The Enlightenment

“A Reading of Molière,” Jean François de Troy, c. 1728

AP European History

The Enlightenment: Essential Questions

1. How did the Scientific Revolution impact the Enlightenment?
2. What were the core ideas of Hobbes and Locke? How were they similar and different?
3. What were the beliefs and contributions of the *philosophes*?
4. How did economic thinking change during the Enlightenment?
5. What are meant by the terms natural law, social contract and *laissez-faire*?
6. What role did women play in the Enlightenment?
7. What impact did the Enlightenment have on history?
Enlightenment Basics

- Intellectual movement in European History, c. 1688 to 1789
- Enlightenment part of the Age of Reason (along with Scientific Revolution)
- Impacted by the ideas of the Scientific Revolution
  - world was rational, orderly and predictable: natural law
  - valued empiricism and scientific method
- Applied values of Scientific Revolution to government and society
  - How did government evolve?
  - What are the rights of people?
  - What is the best form of government to protect society?
  - What is the nature of education? Who should be educated?
Pre-Enlightenment: Thomas Hobbes

• **Background & influences**
  ✓ English statesman and political philosopher
  ✓ Witnessed rule of Charles I (1625-49), English Civil War (1642-49) & Commonwealth (1649-60)
  ✓ Hobbes' ideas laid the foundation of the Enlightenment

• **Leviathan (1651)**
  ✓ Traced the origins of civil government
    ➡ state of nature: human nature was greedy and selfish because humans could do whatever they wanted (absence of central authority)
    ➡ state of nature turned into chaos and insecurity of state of war: life was “solitary, brutish, nasty and short”
    ➡ life became so unbearable and unproductive in state of war that the people eventually formed a social contract
    ➡ social contract: agreement between a ruler and the people whereby the people agree to surrender their absolute freedom to do whatever they want in exchange for the preservation of order (government justified on grounds of social contract not divine right)
Pre-Enlightenment: Thomas Hobbes

- **Leviathan [cont’d]**
  - Overview of government
    - people born with 1 right: life
    - advocated absolute monarchy
      - most effective government for protecting people
      - based on a social contract (not divine right)
      - against separation of powers (believed it led to chaos)
    - Believed religious unity essential to providing order
    - If social contract was violated by absolute monarch, people did NOT have a right to rebel because Hobbes argued it would lead to further chaos
  - Impact of **Leviathan**
    - Influenced the ideas of John Locke and Enlightenment
    - Led to use of word “Hobbesian”
Pre-Enlightenment: Thomas Hobbes

Detail from title page from Hobbes’ Leviathan
Pre-Enlightenment: Baruch Spinoza

- **Background & influences**
  - Dutch philosopher & lens grinder
  - Jewish by birth but excommunicated (cherem) from Judaism: argued Jews were not God’s chosen people
  - Ideas impacted The Enlightenment

- **Ethics (1677)**
  - Believed in pantheism
    - God and Nature were same reality
    - God has no existence apart from the world. Everything was itself an aspect of God.
  - Nothing happens by chance; instead, everything happens for a reason
  - Argued for rationality to replace spiritual beliefs
  - Nothing inherently good or bad
  - Denied the divine inspiration of the Bible and rejected revealed religion

Baruch Spinoza
1632-1677
Journal 30: Both Hobbes and Locke, and the whole of the school of natural law, held that government was based on a kind of contract.

—Palmer Chapter 30 • pp. 249-55—

Directions: Using sentences or detailed bulleted notes, identify & explain the evidence Palmer uses to support the thesis listed above.
John Locke

• **Background & influences**
  ✓ English medical doctor: empiricism & natural law
  ✓ Lived in Netherlands (1683-1689)
  ✓ Glorious Revolution (1688)

• **A Letter Concerning Toleration (1689)**
  ✓ Called for some religious toleration in England for Dissenters (non-Anglican Protestants)
  ✓ Believed some religious diversity made state more secure
  ✓ Argued for the separation of church and state

• **Essay Concerning Human Understanding (1690)**
  ✓ Humans born *tabula rasa* (blank slate) and, therefore, learn through interaction with environment
  ✓ Human nature: can be improved through positive interaction and education (optimistic)

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**AP European History • The Enlightenment • J.F. Walters & G. W. Whitton**
“The first ‘rubbish’ that Locke set out to clear away from our paths to knowledge was the notion of ‘innate’ knowledge—or ideas supposed to be inborn and universal. So he opens his Essay with an attack. If there were ‘some primary notions...as it were stamped upon the mind of men, which the soul receives in its very first being, and brings into the world with it,’ all men would have the same ideas. But, he argued, there are no ideas that are universally assented to—not even the idea of God. Innate ideas naturally had a special appeal to preachers and teachers. Such notions ‘eased the lazy from the pains of search and stopped the inquiry of the doubtful concerning all that was once styled innate.’ A pioneer in the sociology of knowledge, Locke showed how liberation from the notion of innate ideas freed each man to do his own thinking. The path from empirical mind to a liberal society was laid open. Then Locke offers his own deceptively simple answer to the mind’s source of knowledge. ‘Whence comes it by that vast store, which the busy and the boundless fancy of man has painted on it with an almost endless variety? Whence has it all the materials of reason and knowledge? To this I answer in one word, from EXPERIENCE; in that all our knowledge is founded, and from that it ultimately derives itself.’ This antidote to absolutes offered everyone a personal arena of independence.”

John Locke

• **Two Treatises on Government** (1690)
  - Human nature: reasonable and tolerant, but without government (such as in the state of nature) man cannot maximize his potential
  - Men are born with 3 natural (inalienable) rights: life, liberty and property
  - Believed in social contract (consent of the governed)
  - Protection of property was government’s most important duty
  - Limited government (king & representative parliament) is the best way to preserve man’s basic rights
  - If social contract is violated, people have a right and duty to rebel

• **Significance of John Locke’s ideas**
  - The *philosophes* in France
  - Thomas Jefferson and American Revolution
  - French Revolution (especially National Assembly)
  - Psychology & education
Locke’s Views in Two Treatises on Government: Reflections On

“'Government,' said Locke, ‘has no other end but the preservation of property.’ There had once been a primitive communism, when food grew without planting and men could live without toil; but when labor began communism ended, for a man naturally claimed as his separate property anything whose value had been created by his work. Labor, then, is the source of ‘ninety-nine hundredths’ of all physical values. Civilization grows through labor, and therefore through the institution of property as the product of labor. Theoretically no man should have more property than he could use; but the invention of money enabled him to sell such surplus product of his labor as he could not utilize; and in this way there developed the great inequality of possessions among men. We might have expected at this point some criticism of the concentration of wealth; instead, Locke looked upon property, however unequally distributed, as natural and sacred; the continuance of social order and civilization requires that the protection of property shall be the paramount purpose of the state. ‘The supreme power cannot take from any man part of his property without his consent.’

On this basis Locke could not admit any revolution involving the expropriation of property. But as the ‘prophet and voice of the Glorious Revolution’ he could not deny the right to overthrow a government. ‘The people are absolved from obedience when illegal attempts are made upon their liberties or properties,’ for ‘the end of government is the good of mankind. And which is best for mankind? That the people should always be exposed to the boundless will of tyranny, or that the rulers should be sometimes liable to be opposed when they grow exorbitant in the use of their power and employ it for the destruction and not the preservation of the properties of their people?’ Whereas some Huguenot and some Jesuit philosophers had sanctioned revolution to protect the one true religion, Locke sanctions it only to protect property. Secularization was changing the locus and definition of sanctity.”

John Locke
Journal 35: The spirit of the eighteenth-century Enlightenment was drawn from the scientific and intellectual revolution of the seventeenth century.

—Palmer Chapter 35 • pp. 298-311—

Directions: Using sentences or detailed bulleted notes, identify & explain the evidence Palmer uses to support the thesis listed above.
Voltaire

• Background & influences
  ✓ born François-Marie Arouet
  ✓ French playwright & *philosophe* (popularizer of philosophy); most well known *philosophe* of the age
  ✓ Deist
  ✓ Corresponded with Frederick the Great of Prussia
  ✓ spent time in the Bastille (Paris’ famous prison)

• Philosophical Letters on the English (1733)
  ✓ Written upon returning to France after exile to England
  ✓ Admired England’s religious toleration
  ✓ Believed England’s monarchy more developed than France’s
Voltaire

• Candide (1759)

✓ fictional work
✓ satirical commentary on contemporary European politics and society
✓ follows the characters Candide and his teacher Dr. Pangloss as Pangloss’ theory (All is for the best in the best of all possible worlds) is disproved by what they witness in the course of their travels

• Voltaire’s other ideas

✓ Philosophical Dictionary (1764): criticized Christianity (including both the Roman Catholic Church and Protestant faiths) and other religions for promoting superstition, fanaticism and persecution
✓ Advocated freedom of speech & press: “I may disagree with what you say but I will defend to the death your right to say it.”
Voltaire’s View of Religion: Reflections On

“The linchpin in the system of outmoded tradition was organized religion, whose historical record Voltaire regarded as scandalous. This was the target of his scathing and popular Philosophical Dictionary published anonymously in 1764. Of this book he observed that the authorities in Paris, Geneva, the Netherlands, and the Vatican were burning it and yearned to burn its author as well. Using every weapon in his arsenal of satire, Voltaire launched a frontal assault on the contradictions and claims of organized Christianity. He was convinced that Christianity—Catholicism and Protestantism alike—was not only false but evil, a source of fanaticism and brutality....Superstition inevitably bred fanaticism, the eagerness to persecute those who believed or behaved differently. Thus, to Voltaire the historical crimes of Christianity—its indisputable record of persecution of outsiders and heretics—was not incidental but of its essence.”

Baron de Montesquieu

• Background & influences

✓ French noble
✓ *philosophe*

• Spirit of the Laws (1748)

✓ Advocated separation of powers as the best way to prevent tyrannical government
✓ Called for the end of the remnants of feudalism
✓ Believed constitutional monarchy was the best form of government (admired Britain’s)
✓ Government should be guided by virtue (moral excellence)
Jean-Jacques Rousseau

1712-1778

• Background & influences

✓ French-speaking Swiss philosophe
✓ Lived in both France and England

• Émile (1762)

✓ Fictitious account of a young man’s education. Book reveals Rousseau’s view on education.
✓ Humans should be educated by a virtuous teacher in the countryside, where they are free from the moral vices and materialism of the cities
  ➡ Age 5-12: student interacts with environment
  ➡ Age 12-15: student apprentices in a trade
  ➡ Age 15-20: student receives instruction on religion and love
  ➡ Boys and girls receive a different education; a girl’s education focused more on being a wife and mother
✓ View of women: women were weak and born to obey men, but played an important role in society and to the state as family caregiver
Rousseau’s Émile: Reflections On

“Much of the program [Rousseau] described in his didactic novel Émile is what he calls ‘negative education,’ an antidote and inoculation against the pervasive evils of civilization. It has come to be called ‘The Child’s Charter’—a basis for modern child psychology...The movement tended to the child’s physical and emotional as well as his intellectual development, favored ‘learning by doing,’ and encouraged experimental and independent thinking. The teacher, then, aimed not at instilling a body of knowledge but at developing the pupil’s own skill at learning from experience...[The children] become masters, using tears as prayers. The teacher must guide without seeming to, must never use corporal punishment, but must provide situations in which the child can learn for himself. The teacher, too, must know the stages of a child’s development and introduce subjects only when the child is emotionally prepared....”

Rousseau’s Émile: Reflections On

“Jean-Jacques Rousseau’s Émile (1762), which appeared in at least five different English-language editions before 1770, was only the most dazzlingly successful statement of this kind of highly polarized treatment of the sexes. Woman, Rousseau claimed, was born to obey. Less clever and physically weaker, she was an essentially relative creature, more dependent on her menfolk than they were on her. Yet her contribution to the well-being of the state was vital, as vital, indeed, as that of the men, but essentially and necessarily different from it. The confines of the home were the boundaries of her kingdom. This was where she exercised a gentle and improving sway over her husband and forged the next gentle, breast-feeding and brainwashing her children into patriotic virtue. Women who neglected their families for the outside world, who put their infants out to nurse, or worst of all, practiced birth control, endangered the polity and violated their own natures. So did women who sought public recognition of any kind. ‘Even if she possesses genuine talents,’ Rousseau argued, ‘any pretensions on her part would degrade them. Her dignity depends on remaining unknown; her glory lies in her husband’s esteem, her greatest pleasure in the happiness of her family.’ Her contribution to the welfare of the nation was essentially private and always indirect.”

Jean-Jacques Rousseau

• The Social Contract (1762)

✓ Developed idea of the “Noble Savage”

⇒ men were born good in the state of nature but eventually corrupted by society: “men are born free but everywhere are in chains.”

⇒ concept challenged Judeo-Christian idea of “original sin”

✓ Vaguely developed his ideas of the best form of government

⇒ Popular sovereignty: social contract where the people ruled through some sort of direct participation in government (democracy?)

⇒ Government ought to implement the “General Will”: what is in the best interest of the most people

✓ Predicted “Civil Religion”: eventually humans would regard their government as they traditionally had viewed their religion

• Other major idea: Argued that emotion was just as important as reason. This premise greatly influenced the Romantic movement of the late 18th/early 19th centuries (Romanticism was a reaction against the values of the Enlightenment)
Rousseau’s The Social Contract: Reflections On

“...Rousseau made two moves that were remarkably original. He invented a whole new way of thinking about the social contract and about the sovereign. Whereas previous writers thought of the contract as a historical event, Rousseau’s innovation was to see it as unconnected with history. He understood it to mean an implicit understanding that exists continuously, here and now, as the shared commitment without which no system of any kind can be legitimate. And whereas previous writers referred to the king as sovereign, a ruler whose subjects were literally ‘subjected’ to him, Rousseau insisted that the people as a whole were sovereign. This meant that whatever ruler they might have was simply a civil servant, and that there was no conceptional difference between monarchies and republics. The royal absolutism of France, the constitutional monarchy of England, and the republic of Geneva all had executives responsible for carrying out the will of the sovereign people. If today we hold these truths to be self-evident, it is in large part because we are heirs to Rousseau. Government is still necessary, and although the people are the sovereign, they cannot make day-to-day decisions. But it is essential that no decisions be made without their understanding and approval, and for this reason Rousseau believed that a true social contract could exist only in small city-states like those of ancient Greece.”

“A well-constituted state [according to Rousseau] will not behave badly. So long as the general will is discernible, its rulings and their implementation will aim at the good of all members impartially considered, and such a state could no more wish to mistreat its citizens than a rational man would wish to cut off his hand for no reason. The existence of a body politic, that is, of what one would today call a state, creates a set of novel relationships. The body politic has two aspects; it is the sovereign when actively making law, and the state when implementing the laws once made. They are, moreover, as free as ever, or even freer. They make the laws they obey and thus obey themselves alone and remain as free as before; and since slavery consists in dependence on particular or other individuals, when we give ourselves to everyone we give ourselves to nobody. A few pages later [in The Social Contract], Rousseau claims that we are in fact freer than before; we are governed by rules rather than mere expectations and have been transformed from unthinking animals into moral human beings. We are freer or perhaps differently free. ‘Impulsion to appetite alone is slavery, but obedience to the law one has prescribed for oneself is liberty.’”

Moses Mendelssohn

• Background & influences

✓ German Jew
✓ Leader of the Jewish Enlightenment in Berlin
✓ Granted “Protected Jew” status by Frederick the Great, an Enlightened Despot
✓ Grandfather of composer Felix Mendelssohn

• Jerusalem (1783)

✓ Sought Jewish Emancipation: political and social equality for Jews in Europe
✓ Advocated religious toleration and freedom of conscience

Moses Mendelssohn
1729-1786
Immanuel Kant

- **Background & influences**
  - ✓ German philosopher
  - ✓ Worked as a tutor and university professor (although he spent some time living in isolation)

- **Ideas/contributions**
  - ✓ Kant’s motto for the Enlightenment: “Dare to Know”
  - ✓ Categorical Imperative: a person should act in such a way that it is “possible for one to will that the maxim of one’s action should become a universal law.”
  - ✓ One cannot prove existence of God any more than one can disprove the existence of the God; therefore, it is not unreasonable to believe in God.

Immanuel Kant
1724-1804
Immanuel Kant
Marquis de Condorcet

• Background & influences
  ✓ Member of French nobility; educated at a Jesuit school
  ✓ Philosopher, scientist and mathematician
  ✓ Worked with internationally famous scientists such as Benjamin Franklin
  ✓ Major work: Sketch for a Historical Picture of the Progress of the Human Mind (1794)

• Ideas/Contributions
  ✓ Historical development was a process of progress
  ✓ Advocated universal suffrage (men & women)
  ✓ Sought equality for all people, including racial minorities
  ✓ Argued for free, universal education

Condorcet (1743-94) on a French postal stamp.
"An admirer (and biographer) of Voltaire, Condorcet offers in his brief Sketch a cogent statement of the Enlightenment spirit that animated Voltaire’s hundred volumes. He sees the increase of knowledge, of science, and the liberty that comes with them as collaborating forces for human progress throughout history. Following Locke’s method and Locke’s view of the limits of human knowledge, he saw philosophers finding, for the sciences of morals, politics and economics, ‘a road almost as sure as that of the natural sciences’...He sees printing as the agent of knowledge, and knowledge as the agent of freedom. Progress, then, is a coherent, inevitable process. Religion, the enemy of progress, was a system of hypocrisy in which priests ‘frighten their dupes by means of mysteries.’”

Mary Wollstonecraft

- **Background & influences**
  - English writer, philosopher and feminist
  - Critical of Edmund Burke’s opposition to the French Revolution
  - Daughter Mary Shelly eventually wrote “Frankenstein”

- **A Vindication of the Rights of Woman (1792)**
  - Advocated education for women, which would open the door for women’s participation in politics
  - Believed marriage was legal prostitution unless women were given a rational education
  - Argued for co-educational school model, but rich and poor ought to be separated by age 10
Mary Wollstonecraft
“To account for, and excuse the tyranny of man, many ingenious arguments have been brought forward to prove, that the two sexes, in the acquirement of virtue, ought to aim at attaining a very different character: or, to speak explicitly, women are not allowed to have sufficient strength of mind to acquire what really deserves the name of virtue. Yet it should seem, allowing them to have souls, that there is but one way appointed by Providence to lead mankind to either virtue or happiness.

If then women are not a swarm of ephemeron triflers, why should they be kept in ignorance under the specious name of innocence? Men complain, with reason, of the follies and caprices of our sex, when they do not keenly satirize our headstrong passions and groveling vices. Behold, I should answer, the natural effect of ignorance! The mind will run with destructive fury when there are no barriers to break its force. Women are told from their infancy, and taught by the example of their mothers, that a little knowledge of human weakness, justly termed cunning, softness of temper, outward obedience, and a scrupulous attention to a puerile kind of propriety, will obtain for them the protection of man; and should they be beautiful, everything else is needless, for, at least, twenty years of their lives...

(excerpt continued on next slide)
...How grossly do they insult us who thus advise us only to render ourselves gentle, domestic brutes! For instance, the winning softness so warmly, and frequently, recommended, that governs by obeying. What childish expressions, and how insignificant is the being—can it be an immortal one? who will condescend to govern by such sinister methods!...Men, indeed, appear to me to act in a very unphilosophic manner when they try to secure the good conduct of women by attempting to keep them always in a state of childhood...”

—A Vindication of the Rights of Woman (1792) by Mary Wollstonecraft as quoted in Worlds of History: A Comparative Reader, Volume II (Boston: Bedford/St. Martin’s, 2007), p. 213 (adapted)
Define and/or explain the following vocabulary in the reading excerpt from Mary Wollstonecraft’s *A Vindication of the Rights of Woman*:

1. vindication (from the title):
2. specious:
3. ephemeron:
4. caprices:
5. vices:
6. puerile:
7. propriety:
8. condescend:
Having initially read the excerpt and defined and/or explained its vocabulary, summarize the main idea(s) of the passage from Mary Wollstonecraft’s *A Vindication of the Rights of Woman*: 
Primary Source Analysis: Mary Wollstonecraft’s A Vindication of the Rights of Woman

After reading the excerpt from Mary Wollstonecraft’s A Vindication of the Rights of Woman, answer the following guiding questions:

1. According to Wollstonecraft, how have women traditionally been regarded by men? Why?

2. What does Wollstonecraft mean by: “If then women are not a swarm of ephemeron triflers, why should they be kept in ignorance under the specious name of innocence?”?

3. Based on this passage from A Vindication of the Rights of Woman, what do you think Wollstonecraft would argue is best for women?
4. How do the ideas championed by Wollstonecraft fit into the spirit of the Enlightenment?

5. Why do you think Wollstonecraft used the word “vindication” in the title of her book? How does her argument support the use of that word?

6. Based on your study of history in other courses, who might have been influenced by Wollstonecraft’s ideas?
Primary Source Analysis: Mary Wollstonecraft’s *A Vindication of the Rights of Woman*

Following a class read and follow-up discussion, summarize the main idea(s) of the passage from Mary Wollstonecraft’s *A Vindication of the Rights of Woman*: 
Denis Diderot

1713-1786

• Background & influences
  ✓ French philosophe
  ✓ After Diderot’s death, his library was sold to Catherine the Great of Russia

• Edited the Encyclopédia (1751-1772)
  ✓ Diderot working in collaboration with Jean le Rond d’Alembert
  ✓ Written in 17 volumes
  ✓ Topics covered: science, technology, philosophy, history, engineering, and sports
  ✓ Tone: emphasized values of the Scientific Revolution/Enlightenment and criticized many traditional aspects of contemporary European society
  ✓ Impact: diffused the knowledge and values of Scientific Revolution and Enlightenment
Adam Smith

• Background & influences
  ✓ Scottish economist
  ✓ Smith’s ideas influenced by French Physiocrats
    ➡ French school of economics led by François Quesnay
    ➡ opposed mercantilism & advocated laissez-faire economics (government “hands off” economy)

• Smith’s Wealth of Nations (1776)
  ✓ Economy operates according to natural laws (supply and demand)
  ✓ Advocated laissez-faire economics: government should stay out of economy
    ➡ “Invisible hand” regulates economy through good times and bad (natural laws)
    ➡ Government’s jobs: protecting people & building/maintaining infrastructure
  ✓ Promoted capitalism (free trade or free enterprise): benefits all classes of society
  ✓ Individuals driven by economic self-sufficiency (survival/greed)
  ✓ Division of labor increases productivity

Adam Smith
1723-1790

AP European History • The Enlightenment • J.F. Walters & G. W. Whitton
“Adam Smith is commonly awarded his place in the pantheon of economic thinkers as the champion of what he called ‘perfect liberty,’ a free competition economy. But from our perspective he did more than espouse an economic doctrine. He lifted the vision of European man to a new scene. He saw economic well-being not as the possession of treasure but as a process. Just as Copernicus and Galileo helped raise men above the commonsense fact that the sun circulated the earth, so Adam Smith helped his generation rise above the specious proposition that a nation’s wealth consisted of its gold and silver. And like Copernicus and Galileo, he saw the whole world and society in constant motion. Just as [American anthropologist] Lewis Henry Morgan and [British cultural evolutionist] Edward B. Tylor would widen the vistas of ‘culture’ to encompass all mankind, so Adam Smith widened the vistas of ‘wealth.’”

PRINCETON, NJ—Citing the teachings of classical *laissez-faire* economics, leading economists explained Tuesday that the all-knowing invisible hand of free-market capitalism had yet again guided millions of dollars in profits to bead stores across the nation. “When left to govern themselves, the forces of supply and demand will always allocate money and resources most efficiently between market actors, in this case, by redistributing tens of millions of dollars of individuals’ earnings to purveyors of loose glass, crystal, pewter, and acrylic beads each year,” said Princeton University economist Markus Brunnermeier, confirming that the principles of competitive markets put forth by pioneering 18th-century thinker Adam Smith ensured that stores with names such as Beadniks, String-A-Strand, and Fun 2 Bead would continue to thrive commercially. “Given that producers and consumers have freedom of choice to buy and sell wares as they please, our current market, in which stores make thousands upon thousands of dollars a day by selling beads, wires on which to string beads, and offering evening classes in custom beaded bracelet making, is, by definition, the optimal outcome for society as a whole.” Brunnermeier also added that the principles of the division of labor put forth by Adam Smith in his seminal treatise *The Wealth Of Nations* ensured that workers at bead stores all display extremely heightened levels of skill and productivity at their positions.

Impact of The Enlightenment

- Enlightened Despotism: selective application of Enlightened ideals
  - Austria: Maria Theresa & Joseph II
  - Prussia: Frederick the Great
  - Russia: Catherine the Great

- American Revolution

- French Revolution
  - moderate National Assembly (limited monarchy)
  - radical National Convention (led by Maximilien Robespierre)
  - Napoleon Bonaparte: Child of the Enlightenment?

- National independence movements in Latin America (late 18th/early 19th centuries)

- Liberalism of the 19th century
## Review: Impact of the Enlightenment

How did the Enlightenment impact views of....?

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Adapted from Jim Kirkcaldy, Hingham High School, Hingham, MA
Sources

- *Wikipedia.com (en.wikipedia.com).*