

History B-356

French Revolution and Napoleon

Midterm Exam:

THIS FRIDAY, March 4, 12:20-1:10 in this room

Regular discussion classes DO NOT MEET this week

If you cannot attend the midterm at this time, please speak with me *immediately*. If I have not heard otherwise by noon on Wednesday, I will assume that you are going to take the midterm on Friday, 12:20-1:10. *

* The midterm is also being given on Friday, March 4, from 1:25-2:15 in Ballantine 144.

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Midterm Exam (15% of your overall grade) Format

Part One (60%): Comment on three (out of six) passages.

These six passages will be selected from fifteen which I will give you on Wednesday.

Part Two (40%): Five chronology exercises.

Twenty-five items; these will be selected from a list of thirty (which I will also give you on Wednesday).

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Part One (60%): Comment on three (out of six) passages.

In your comment, you should address the following questions:

What is the context in which the passage was produced?
(in other words, what else was going on?)

Why, and to what audience, was the author writing or speaking?

What effect, if any, did the text have on its context?

What, if anything, is important in the author's choice of words?

Each of your comments should be a short but substantive essay; filling at least one page in a bluebook (assuming standard-size handwriting).

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Part One (60%): Comment on three (out of six) passages.

I can say truthfully that it was with a spirit of justice, fairness, and patriotism that I left my home. I had learned as much as I could about the history of the French monarchy, the rights of kings, and the duties of people.

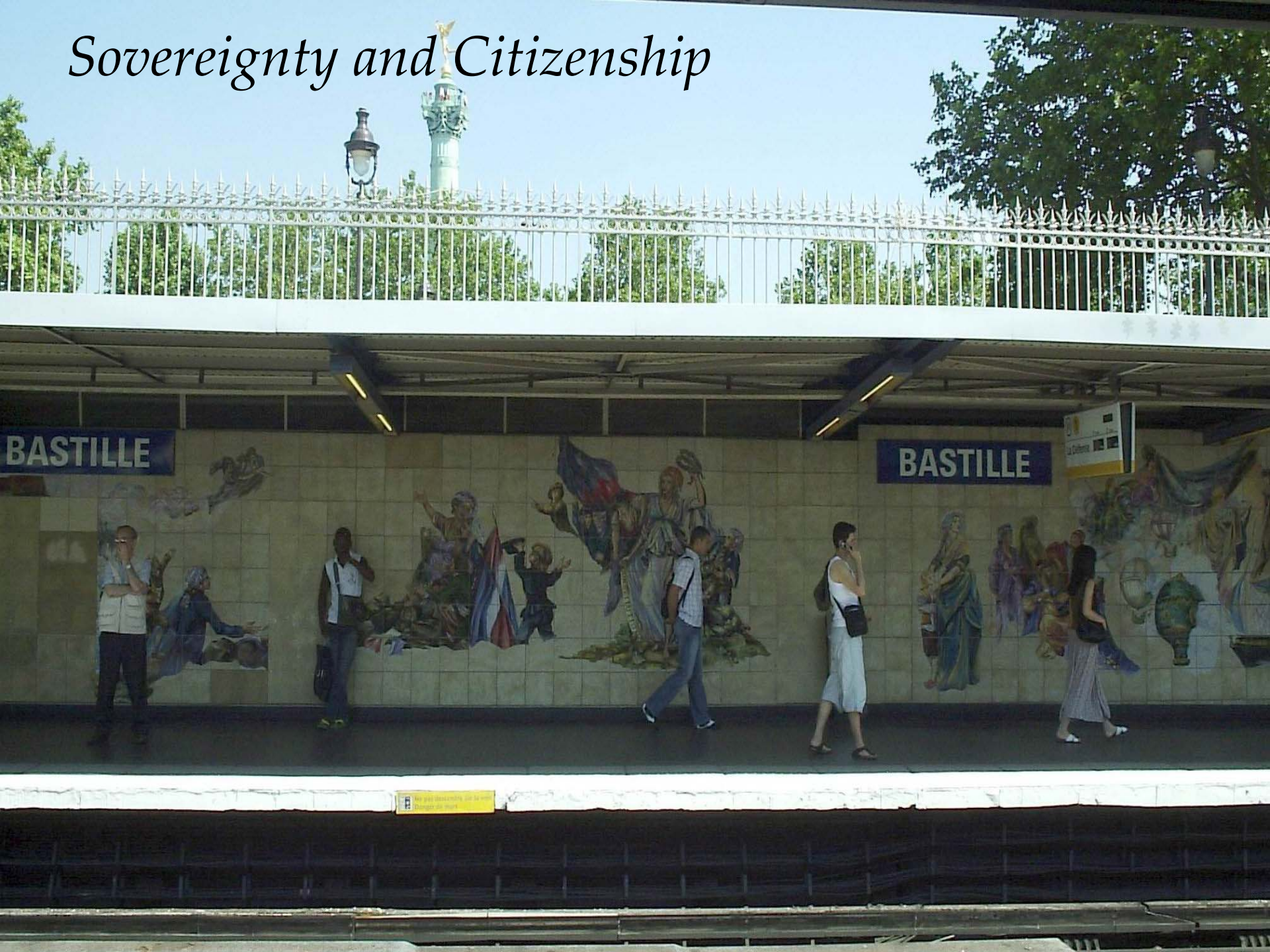
Journal of the Baron de Gauville, Deputy of the Nobility to the Estates-General.

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Part Two (40%): Five chronology exercises. In each, you should number the five items in order from the one that happened earliest (1) to the one that happened last (5).

- _____ Louis XVI calls the Estates-General
- _____ Necker's *Compte Rendu* (*Account of the Finances*) published
- _____ National Assembly votes to "abolish privilege"
- _____ France enters the American War of Independence
- _____ France declares war on Austria and Prussia

Sovereignty and Citizenship



Citizenship and Rights

rights versus privileges

sources for the idea of “human rights”

controversy in summer 1789

resolved in distinction of active-passive citizens?



The Bastille Café Valence (Drôme), France

Who is Privileged?



First Estate (Clergy)

pays no "taxes"

collects its own tax or tithe (*dîme*)

separate ecclesiastical courts

Second Estate (Nobility)

does not pay the *taille*

collects feudal, seigneurial dues
fishing, hunting, pigeon raising
swords; coats of arms

BUT ALSO: master craftsmen and merchants in the guilds;
residents of particular provinces;
entities such as the *parlements* or the provincial estates.





The Constitution, on an altar, shows the Rights of Man in one hand and a pike with the red cap of Liberty... France's guardian angel protects the Constitution with her shield and with the other hand fights off monsters

Rights of Man: What are the uses of such a document?



France strikes down the counter-revolutionaries with the Rights of Man (1790-1791)

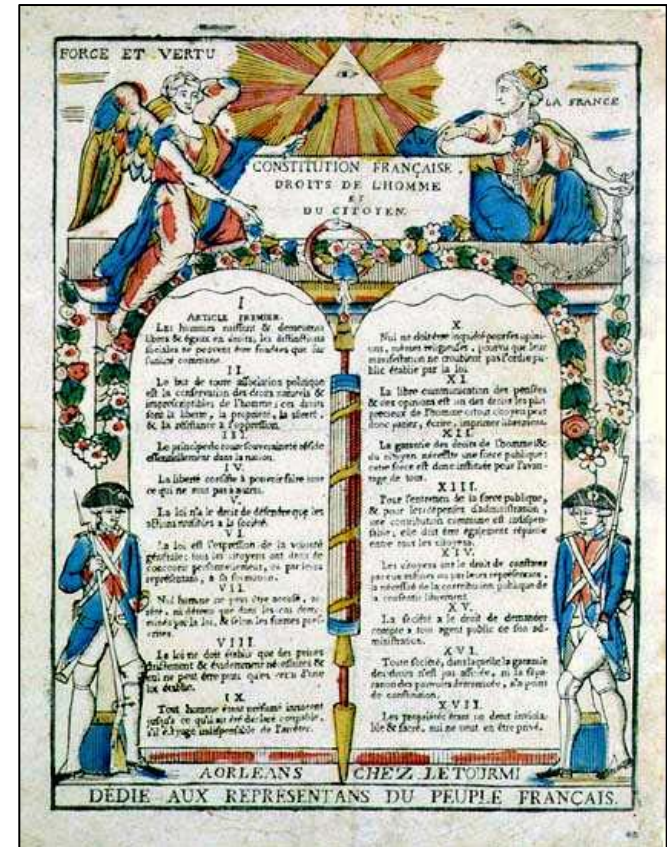
Rights of Man: What are the uses of such a document?

How did “rights” become a meaningful idea in a society organized by privilege?

Anglo-American context

Sieyès, *What is the Third Estate?*

public sphere not of rational debate
but of empathy and “sensibility”



Natural Rights and the Social Contract

John Locke (1632-1704), *Two Treatises on Government* (1690)

“ I think it may not be amiss, to set down what I take to be political power; that the power of a MAGISTRATE over a subject may be distinguished from that of a FATHER over his children, a MASTER over his servant, a HUSBAND over his wife, and a LORD over his slave.”

“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.”

Robert Filmer (1588-1673)

Patriarcha; or the Natural Power of Kings

written in the 1630s-1640s

first published in 1680

defense of divine-right monarchy

context of Charles I and English Civil War/Revolution



Where does the idea of “rights” come from? Anglo-American context

Abbé Sieyès and *What is the Third Estate?*



Emmanuel Joseph Sieyès, 1748-1836

A nation is made one by virtue of common laws and common representation. ... In France today, the moment any citizen is granted privileges against the common laws, he no longer forms part of the common order. His new interest is contrary to the general interest.



Where does the idea of “rights” come from? Sieyès and the nation as a legal entity

“It is so natural and simple that the observer might think he could do as well himself... I can only answer such a person by saying, of course you would have grouped the children around their mother, lavishing caresses on her, and you would of course have introduced the husband coming in at the moment so cheerful and happy at having such a wife and proud of being the father of such children. And, of course, you would have remembered the grandmother.”

Denis Diderot, *The Salon of 1765*.



Jean-Baptiste Greuze, “The Well-Loved Mother,” sketch (1765)

Main Proponents

Lafayette

Sieyès

Monarchien Opponents

Malouet

Mounier

Lally-Tollendal

Bergasse

more than thirty different versions



“There is an enormous difference between a society of new men, enjoying primitive sovereignty in the bosom of nature... and an ancient people... where a vast multitude of men without property [exists alongside] the spectacle of luxury and opulence...”

Malouet

“If we must have one, I ask that this declaration of rights be as short, clear, and concise as possible... such that having transported man to the forests, he is brought back at once to the midst of France”

Lally-Tollendal





Emmanuel Joseph Sieyès, 1748-1836

Natural and civil rights are those *for the defense of which* society is formed; and political rights, those *by which* society is formed. It would be better and more clear if we called the first *passive* rights and the second, *active* rights.

All the inhabitants of a country must enjoy *passive* rights... they all have a right to protect themselves, their property, etc. ... But all cannot be *active* citizens. Women, at least in our current state, children, foreigners, and in general those who contribute nothing to the public order must not have an active influence... All can enjoy the advantages of society, but those who contribute to the public good are truly the stockholders of the great social enterprise...

Sieyès, "Introductory Comments," *Plan for a Declaration of Rights*