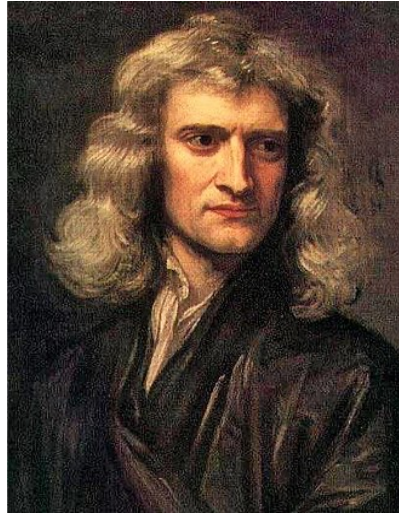


Section 9. The Enlightenment



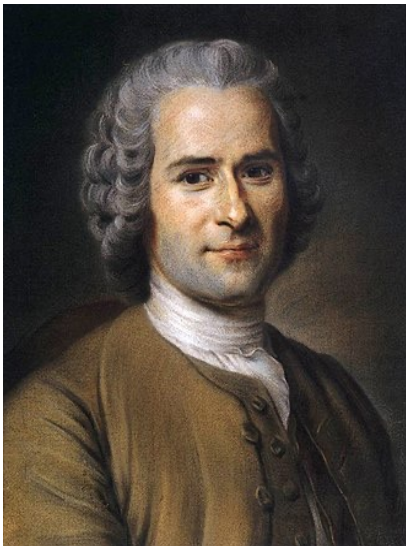
René Descartes



Sir Isaac Newton



David Hume



Jean Jacques Rousseau



François-Marie Arouet (Voltaire)



Immanuel Kant

The Beginning of the Age of Reason

- **The skepticism about the use of reason in the search for truth that came out of the Reformation, led to a reaction from the increasingly rational universities of Europe.**
- **Georg Wilhelm Friedrich Hegel, a man that we will speak about later, looked at history and saw an historical pattern of Thesis, Antithesis, Synthesis and he called it the Dialectic.**
- **Fideism was the Thesis going into the Seventeenth Century. Rationalism would prove to be the Antithesis that began to develop during that century.**
- **That Antithesis of Fideism would come to be called Rationalism and that Rationalism would lead to the period called the Enlightenment**
- **Oddly enough, the first steps taken toward Rationalism were taken, perhaps even accidentally, by men of faith.**

The Early French Enlightenment – René Descartes

- René Descartes was a great philosopher (*Meditations on First Philosophy* is still a standard text in many university departments of philosophy), a mathematician (Cartesian coordinates) and a scientist (studies in human physiology).
- Descartes was born in France in 1596. Again, like Blaise Pascal, René Descartes considered himself to be a believing and practicing Catholic Christian. In fact, in his work *Meditations on First Philosophy*, he proposed two proofs for the existence of God. Descartes constantly defended faith in reaction to the rational skepticism of his time. But Descartes was also a man of Reason. He made a key distinction in his philosophy that, seem to have taken his thoughts beyond where they were originally intended.
- In a work that preceded *Meditations*, his *Discourse on the Method*, Descartes wrote his famous foundational statement *Cogito ergo sum* (I think therefore I am). Since I think I can be sure that I exist and that I can at least rely on that truth.
- For the first time in the Christian era, the search for truth began not from an external and divine source (God) but from an internal source human source. Descartes, perhaps unintentionally, took the final step in separating faith and reason in the pursuit of truth.
- Perhaps this is why some call Descartes *The Father of Modern Philosophy*. This statement from Descartes had two effects; it took the first steps that ultimately removed any notion that faith could have any role in the search for truth from Academia and it made the individual the ultimate source of truth which, in modern times, would lead to the idea of “your truth” and “my truth” instead of “the truth”.
- I truly believe that this is simply the Law of Unintended Consequences in action. It also, however, took the first step in creating an Antithesis to Fideism

The Early French Enlightenment – Blaise Pascal

- Blaise Pascal was born in 1623. It's hard to say if he was one of the the last men of the Age of Reformation or one of the first men of the Age of Enlightenment. Pascal was himself a mixture of Catholicism and Calvinism. He was a Jansenist. Jansenists were a schismatic branch of Roman Catholicism that adopted Calvin's interpretation of Augustine without abandoning the organizational structure of Catholic understanding of Church and worship.
- Pascal was a prodigy as a young man. At age 18, he built a mechanical calculator (the *Pascaline*) to help his father figure out the constantly changing taxes he was required to pay. He tried to invent a perpetual motion machine. He failed at that but, in the effort, Pascal managed to invent an early kind of roulette wheel.
- As he grew older, Pascal became both a mathematician and a scientist as well as a philosopher. As a mathematician, he wrote **Treatise on the Arithmetical Triangle** which described a convenient tabular presentation for binomial coefficients, now called Pascal's triangle. As a scientist, he showed the effect that air pressure had on liquids.
- While Pascal was both a scientist and a mathematician, his works in philosophy were, perhaps, his most important contributions. His major work was his **Pensées** (Thoughts). Included in this work was a defense of Christianity. Like Descartes, Pascal did not imagine himself a rationalist/
- Pascal was a gambler during his brief lifetime (he died at age 39), is also famous for *Pascal's Wager*. It went like this. A) If God exists, and I believe in Him and act accordingly, I go to Heaven. B) If God does not exist yet I believe in him, nothing bad happens other than I die. C) If God does exist and I don't believe in Him, I go to Hell and D) If God doesn't exist and I don't believe in Him, the result is the same as B). Therefore, believers have the best chance of finding eternal happiness.

Immanuel Kant: Morality Based on Reason

- Before I move on to the later French Enlightenment, I need to contrast Descartes and Pascal with a later European, though not French, intellect. Immanuel Kant, born in Prussia in 1724, was a kind of transitional character between the early and later French philosophers. He was raised as a very strict Lutheran. Kant was a teacher and a popular author. He never married. He had a strong, intuitive mind. He wrote a number of works but his key works for our concern were his **Ground Work of a Metaphysics of Morals** and his **The Critique of Practical Reason**.
- Kant's view of morality was that it is based on reason and free will. Here is how Kant reasoned as best as I understand it.
 1. Without freedom, morality is not possible.
 2. Morality exists, thus
 3. Freedom exists.
- Kant believed that true freedom came from rationality so...
 1. Without reason, we would be slaves to our passions (lust, envy, avarice, etc.)
 2. If we were slaves to our passions, we would not be free; thus
 3. Without reason, we would not be free.
- Therefore, morality and reason are necessarily related.
 1. Without reason, there is no freedom
 2. Without freedom, there is no morality, thus
 3. Without reason, there is no morality.

Descartes may have unintentionally replaced God with human reason at the center of morality, but Kant did so intentionally.

The Later French Enlightenment - Voltaire

- The Enlightenment period cannot be spoken about without mention of François-Marie Arouet whose *nom de plume* was Voltaire. He was born in Paris in 1694 and died there in 1778 just as the French Revolution was beginning..
- Voltaire was a man of the Enlightenment but was more of a dilettante than a serious philosopher. He was a writer, an historian and a sort of philosopher. Voltaire believed in a God whom he could consider by reason alone. Voltaire's God was the Deist clock-maker. Being too easily bored by things, Voltaire liked the novelty of Eastern religions but had no time whatsoever for the monotheistic religions of his time. Voltaire simply loved being different.
- About Catholicism, Voltaire wrote. "*La nôtre [religion] est sans contredit la plus ridicule, la plus absurde, et la plus sanguinaire qui ait jamais infecté le monde.* (Our religion is, beyond a doubt, the most absurd, and the most bloody that has ever infected the world.)
- About Islam, Voltaire wrote a letter to Frederik II of Prussia in 1740 in which he ascribed to Mohammed "*a brutality that is assuredly nothing any man can excuse*".
- Rabbi Joseph Telushkin believed that Voltaire was, by far, the most anti-Semitic of all the Enlightenment scholars. In Voltaire's **A Philosophical Dictionary**, he wrote of Jews: "*In short, we find in them only an ignorant and barbarous people, who have long united the most sordid avarice with the most detestable superstition and the most invincible hatred for every people by whom they are tolerated and enriched.*"
- Voltaire did support religious tolerance and the separation of Church and State. He had great influence (unrequited) on Rousseau but, at heart, he was a "Peck's Bad Boy" who was a master of *le bon mot*, more at home in *affaires des salons* than of *affaires du monde*.

The Later French Enlightenment - Jean Jacques Rousseau (I)

- Rousseau, surprisingly, was a native of Catholic France. In fact, he was born to a Calvinist family in Geneva, Switzerland in 1712. He wrote about his experiences growing up in Switzerland in one of his famous works, **Confessions**.
- At age 15, Rousseau ran away from Switzerland and wound up in the Duchy of Savoy, one of those not-quite-countries that were part of the Holy Roman Empire. He was given refuge by a Catholic priest who introduced him to Francoise-Louise de Warens, a noble woman from a Protestant background who was on her way to becoming a Catholic. Rousseau became her ward and, a few years later, her lover. At age 25, he inherited some money from his mother. He repaid Mme. de Warens the money she had invested in him and went off on his own.
- Around the age of 33, Rousseau journeyed to Paris and took Thérèse Levasseur as his mistress. Thérèse was a seamstress who was the sole support of her mother and her siblings. She bore him a son and at least two other children. Each child was quickly dispatched to a foundling home. It is the peak of irony that Rousseau would go on to be considered an expert on children and a well-regarded theorist on education.
- Rousseau's first great written work was the result of a competition offered by the Academie de Dijon on whether the arts and sciences had improved or corrupted public morals. Rousseau took the interesting position that social development, including of the arts and sciences, is corrosive of both civic virtue and individual moral character. His work was called **Discourse on the Sciences and Arts (aka First Discourse)**. It was in this work that he had what he called his epiphany. He concluded that humankind is born good but evil occurs when the naturally good human nature is corrupted by society. The desire to advance one's intelligence and standing in society was at the root of that corruption.

The Later French Enlightenment - Jean Jacques Rousseau (II)

- Rousseau's belief that all humans are born naturally good, and society was the source of evil in the world laid the foundation for the French Revolution. I propose that Rousseau also laid the foundation of what was to come in the twentieth century.
- If individuals are born good, and evil and corruption are the fault of society, then it is not the individual who must be made moral. It is society that needs to be fixed. Of course, Rousseau never quite explains how a society made up entirely of people who are born good somehow contracts this evil nature.
- Rousseau's Second Discourse was his **Discourse on the Origins of Inequality**. In this discourse, Rousseau discusses two kinds of inequality; natural and moral. All human beings are born with a natural inequality. Some people are taller, stronger, faster than others. That is simply nature at work and Rousseau pays little attention to it. It is the moral man (and I do mean 'man', women were in a different category) that Rousseau is most interested in.
- Rousseau applied this principle to his education theories. If all children are naturally good, the education system should not allow the society of the classroom to ruin the child. The child should be free to pursue his or her own interests without any interference from teachers or classmates. In fact, teachers should be more like guides or perhaps aides as the child pursues his natural interests.
- The ideal moral man for Rousseau is his "noble savage". Such a man relies on his innate animal senses and not on reason, at least on reason as society explains it. The noble savage uses his understanding of his place in nature instead of reason to constantly adapt to changing circumstances. If all of this begins to sound familiar, it should. Rousseau had the Native American in mind as an example of the Noble Savage.

The Later French Enlightenment - Jean Jacques Rousseau (III)

- Rousseau wrote two other pieces worth noting. **Emile** was Rousseau's great discourse on education. In **Emile**, Rousseau asks if education is meant to grow the natural man or the citizen. He also suggests that children are better served by pursuing their natural curiosities than by books. Maria Montessori favored that part of Rousseau's approach to education. As a student grows older, he should be required to learn a trade that suited the student's natural abilities and mentored by someone skilled in that trade. Rousseau does speak about the education of women, but his views are.... interesting. **"everything man and woman have in common belongs to the species, and ... everything which distinguishes them belongs to the sex"**
- Rousseau also believed that women should be **"passive and weak"**. Women should **"put up little resistance"**. Women are **"made specially to please man"**. Rousseau does add, however, that **"man ought to please her in turn"**. Keeping the "noble savage" in mind Rousseau also saw that the dominance of man was a function of **"the sole fact of his strength"**, that is, as a strictly **"natural"** law.
- Rousseau, as mentioned, was influenced by Voltaire. in December 1745 Rousseau wrote a letter introducing himself to Voltaire. Voltaire replied with a polite response. Subsequently, when Rousseau sent Voltaire a copy of his book **Discourse on Inequality**, Voltaire replied, noting his disagreement with the views expressed in the book: **No one has ever employed so much intellect to persuade men to be beasts. In reading your work one is seized with a desire to walk on four paws.** When Rousseau wrote a romantic novel, **Julie, or the New Heloise**, Voltaire commented: **No more about Jean-Jacques' romance if you please. I have read it, to my sorrow, and it would be to his if I had time to say what I think of this silly book.**
- Despite these slights, Rousseau continued to publicly endorse Voltaire. When Rosseau died a month after Voltaire, he was placed near him in the Panthéon.

The British Enlightenment – Thomas Hobbes

- Like Pascal and Descartes in France, Hobbes was a transitional character for the British Enlightenment. He was born in Wiltshire, England in 1588. he received his Bachelor's degree from Magdalen Hall at Oxford in 1608 and then went on a grand tour of Europe.
- While in Europe, he developed an interest in understanding how human physical sensations influenced human thoughts. He added to that a study on how the interaction of people with each other in a civil society affected human thought. In the end, he tried to find a connection between what had been considered three separate areas of study, the Body, Human Activity and the State.
- In an early work, **Elements of Law**, Hobbes wrote that patrimonial kingdoms did not require the consent of those being governed. He changed his mind, however, on that point in his greatest work, **Leviathan**.
- In **Leviathan**, Hobbes wrote that, without some form of government, humans lived in what he called *A State of Nature*. In such a state, each individual would have a right to everything that the world could offer. The problem was that everyone would have such a right and the result would be a never-ending war, quite contrary to Rousseau's Noble Savage
- The chaos that would result would prevent any societal advance either on the state or human level. To succeed, individuals would have to cede some authority to a sovereign. Such a sovereign would have control over civil, military, judicial and ecclesiastical affairs. The sovereign's power, strong though it may be, still derives from the willingness of the people to cede their authority. This was Hobbes' version of a **social contract**.
- Hobbes' view on the authority of the sovereign over the Church did not appeal to many in England nor did his view that faith and reason should never be in conflict in the pursuit of truth.

The British Enlightenment – John Locke (I)

- John Locke was born in 1632 in Somerset, England. His parents were Calvinist Puritans. In 1652, he began his studies at Christchurch School at Oxford. He received a Bachelor's degree here in 1656 and a Masters in 1658. In 1666, Locke became an assistant to Dr. David Thomas at Oxford and became friends with a politician, Lord Anthony Ashley Cooper, the first Earl of Shaftsbury. Lord Ashley became so impressed with Locke's knowledge of medicine that he appointed Locke to be his personal physician. Lord Ashley also arranged for Locke to be placed under the tutelage of Thomas Sydenham, the *English Hippocrates*. Locke and Sydenham became close friends for the rest of their lives.
- While Locke was quite proficient in Medicine, his interests drifted to philosophy. Sydenham seemed to have influenced Locke's philosophy while Lord Ashley influenced Locke's politics. In 1679, Locke wrote his **Two Treatises of Government**. In his **First Treatise**, Locke argued against the idea that Kings ruled by Divine Right.
- In his **Second Treatise**, Locke posits his own explanation of the human state of nature and the civil state. He wrote that in the civil state, an individual does cede some of his natural freedoms to the sovereign for protection but that does not include his freedom of religious thought. He also notes that the legitimacy of the rule of the sovereign depends on the continued consent of the governed. Otherwise, the governed could easily become slaves to the ruler.

The British Enlightenment – John Locke (II)

- The **Second Treatise went** on to say that the main reason for the existence of civil society itself is the protection of property. When Locke used the word '**property**' however, he used it with its original meaning, derived from the Latin word *proprius*, that which belonged properly to oneself including **life, liberty and estate**. On the continent, Rousseau used the French derivative of that Latin word, *propre*, but it had a different meaning.
- Locke was not specific about the form that civil government should take be it monarchy (rule by a monarch), oligarchy (rule by a political or intellectual elite) or republic (rule by elected representatives of the people). Whatever form the government might take it should be a commonwealth type of government where the ruling power governs under an established set of laws and not by dictates of the ruling power.
- As mentioned, Locke agreed with Hobbes that civil government existed because individual humans who were free by nature ceded certain of those natural rights to government for protection. Locke went on to say, however, that the legitimacy of the civil government was only maintained so long as individuals continued to consent to the ruling authority. He made it clear that when a civil government no longer had that consent, the governed had the right to revolt against the government.
- Locke's words are familiar to Americans to the point where they are taken for granted. Their greatness will be even clearer when compared to Rousseau. Several other men contributed to the British Enlightenment who are worth mentioning.

Isaac Newton

- **Isaac Newton was born on Christmas Day in 1642 in Lincolnshire, England. He was born in a proper Anglican household. Newton described himself as a Christian in that he believed that Jesus was the one mediator between God and humankind. But Newton was really a Unitarian. He did not believe in the Trinity, nor did he believe that Jesus was divine. Newton was also very fond of Alchemy.**
- **Isaac Newton was a polymath. He excelled in mathematics, optics, as well as his famous work on gravity and the laws of motion. He posited the existence of a universal ether. The word “ether” was used to describe a necessary medium through which things like light would move. In 1887, a famous experiment (Michelson-Morley) seemed to disprove this theory. In today’s world of Quantum Mechanics, it seems to be experiencing a comeback with the notion of the Higgs field.**
- **I mention Newton here because his principles of the laws of gravity and of motion portrayed a view of the universe that was very deterministic. For decades scientists believed that, by using Newton’s Laws, the interaction of material bodies became very predictable. This, combined with Kant’s views on morality based on rationalism seemed to put human reason in a position where faith was not only less important than reason but could be seen as completely irrelevant in the pursuit of truth.**

The Scottish Enlightenment – Adam Smith

- Adam Smith was born in Scotland in 1723. His two great works, **The Theory of Moral Sentiments** and **An Inquiry Into the Nature and Causes of the Wealth of Nations** caused him to be a figure of great debate. Was he a moralist as the former work might suggest or was he, perhaps, the economist as his latter work would suggest? Did morality play any role in Smith's ideas regarding the wealth of nations? Consider these two statements:
 - How selfish so ever man may be supposed, there are evidently some principles in his nature, which interest him in the fortune of others, and render their happiness necessary to him, though he derives nothing from it except the pleasure of seeing it. (**Moral Sentiments**)
 - 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-interest, and never talk to them of our own necessities but of their advantages. (**Wealth of Nations**)
- Adam Smith is known as a free-market economist, but he was also wary of monopolies. He was also wary of business interests having too much influence on political matters. He did believe however that wealth for the most people in society can be had where each segment of society was free to pursue its own place in the market of goods and services (and ideas). Smith sees the equilibrium of such a marketplace as guided by his famous phrase “an invisible hand” so long as no portion of society is able to interfere with the free exchange of goods and services.
- In the end, Smith seemed to be saying that economic morality where the most people would be able to benefit from being part of society came from the freedom of the process. There was no moral shame in pursuing one's own goals (enlightened self-interest) so long as they did not intentionally try to limit the freedom of others to do the same.

The Scottish Enlightenment – David Hume

- **David Hume was born in Scotland in 1711. Hume is known for his treatises on science, philosophy and morality but he is mostly known for his skepticism regarding what can truly be known.**
- **David Hume had very serious questions about causality. Like al-Ghazali in Islam and Ockham in Christianity, Hume has serious doubts about the validity of the use of cause-and-effect thinking in the pursuit of truth. Despite this skepticism, Hume was nonetheless an advocate of the scientific method.**
- **Hume's skepticism came from a different source than either al-Ghazali or Ockham . Those two men felt that cause-and-effect reasoning somehow limited the will of God. Hume didn't believe in the existence of God, at least of a personal God. Hume was an atheist though he never publicly declared himself one (Church and State were closely tied in the Scotland of his time).**
- **Hume argued that it is impossible to deduce the existence of God from the existence of the world because causes cannot be determined from effects. When faced with the proposition that the only answer to the question "why is there something rather than nothing?" was a necessary being called God, Hume responded that there was no such thing as a necessary being. Yet Hume never managed to actually answer the question. He simply shrugged it off declaring it to be irrelevant.**
- **With God out of the picture, Hume believed that human reason was all that could be relied upon in the search for truth, but Hume also was skeptical about just how much human reason could know. Hume and his skepticism regarding both faith and reason would play a greater role in modern times than in the time of the Enlightenment so, more on Hume later. Think of Hume as an atheistic version of al-Ghazali.**

Locke, Rousseau and Revolutions (I)

- In the second half of the eighteenth century, two revolutions took place. The American revolution began in 1776 while the French Revolution began in 1789. Both revolutions involved principles that arose from the influence of the Enlightenment.
- The two revolutions were influenced by a common belief that human beings had a natural right to self-determination. However, each understood that natural right in a different context. That context led each side to reach radically different conclusions about society. I'll try my best to explain.
- John Locke had a great impact on the American Revolution. Jean-Jacques Rousseau had a great influence on the revolt in France. Both Locke and Rousseau believed that the natural state of humankind was free, and that government should be by the consent of the governed. But there was a huge gap between what Locke and Rousseau believed that natural human state was like.
- For Rousseau, humans were born in a natural state of freedom and goodness. So long as the person remained in that state, his freedom and goodness would be maintained. His freedom would let him explore and adapt to the changes that nature and his own natural state imposed on him. The civil state, society, was what caused evil to enter into a person's life. For evil to be eradicated or avoided in the first place, society would have to be changed. In France, there were several Estates in their society. The First Estate was the nobility. The Second Estate was the clergy, the Third Estate was the common people. The Monarchy was above all and so had no estate.
- The system of estates was the French version of Identity Politics. Each estate was its own ID group. Since each estate formed a segment of society, when the Revolution occurred, to avoid evil in humankind, each level had to be fixed. Individuals were judged largely by the estate in which they were situated. So, morality was based on the ID group and not the individual person in the group.

Locke, Rousseau and Revolutions (II)

- John Locke agreed with Rousseau that individual freedom was the natural state of every human being. Locke was much more at home with the civil state. He did believe, though, that human individuals ceded some of their natural freedoms to insure their property and by property Locke meant those things proper to an individual; life, liberty and estate. For Locke, estate was not your ID group within society as it was for Rousseau. Estate meant those freedoms, naturally belonging to the individual that were not ceded to civil society. Yes, this included but was not limited to private property. The most important freedom included in the idea of estate, was the freedom of an individual (not a group) to pursue his or her own view of happiness.
- Locke also disagreed with Rousseau about evil in the world. While Rousseau saw civil society as the source of evil, he never quite explained how that society, completely made up of people who were born naturally good, became evil in the first place. Locke had a much more traditional view of evil, Locke believed that each human was born as a *tabula rasa*, a blank slate. Each individual was capable of both good and evil. A civil society should encourage the former and discourage the latter.
- It is no coincidence that the founding documents of both the American and the French revolution seem to reflect Locke more than Rousseau. Thomas Jefferson wrote the American Declaration of Independence and the Marquis de Lafayette (with some help from Jefferson) wrote the French Declaration of the Rights of Man. It was in the implementation of each Revolution and its follow-up form of government that the Locke-Rousseau divide becomes more evident.

Locke, Rousseau and Revolutions (III)

- **The American Revolution began by a declaration of representatives of all thirteen British colonies in what would become the United States. They simply declared that they were, and ought to be, free from the British monarchy across the ocean. They resented being taxed and subject to the laws of a people far away without having any significant representation in the formation of those laws and taxes.**
- **The British government, believing the American colonists to be ingrates, sought to quell the American revolt by force of arms. This is a key point. The American colonists needed to unite in order to succeed in the faces of armed opposition almost from the start. That was not the case in the French Revolution.**
- **The French Government had spent a lot of money in wars within the continent. They had also spent money helping the Americans in their revolution. The King at that time, Louis XVI was still living opulently while the people had suffered through drought, poor harvests and the hunger that comes from those sufferings. In 1786, the government had run out of funds. In 1786, the controller of the treasury proposed a universal land tax that provided no exemptions for the nobility. To garner support for the tax, Louis called for a meeting of the Estates-General. The Estates-General hadn't met in session since 1614. The meeting was scheduled for May, 1789. Representatives of the nobility, clergy and commoners (mostly the emerging business class, the bourgeoisie) would be allowed to bring a list of grievances to the King.**
- **The Estates-General would normally vote by class, but the Commoners decided that wouldn't do. They wanted one man-one vote. After some dispute, the commoners, the clergy and a number of liberal nobles agreed and a several weeks later, a National Assembly met instead of the Estates-General and work on a national constitution began.**

Locke, Rousseau and Revolutions (IV)

- **While the National Assembly worked on the new constitution, there was great unrest among the masses. The Bastille was stormed to take possession of arms and ammunition that were stored there. To quell the concern of the people, Lafayette produced the Declaration of the Rights of Man and of the Citizen. This outlined the goal of the new government in much the same way as the Declaration of independence did for the new American government.**
- **In 1791, the constitution was completed. It called for a Constitutional monarchy in which the King had veto power over legislation. This moderate proposal may have reflected a way of thinking that would have very likely appealed to Hobbes and represented the moderate tone of Locke. The reaction by the more radical elements of the Common people were far more like Rousseau.**
- **A group called the Jacobins (named after the street where their meeting place was located) led by a man named Robespierre combined several of the more radical elements of the common class. They wanted no part of a monarchy of any kind. They wanted a republic. They had no idea how it should be ordered but they knew that the current order, the monarchy and the estates, had to be removed. The Jacobins believed those orders to be repressive and beyond reform. They must be removed. The old orders represented the evils of civil society that were keeping man from his natural freedom. Blood ran on the streets in France. The King and Queen were arrested and imprisoned. Later they were both killed along with their children.**

Locke, Rousseau and Revolutions (V)

- The Montagnard group of Jacobins led by Robespierre lost power and Robespierre and his followers were themselves arrested and executed. The Girondin segment of the Jacobins were now in charge.
- The Jacobins called a convention in 1795 and declared a two-house legislature. The executive comprised five people called The Directorate. Royalists and Jacobins were furious but the army under the control of Napoleon Bonaparte silenced them. The Directorate managed to stay in power for four years. As we all know, the revolution, as revolutions almost always do, ate its own tail. They continued to eat its own until Napoleon staged a coup in 1799. He ended the Directorate and essentially ended the French Revolution as he began the French Empire.
- The Locke inspired American Revolution had its own share of bloodshed in its war with England but, when that war was over, order was maintained. After an eight-year experiment with the Articles of Confederation that failed, they put in place, again, in an orderly manner, a new government. That government remains in place today because the rules it created recognized, as Locke did, that human beings were born capable of great good but also capable of great evil.
- The American Constitution ceded power to the government but only a limited and specific set of powers. The Federal Government to whom those few powers were ceded was itself divided into three parts so that no individual part would gain control over the others and therefore over the people. This form of government recognized that morality was an individual issue and not a societal issue as Rousseau believed. Groups are not moral in the same way that individuals are. The Constitution also recognized the Christian principle (expressed in its understanding of Original Sin) that individuals were capable of great good and great evil. It also recognized that rights as well as responsibilities belonged to the individual. It allowed freedom but had checks and balances against evil.

Locke, Rousseau and Revolutions (VI)

- **The French Revolution was more concerned with the belief in noble principles than in the details of how those principles might best be achieved. The French Revolution did not seem as concerned about how human freedom could best be preserved within civil society. Civil society was the enemy. Rousseau himself said that evil resulted from human efforts to succeed and to advance within society. For Rousseau, human freedom was most preserved in the way that the natives of America preserved simply to live as independently as possible in as small a civil group as possible. The problem of course is that the Native Americans were few people who lived on a large swath of land and, even with all that, still had individuals within the tribe who acted immorally.**
- **So, here's the scorecard. America had two forms of government since their revolution; the Articles of Confederation and the Constitution. France on the other hand had;**
 - **The National Assembly under Robespierre and the Montagnard Jacobins**
 - **The Directorate under the Girondin Jacobins**
Note: These first two governments formed the First Republic (1792-1804)
 - **The First Empire under Napoleon I (1804-1814)**
 - **The First Bourbon Restoration (Monarchy) under Louis XVIII (1814/1814)**
 - **The Hundred Days rule under Napoleon I (1814)**
 - **The Second Bourbon Restoration under Louis XVIII succeeded by Charles X (1815-1830)**
 - **The July Revolution of 1830 ending the Bourbon line of Kings being replaced by the House of Orleans under Louis Philippe I (1830-1848)**
 - **The Second Republic (1848-1852)**
 - **The Second Empire (1852-1870) under Napoleon III**
 - **The Third Republic (1870-1940)**
 - **The Vichy Government (1940-1944)**
 - **The Fourth Republic (1946-1958)**
 - **The Fifth Republic (1958-Present Day)**

Impact of the Two Enlightenments

- **The Continental Enlightenment, largely influenced by France and more specifically influenced by Rousseau, saw society as the source of evil in the world. The natural state of the newborn was good. Since society was the source of evil, if evil were to be dealt with, it would have to be dealt with on a societal level. The French Revolution did its best to destroy the Monarchy, the Nobility and the Church, all of which were sources of evil and, so, had to be done away with. Liberté, Egalité et Fraternité was its often-stated goal. As we have seen, chaos ensued.**
- **The British Enlightenment, influenced by Locke and others, saw evil as being an individual issue. Locke believed that human being were born with the capability of doing great good and the capability of doing great evil. Evil needed to be dealt with on an individual basis. Recognizing that human individuals could do great good and great evil, the United States Constitution created a system of checks and balances.**
- **The American Constitution ceded power to the government but only a limited and specific set of powers. Any right not specifically ceded to the Federal Government belonged either to the individual states (which had their own constitutions) or the citizens thereof.**
- **As history progressed through the next two and a half centuries, the influences of both Enlightenments would play out over and over again.**