his ideas.

35.8 The Impact of the Enlightenment on Government

Enlightenment thinkers proposed new ideas about human nature and the best forms of government. Let's take a look at the influence of these ideas in Europe and America.

Enlightened Rule by Monarchs Several European monarchs tried to apply Enlightenment ideas during the 1700s. Among them were Frederick the Great of Prussia, Catherine the Great of Russia, and Joseph II of Austria. These rulers became known as "enlightened monarchs." They are also called "benevolent despots." (*Benevolent* means having people's best interests at heart.)

Enlightened monarchs founded universities and scientific societies. They introduced reforms such as greater religious tolerance and an end to torture and capital punishment. But these rulers pushed change only so far. They did not want to anger the noble classes, whose support they needed. Nor did they want to lose their own power.

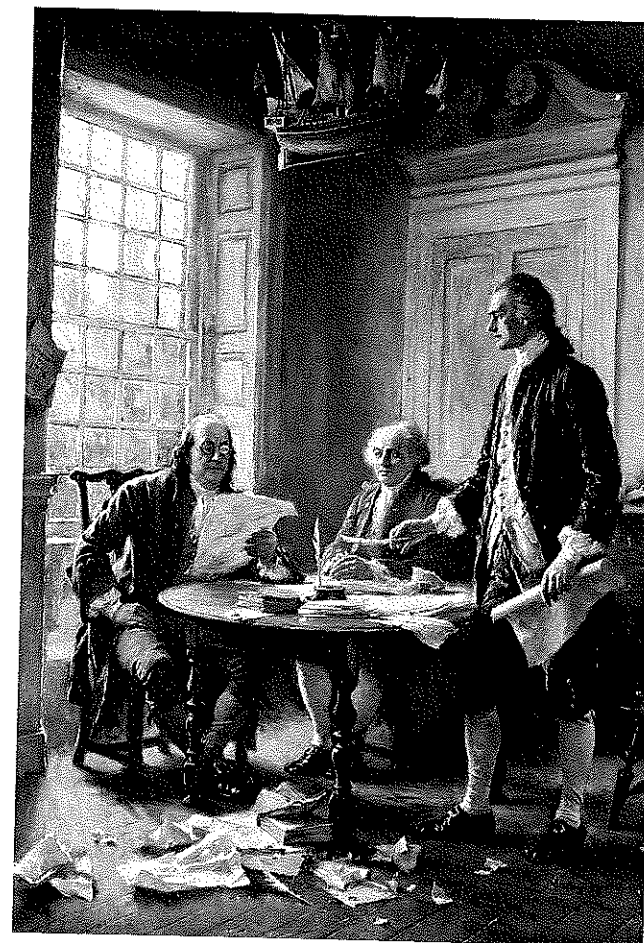
The American and French Revolutions Enlightenment ideas had a major influence on the leaders of the American Revolution. English colonists in America shared with John Locke the traditions of the Magna Carta and the English Bill of Rights. When the colonists rebelled in 1775, they pointed to the abuse of their rights by the English king. The Declaration of Independence echoed Locke's ideas on natural rights and the purpose of government.

Other Enlightenment ideas can be seen in the U.S. Constitution. America's basic law includes Montesquieu's idea of separation of powers. The Bill of Rights protects the freedom of religion and speech championed by Voltaire. It also supports some of the rights promoted by Beccaria, such as the right to a speedy trial.

In 1789, revolution broke out in France. The National Assembly adopted the Declaration of the Rights of Man and Citizen. This document proclaimed liberty and equality. It upheld the rights to own property and to resist oppression. It also guaranteed freedom of speech and religion. All these ideas grew out of the Enlightenment.

Soon, however, the French Revolution unleashed terrible passions and violence. Thousands of aristocrats and other supposed enemies of the revolution were sent to the guillotine. (The guillotine was a machine that cut off people's heads.) The bloody chaos brought a strange end to the Enlightenment dream of peaceful progress based purely on reason.

Enlightenment ideas had a great influence on the writing of America's Declaration of Independence.



35.9 Women of the Enlightenment

The women of the 1700s did not enjoy the same rights or status as men. Yet a number of women played an important role in the Enlightenment. Some helped nurture and spread Enlightenment thinking by hosting salons. Others extended ideas about rights and equality to women. Let's meet a few of these women.

Madame Geoffrin One of the most prominent sponsors of salons was Madame Marie-Therese Rodet Geoffrin. Beginning in the mid 1700s, the brightest talents in Europe met in her home for lively talk about the latest ideas. Madame Geoffrin also gave financial support to the Encyclopedists, a group of men who put together the first encyclopedia.

At Madame Geoffrin's salons, princes and politicians mingled with artists, writers, and philosophers. Madame led these gatherings with a firm hand. She reserved Mondays for artists and Wednesdays for writers and philosophers. When discussions became heated, she would say, "There, that will do." The men quickly shifted their conversation to another topic.

Abigail Adams Abigail Adams was married to John Adams, a leader of the American Revolution. Abigail firmly supported the movement for independence from England. She reminded John not to forget women. "Remember all men would be tyrants if they could," she wrote. "If particular care and attention is not paid to the Ladies, we are determined to foment [start] a Rebellion." Women, she went on, "will not hold ourselves bound by any Laws in which we have no voice." Abigail also spoke out for a woman's right to education.

Olympe de Gouges The Frenchwoman Olympe de Gouges was the daughter of a butcher. Despite being poorly educated, she became a writer and social reformer. In 1791, she published the Declaration of the Rights of Woman and the Female Citizen. This document was her answer to the National Assembly's Declaration of the Rights of Man and Citizen. De Gouges argued for women's equality with men in every aspect of public and private life. Women, she said, should have the right to vote, hold office, own property, and serve in the military. They should have equal power to men in family life and in the church.

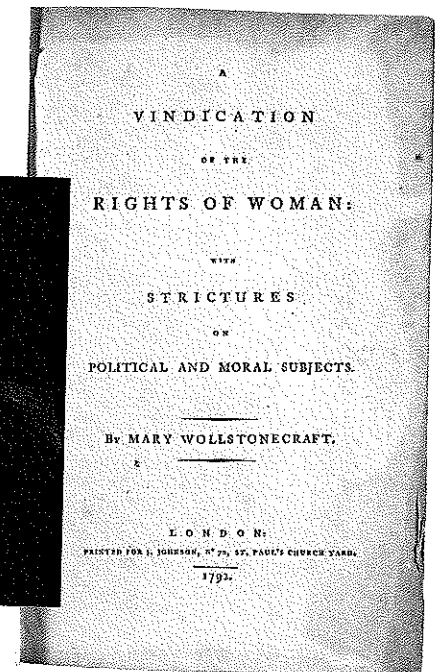
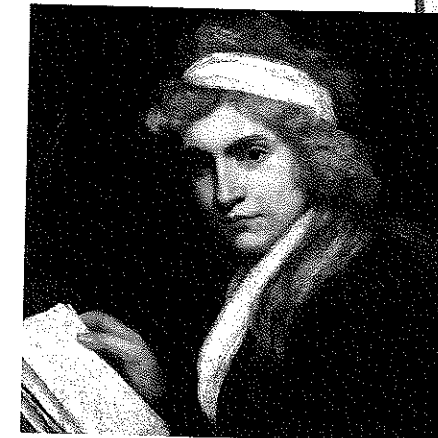
The French revolutionaries mocked de Gouges's ideas and her efforts to organize women. When she spoke out against the bloodshed of the revolution, they branded her a traitor. In 1793, she was sent to the guillotine.



In support of the Enlightenment, Madame Geoffrin invited artists, writers, and philosophers to meet and discuss new ideas in her home.

Mary Wollstonecraft English writer Mary Wollstonecraft was another early leader in the struggle to gain equal rights for women. In an essay published in 1792, she argued that women deserved the same rights and opportunities as men. "Let woman share the rights," she wrote, "and she will emulate [imitate] the virtues of men, for she must grow more perfect when emancipated [free]."

Wollstonecraft believed that education was the key to gaining equality and freedom. She called for reforms to give women the same education as men. In the 19th century, her ideas about equality for women inspired early leaders of the women's rights movement in the United States.



Writer Mary Wollstonecraft believed in equal education for all.

35.10 Chapter Summary

In this chapter, you learned about the Enlightenment. This change in outlook grew out of the Scientific Revolution. It also had roots in earlier periods of history. Much Enlightenment thinking, however, challenged accepted beliefs.

Enlightenment philosophers wanted to apply reason to problems of government and society. Thomas Hobbes upheld the absolute power of kings. John Locke championed the rights to life, liberty, and property. Montesquieu argued for a separation of powers in government. Voltaire championed religious tolerance and free speech. Cesare Beccaria called for reforms in criminal law to protect the rights of the accused.

Enlightenment thinking influenced monarchs in Europe and revolutions in America and France. A number of women extended ideas of liberty and equality to women's rights. Modern views of people and government owe a great deal to these and other Enlightenment thinkers.

Our exploration of the medieval world and beyond ends here, at the very beginning of the modern world. Throughout your journey, you have seen how events in the past help to shape the future. You have also discovered how cultures influence one another. Your own life has been deeply affected by those who came before you. So, too, will your actions and thoughts have an influence on those who come after you.