

CHAPTER
7

GUIDED READING *Revolution Brings Reform and Terror*

Section 2

A. Following Chronological Order As you read about the events of the French Revolution, answer the questions about the time line.

1789 Aug.	National Assembly adopts Declaration of the Rights of Man.	→	1. What are some rights this document guarantees French citizens?
1790	National Assembly reforms status of church.	→	2. What caused the peasants to oppose many of these reforms?
1791 Sept.	National Assembly hands power to Legislative Assembly.	→	3. What political factions made up the Legislative Assembly?
1792 April	Legislative Assembly declares war on Austria.	→	4. What did European monarchs fear from France?
Aug.	Parisians invade Tuileries and imprison royal family.		
Sept.	Parisian mobs massacre more than 1,000 prisoners.	→	5. What effects did the September Massacres have on the government?
1793 Jan.	Ex-king Louis XVI is executed.		
July	Robespierre leads Committee of Public Safety; Reign of Terror begins.	→	6. What was the stated aim of Robespierre and his supporters?
1794 July	Robespierre is executed; Reign of Terror ends.	→	7. What were some consequences of the Reign of Terror?
1795	National Convention adopts new constitution.		

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B. Summarizing On the back of this paper, identify each group below and its position during the French Revolution.

émigrés sans-culottes Jacobins

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GEOGRAPHY APPLICATION: HUMAN-ENVIRONMENT INTERACTION

The French Revolution Under Siege

Section 2

Directions: Read the paragraphs below and study the map carefully. Then answer the questions that follow.

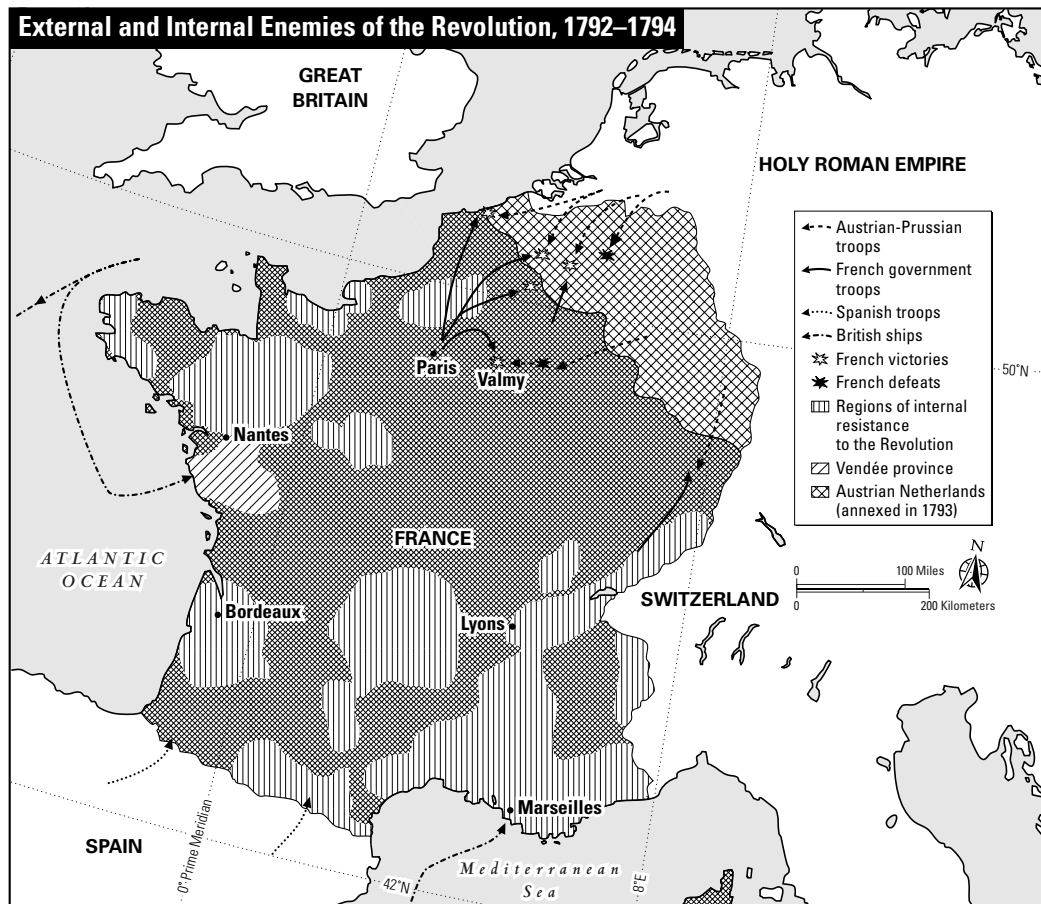
During the French Revolution, in early 1792, the new constitutional government was under attack by neighboring countries and by opponents within France itself.

Émigrés—former noblemen who had fled France—were plotting on foreign soil to destroy the revolution. They had warned monarchs of neighboring countries that the revolutionary ideas of France were a danger to their own reigns. As a result, Austria and Prussia wanted Louis XVI, the French king, restored. France reacted by declaring war on Austria, which quickly gained the support of Spain, Prussia, and Great Britain. At first, an invading army of Austrians and Prussians moved successfully toward Paris. However, at Valmy the French

government's troops defeated the outsiders, and the tide turned. After that, France invaded the Austrian Netherlands, where fighting was fierce through 1794.

Internally, royalists—local supporters of the king—and conservative French peasants worked against the Revolution in several regions. In August of 1792, the French province of Vendée was the scene of violent uprisings, which spread to other regions. Great Britain even shipped émigré troops to the region to support the royalists and the peasants.

Nevertheless, the government succeeded in crushing most revolts by 1793. The French revolutionary leaders were then able to raise the larger army needed for the external battles ahead.



Interpreting Text and Visuals

1. What country or countries attacked revolutionary France on land from the south? _____
from the northeast? _____
2. In what part of France were most battles with foreign troops fought? _____
3. How many French defeats does the map show? _____
Describe the location of each. _____

4. Based on the map, what do the French cities of Nantes, Bordeaux, Lyons, and Marseilles have in common? _____

5. What was Britain's role in the French Revolution? _____

6. Describe the events leading up to the battle at Valmy, the outcome of the battle, and the battle's importance. _____

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PRIMARY SOURCE *from* A Declaration of the Rights
of Man and of the Citizen

On August 27, 1789, the National Assembly of France adopted a revolutionary document, A Declaration of the Rights of Man and of the Citizen. As you read this portion of the document, consider the rights it guaranteed to French citizens.

The representatives of the French people, organized as a National Assembly, believing that the ignorance, neglect, or contempt of the rights of man are the sole cause of public calamities and of the corruption of governments, have determined to set forth in a solemn declaration the natural, unalienable, and sacred rights of man, in order that this declaration, being constantly before all the members of the Social body, shall remind them continually of their rights and duties. . . . Therefore the National Assembly recognizes and proclaims, in the presence and under the auspices of the Supreme Being, the following rights of man and of the citizen:

Article 1. Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.

2. The aim of all political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression. . . .

4. Liberty consists in the freedom to do everything which injures no one else; hence the exercise of the natural rights of each man has no limits except those which assure to the other members of the society the enjoyment of the same rights. These limits can only be determined by law.

5. Law can only prohibit such actions as are hurtful to society. . . .

6. Law is the expression of the general will. Every citizen has a right to participate personally, or through his representative, in its foundation. It must be the same for all, whether it protects or punishes. . . .

7. No person shall be accused, arrested, or imprisoned except in the cases and according to the forms prescribed by law. . . . But any citizen summoned or arrested in virtue of the law shall submit without delay, as resistance constitutes an offense.

8. The law shall provide for such punishments only as are strictly and obviously necessary, and no one shall suffer punishment except it be legally inflicted in virtue of a law passed and promulgated before the commission of the offense.

9. As all persons are held innocent until they shall have been declared guilty, if arrest shall be deemed indispensable, all harshness not essential to the securing of the prisoner's person shall be severely repressed by law.

10. No one shall be disquieted on account of his opinions, including his religious views, provided their manifestation does not disturb the public order established by law.

11. The free communication of ideas and opinions is one of the most precious of the rights of man. Every citizen may, accordingly, speak, write, and print with freedom, but shall be responsible for such abuses of this freedom as shall be defined by law. . . .

13. A common contribution is essential for the maintenance of the public forces and for the cost of administration. This should be equitably distributed among all citizens in proportion to their means. . . .

17. Since property is an inviolable and sacred right no one shall be deprived thereof except where public necessity, legally determined, shall clearly demand it and then only on condition that the owner shall have been previously and equitably indemnified.

from Milton Viorst, The Great Documents of Western Civilization (New York: Bantam, 1965), 185–188.

Research Options

1. **Clarifying** Use the Internet or another source to find out more about the declaration. Who wrote it? What American document was a model for the French declaration?
2. **Comparing** Read the English Bill of Rights and the American Declaration of Independence. Then make a chart listing similarities to the French declaration. Share your chart with the class.
3. **Drawing Conclusions** What provisions of the declaration forbid conditions that existed under the Old Regime? Consider especially the tax system and the division of society.

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Section 2

PRIMARY SOURCE **La Marseillaise**

Claude-Joseph Rouget de Lisle, a French captain of the engineers, composed this rousing patriotic song during the French Revolution. Because of its revolutionary associations, “La Marseillaise” was banned by Napoleon Bonaparte and by Louis XVIII. Why do you think this song was later adopted as the national anthem of France?

Allons, enfants de la Patrie,
Le jour de gloire est arrivé!
Contre nous de la tyrannie
L'étendard sanglant est levé!
L'étendard sanglant est levé.
Entendez-vous dans les campagnes
Mugir ces féroces soldats?
Ils viennent jusque dans nos bras
Egorger nos fils et nos compagnes:
Aux armes, citoyens!
Formez vos bataillons!
Marchons! Marchons!
Qu'un sang impur abreuve nos sillons!

Come, children of the Fatherland
Our day of glory has come!
Against us the bloody flag of tyranny is raised!
The bloody flag is raised.
Can you hear in the country
The shrieks of those ferocious soldiers?
They come to our very arms
To slaughter our sons and our wives:
To arms, citizens!
Form your battalions!
March forth! March forth!
Let their impure blood water our fields!

from Olivier Bernier, Words of Fire, Deeds of Blood: The Mob, the Monarchy, and the French Revolution (Boston: Little, Brown and Company, 1989), 351.

Activity Options

1. **Making Inferences** Listen to a recording of “La Marseillaise” or recite the English version of the lyrics aloud. Then share your impressions with your classmates. What mood does the song reflect? How do the lyrics and music capture the spirit of the French Revolution?
2. **Analyzing Issues** With several classmates, role-play a conversation among Napoleon, Louis XVIII, and ordinary French citizens.

3. **Comparing and Contrasting** “The Star-Spangled Banner,” the national anthem of the United States, was written by Francis Scott Key during the War of 1812. Listen to a recording of “The Star-Spangled Banner.” Then discuss with classmates the similarities and differences between the French and American national anthems.

The “Marseillaise,” from *Words of Fire, Deeds of Blood* by Olivier Bernier. Copyright © 1989 by Olivier Bernier. Used by permission of Little, Brown and Company.

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Section 2

PRIMARY SOURCE *from* **The Execution of Louis XVI**
by Henry Essex Edgeworth de Firmont

Sentenced to death by the National Convention, Louis XVI was executed on January 21, 1793. As you read this eyewitness account of the king's final hours, note the different reactions of Louis XVI, the guards, and the French citizens.

The King finding himself seated in the carriage, where he could neither speak to me nor be spoken to without witness, kept a profound silence. . . .

The procession lasted almost two hours; the streets were lined with citizens, all armed, some with pikes and some with guns, and the carriage was surrounded by a body of troops, formed of the most desperate people of Paris. As another precaution, they had placed before the horses a number of drums, intended to drown any noise or murmur in favour of the King; but how could they be heard? Nobody appeared either at the doors or windows, and in the street nothing was to be seen, but armed citizens—citizens, all rushing toward the commission of a crime, which perhaps they detested in their hearts.

The carriage proceeded thus in silence to the Place de Louis XV and stopped in the middle of a large space that had been left round the scaffold: this space was surrounded with cannon, and beyond, an armed multitude extended as far as the eye could reach. As soon as the King perceived that the carriage stopped, he turned and whispered to me, 'We are arrived, if I mistake not.' My silence answered that we were. . . . As soon as the King had left the carriage, three guards surrounded him and would have taken off his clothes, but he repulsed them with haughtiness: he undressed himself, untied his neckcloth, opened his shirt, and arranged it himself. The guards, whom the determined countenance of the King had for a moment disconcerted, seemed to recover their audacity. They surrounded him again and would have seized his hands. 'What are you attempting?' said the King, drawing back his hands. 'To bind you,' answered the wretches. 'To bind me,' said the King, with an indignant air. 'No! I shall never consent to that: do what you have been ordered, but you shall never bind me. . . .'

The path leading to the scaffold was extremely rough and difficult to pass; the King was obliged to lean on my arm, and from the slowness with which he proceeded, I feared for a moment that his courage might fail; but what was my astonishment,

when arrived at the last step, I felt that he suddenly let go my arm, and I saw him cross with a firm foot the breadth of the whole scaffold; silence, by his look alone, fifteen or twenty drums that were placed opposite to me; and in a voice so loud, that it must have been heard at the Pont Tournant, I heard him pronounce distinctly these memorable words: 'I die innocent of all the crimes laid to my charge; I pardon those who have occasioned my death; and I pray to God that the blood you are going to shed may never be visited on France.'

He was proceeding, when a man on horseback, in the national uniform, and with a ferocious cry, ordered the drums to beat. Many voices were at the same time heard encouraging the executioners. They seemed reanimated themselves, in seizing with violence the most virtuous of Kings, they dragged him under the axe of the guillotine, which with one stroke severed his head from his body. All this passed in a moment. The youngest of the guards, who seemed about eighteen, immediately seized the head, and showed it to the people as he walked round the scaffold; he accompanied this monstrous ceremony with the most atrocious and indecent gestures. At first an awful silence prevailed; at length some cries of 'Vive la République!' were heard. By degrees the voices multiplied, and in less than ten minutes this cry, a thousand times repeated, became the universal shout of the multitude, and every hat was in the air.

from J.M. Thompson, *English Witnesses of the French Revolution*, Blackwell, 1938. Reprinted in John Carey, ed., *Eyewitness to History* (New York: Avon, 1987), 250–252.

Discussion Questions

Clarifying

1. How did Louis XVI respond as he faced execution?
2. How did the French citizens who witnessed the king's execution react?
3. **Making Inferences** Why do you think the soldier ordered the drums to beat as Louis XVI spoke from the scaffold?

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Section 1

LITERATURE SELECTION *from A Tale of Two Cities*
by Charles Dickens

A Tale of Two Cities, written in 1859, is set during the French Revolution. This excerpt from the novel first describes an elaborate reception in 1780 at the home of a powerful noble. Then it narrates what happens when a haughty French aristocrat—the Marquis—leaves the reception in his carriage. As you read, think about how Dickens captures the bitter divisions between the French aristocracy and peasantry and the hatred and inequality between classes that helped fuel the revolutionary violence to come.

Monseigneur, one of the great lords in power at the Court, held his fortnightly reception in his grand hotel in Paris. Monseigneur was in his inner room, his sanctuary of sanctuaries, the Holiest of Holiests to the crowd of worshippers in the suite of rooms without. . . .

Monseigneur had one truly noble idea of general public business, which was, to let everything go on in its own way; of particular public business, Monseigneur had the other truly noble idea that it must all go his way—tend to his own power and pocket. Of his pleasures, general and particular, Monseigneur had the other truly noble idea, that the world was made for them. The text of his order (altered from the original by only a pronoun, which is not much) ran: “The earth and the fulness thereof are mine, saith Monseigneur.” . . .

. . . The rooms, though a beautiful scene to look at, and adorned with every device of decoration that the taste and skill of the time could achieve, were, in truth, not a sound business. . . . Military officers destitute of military knowledge; naval officers with no idea of a ship; civil officers without a notion of affairs; brazen ecclesiastics, of the worst world worldly, with sensual eyes, loose tongues, and looser lives; all totally unfit for their several callings, all lying horribly in pretending to belong to them, but all nearly or remotely of the order of Monseigneur, and therefore foisted on all public employments from which anything was to be got; these were to be told off by the score and the score. . . .

The leprosy of unreality disfigured every human creature in attendance upon Monseigneur. . . .

But, the comfort was, that all the company at the grand hotel of Monseigneur were perfectly dressed. If the Day of Judgment had only been ascertained to be a dress day, everybody there would have been eternally correct. Such frizzling and powdering and sticking up of hair, such delicate complexions arti-

cially preserved and mended, such gallant swords to look at, and such delicate honour to the sense of smell, would surely keep anything going, for ever and ever. . . .

Dress was the one unfailing talisman and charm used for keeping all things in their places. Everybody was dressed for a Fancy Ball that was never to leave off. From the Palace of the Tuileries, through Monseigneur and the whole Court, through the Chambers, the Tribunals of Justice, and all society (except the scarecrows), the Fancy Ball descended to the common Executioner: who, in persuance of the charm, was required to officiate “frizzled, powdered, in a gold-laced coat, pumps, and white silk stockings.” . . . And who among the company at Monseigneur’s reception in that seventeen hundred and eightieth year of our Lord, could possibly doubt, that a system rooted in a frizzled hangman, powdered, gold-laced, pumped, and white-silk stockinged, would see the very stars out!

Monseigneur . . . caused the doors of the Holiest of Holiests to be thrown open, and issued forth. Then, what submission, what cringing and fawning, what servility, what abject humiliation! As to bowing down in body and spirit, nothing in that way was left for Heaven—which may have been one among other reasons why the worshippers of Monseigneur never troubled it.

Bestowing a word of promise here and a smile there, a whisper on one happy slave and a wave of the hand on another, Monseigneur affably passed through his rooms to the remote region of the Circumference of Truth. There, Monseigneur turned, and came back again, and so in due course of time got himself shut up in his sanctuary . . . and was seen no more.

The show being over . . . there was soon but one person left of all the crowd, and he, with his hat under his arm and his snuff-box in hand, slowly

passed among the mirrors on his way out.

“I devote you,” said this person, stopping at the last door on his way, and turning in the direction of the sanctuary, “to the Devil!”

With that, he shook the snuff from his fingers as if he had shaken the dust from his feet, and quietly walked down stairs. . . .

He went down stairs into the court-yard, got into his carriage, and drove away. Not many people had talked with him at the reception; he had stood in a little space apart, and Monseigneur might have been warmer in his manner. It appeared, under the circumstances, rather agreeable to him to see the common people dispersed before his horses, and often barely escaping from being run down. His man drove as if he were charging an enemy, and the furious recklessness of the man brought no check into the face, or to the lips, of the master. . . .

With a wild rattle and clatter, and an inhuman abandonment of consideration not easy to be understood in these days, the carriage dashed through streets and swept round corners, with women screaming before it, and men clutching each other and clutching children out of its way. At last, swooping at a street corner by a fountain, one of its wheels came to a sickening little jolt, and there was a loud cry from a number of voices, and the horses reared and plunged.

But for the latter inconvenience, the carriage probably would not have stopped; carriages were often known to drive on, and leave their wounded behind, and why not? But the frightened valet had got down in a hurry, and there were twenty hands at the horses’ bridles.

“What has gone wrong?” said Monsieur, calmly looking out.

A tall man in a nightcap had caught up a bundle from among the feet of the horses, and had laid it on the basement of the fountain, and was down in the mud and wet, howling over it like a wild animal.

“Pardon, Monsieur the Marquis!” said a ragged and submissive man, “it is a child.”

“Why does he make that abominable noise? Is it his child?”

“Excuse me, Monsieur the Marquis—it is a pity—yes.”

The fountain was a little removed; for the street opened, where it was, into a space some ten or twelve yards square. As the tall man suddenly got up from the ground, and came running at the carriage, Monsieur the Marquis clapped his hand for an instant on his sword-hilt.

“Killed!” shrieked the man, in wild desperation, extending both arms at their length above his head, and staring at him. “Dead!”

The people closed round, and looked at Monsieur the Marquis. There was nothing revealed by the

many eyes that looked at him but watchfulness and eagerness; there was no visible menacing or anger. Neither did the people say anything; after the first cry, they had been silent, and they remained so. The voice of the submissive man who had spoken, was flat and tame in its extreme submission.

Monsieur the Marquis ran his eyes over them all, as if they had been mere rats come out of their holes.

He took out his purse.

“It is extraordinary to me,” said he, “that you people cannot take care of yourselves and your children. One or the other of you is

for ever in the way. How do I know what injury you have done my horses? See! Give him that.”

He threw out a gold coin for the valet to pick up, and all the heads craned forward that all the eyes might look down at it as it fell. The tall man called out again with a most unearthly cry, “Dead!”

He was arrested by the quick arrival of another man, for whom the rest made way. On seeing him, the miserable creature fell upon his shoulder, sobbing and crying, and pointing to the fountain, where some women were stooping over the motionless bundle, and moving gently about it. They were as silent, however, as the men.

“I know all, I know all,” said the last comer. “Be a brave man, my Gaspard! It is better for the poor little plaything to die so, than to live. It has died in a moment without pain. Could it have lived an hour as happily?”

“You are a philosopher, you there,” said the Marquis, smiling. “How do they call you?”

“It is extraordinary to me,” said he, “that you people cannot take care of yourselves and your children. One or the other of you is for ever in the way.”

“They call me Defarge.”

“Of what trade?”

“Monsieur the Marquis, vendor of wine.”

“Pick up that, philosopher and vendor of wine,” said the Marquis, throwing him another gold coin, “and spend it as you will. The horses there; are they right?”

Without deigning to look at the assemblage a second time, Monsieur the Marquis leaned back in his seat, and was just being driven away with the air of a gentleman who had accidentally broken some common thing, and had paid for it, and could afford to pay for it; when his ease was suddenly disturbed by a coin flying into his carriage, and ringing on its floor.

“Hold!” said Monsieur the Marquis. “Hold the horses! Who threw that?”

He looked to the spot where Defarge the vendor of wine had stood, a moment before; but the wretched father was grovelling on his face on the pavement in that spot, and the figure that stood beside him was the figure of a dark stout woman, knitting.

“You dogs!” said the Marquis. . . . “I would ride over any of you very willingly, and exterminate you from the earth. If I knew which rascal threw at the carriage, and if that brigand were sufficiently near it, he should be crushed under the wheels.”

So cowed was their condition, and so long and hard their experience of what such a man could do to them, within the law and beyond it, that not a voice, or a hand, or even an eye was raised. Among the men, not one. But the woman who stood knitting looked up steadily, and looked the Marquis in the face. It was not for his dignity to notice it; his contemptuous eyes passed over her, and over all the other rats; and he leaned back in his seat again, and gave the word “Go on!”

He was driven on, and other carriages came whirling by in quick succession . . . the whole Fancy Ball in a bright continuous flow, came whirling by.

The rats had crept out of their holes to look on, and they remained looking on for hours; soldiers and police often passing between them and the spectacle, and making a barrier behind which they slunk, and through which they peeped. The father had long ago taken up his bundle and hidden himself away with it, when the women who had tended the bundle while it lay on the base of the fountain, sat there watching the running of the water and the rolling of the Fancy Ball—when the one woman who had stood conspicuous, knitting, still knitted on with the steadfastness of Fate. The water of the fountain ran, the swift river ran, the day ran into evening, so much life in the city ran into death according to rule, time and tide waited for no man, the rats were sleeping close together in their dark holes again, the Fancy Ball was lighted up at supper, all things ran their course.

Activity Options

1. **Contrasting** Use a two-column chart to contrast the nobles at the reception with the common people in the street. Look for clues that show Dickens’s attitude toward those two groups.
2. **Writing Narrative Paragraphs** Write a diary entry in which you summarize the events after the reception from the point of view of either the Marquis, Defarge, or one of the “cowed” persons in the crowd.
3. **Writing for a Specific Purpose** Create a sympathy card for the child’s family. Include appropriate visual images and a suitable message.
4. **Clarifying** With a group of classmates, perform a dramatic scene based on this excerpt. Then discuss how Dickens shows the attitude of Monseigneur toward his guests or of the Marquis toward the common people of the Third Estate.

CHAPTER
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Section 2

HISTORYMAKERS

Maximilien Robespierre

Master and Victim of the Terror

"Liberty cannot be secured unless criminals lose their heads."—Maximilien Robespierre, 1794

For a brief time, Maximilien François Marie Isidore de Robespierre ruled France. A passionate believer in equality, he kept a copy of Rousseau's *The Social Contract* by his bedside. As a religious man, he hoped to create a republic made virtuous through citizens' devotion to God. But despite his belief in equality and morality, Robespierre plunged France into the bloody Reign of Terror.

Robespierre was born in the city of Arras in 1758. He studied the ideas of the Enlightenment and developed strong principles of social justice. He followed the family tradition by practicing law.

Robespierre was elected to the Estates-General in 1789 and thus became involved in the French Revolution. Soft-spoken, he was ignored at first. Eventually, though, his radical opinions won him attention. One leader said, "That man will go far. He believes what he says." The next year, Robespierre was elected president of the Jacobin Club, a radical group that favored the establishment of a republic. Robespierre lived simply and was clearly a man of deep morality. Supporters called him "the Incorruptible."

Robespierre's views on republican government found little support early in the Revolution. However, after 1792, the king was deposed and a National Convention was elected to draft a new constitution and to rule France during the process. Robespierre was elected as a representative of Paris. He became a spokesman for the radical Jacobin group and contributed to the bitter controversies that arose in the National Convention.

As the combination of foreign war and civil lawlessness brought matters to a crisis, the Committee of Public Safety was formed—with Robespierre one of its most dominant members. Under the rule of this powerful group, civil war was avoided and the French army began to win victories.

However, Robespierre and his allies on the committee still faced political opposition at home. In early 1794, he set out to eliminate the Hébertists. This group wanted strict economic policies and an anti-religious campaign that Robespierre could

not support. The leaders were executed. Next Robespierre attacked a moderate group called the Indulgents, who were led by Georges Danton, once a close friend of his. The Indulgents believed that the crisis was past and the Terror could end. They, too, were tried and executed. As Danton was taken to his death, he uttered a warning: "Robespierre is bound to follow me."

After the death of Danton, Robespierre and the Committee of Public Safety—now completely in control of the government—made new rules. They broadened the definition of public enemies and narrowed the penalty to one punishment only: death. The trial process was speeded up. Defense lawyers and witnesses were no longer needed. Because of these changes, 1,500 people were executed in June and July of 1794.

"Fear was on every side, in the creak of a door, an exclamation, a breath," wrote one observer. On July 26, Robespierre spoke before the Convention and said that more people would have to be executed as enemies of the Republic. He only named one man, Pierre Joseph Cambon, the Superintendent of Finance, who bravely took the floor in his own defense. "It is time to tell the whole truth," he declared. "One man alone is paralyzing the will of the National Convention. *And that man is Robespierre.*" Others, fearing that they would be accused next, joined to denounce Robespierre.

The next day, in a chaotic scene, the deputies voted to arrest Robespierre and his closest allies. He and more than 20 of his supporters were taken to the Place de la Revolution and executed. A newspaper commented, "We are all throwing ourselves into each other's arms. The tyrant is dead."

Questions

1. **Making Inferences** What about Robespierre might have appealed to others?
2. **Drawing Conclusions** Why did Robespierre eliminate the Hébertists and the Indulgents?
3. **Recognizing Effects** How did Robespierre's methods turn against him?

CHAPTER
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Section 2

CONNECTIONS ACROSS TIME AND CULTURES

Comparing Revolutions in America and France

THEMATIC CONNECTION:

REVOLUTION

Because revolutions have occurred so often, historians have tried to identify some common stages that revolutions follow. Study the stages below from Preface to History by Carl Gustavson. After reading examples from the American Revolution, give similar examples from the French Revolution.

STAGE	AMERICAN	FRENCH
<p>1. <i>Writers denounce existing conditions and provide new goals and ideas.</i></p>	<p>Colonial lawyers protested the Stamp Act, and leaders encouraged conflict with British authorities.</p>	
<p>2. <i>Public discontent results in riots and other acts of violence.</i></p>	<p>Colonists engaged in protests and boycotts, including the Boston Tea Party.</p>	
<p>3. <i>The ruling group is frightened into making repeated concessions until power is transferred.</i></p>	<p>British Parliament repealed the Stamp Act; Britain fought the colonists and lost.</p>	
<p>4. <i>The reformers carry out their reforms, but if their measures are drastic, the nation splits into rival groups.</i></p>	<p>The weak national government led to Shays's rebellion.</p>	
<p>5. <i>Radicals seize power from moderates and try to impose their views on the nation.</i></p>	<p>Colonial leaders created a new constitution and a new system of government.</p>	
<p>6. <i>The public tires of the radicals, and moderates regain power.</i></p>	<p>Moderates gained the addition of a Bill of Rights to the Constitution.</p>	

From your answers, what similarities and differences do you see in the American and French revolutions?

CHAPTER

7

SCIENCE & TECHNOLOGY

Science Helps Create the Metric System

Section 2

Though one of the French Revolution's most famous inventions, the guillotine, was designed for executions, another technological development from this period made a great contribution to the future of science.

In 1790, the drive to reform French society moved the newly formed National Assembly to change the way measurements were made. The French Academy of Sciences was asked to develop a standard system of measurement. Up to this point, every country possessed its own procedure for measuring, which often grew out of local customs. At one time in England, for example, an inch was defined as the length of “three barleycorns, round and dry.” The problem was that the size of an inch was different with every handful of barley.

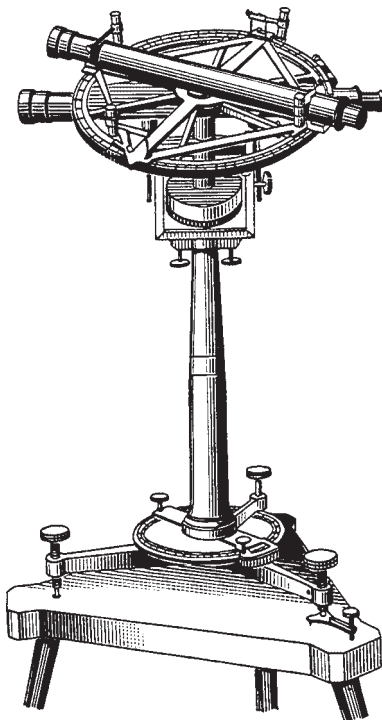
The mathematicians and astronomers in the Academy of Sciences wanted to devise a measuring system that would be used in all countries. Therefore, the scientists needed to create a uniform unit of length. They decided to use a certain fraction of the distance around the earth. The

meter—its name taken from the Greek word *metron*, meaning “measure”—was established as one 10-millionth of the distance from the North Pole to the equator along the meridian passing through Paris.

Determining the length of this meridian required surveying the distance from Dunkirk, France, to Barcelona, Spain, which is over 600 miles. Measurements needed to be precise, and the best instruments available were used. The measuring rods were 12 feet long, made of platinum, and equipped with devices to record expansion and contraction due to changes in temperature. An instrument with rotating telescopic sights, developed by Étienne Lenoir in 1784, enabled the teams of surveyors to make highly accurate angle measurements.

The National Convention officially adopted the metric system in 1795. On June 22, 1799, a meter-long platinum rod and a platinum cylinder weighing one kilogram were deposited in the French National Archives as official standards. The government then established a period of transition to the new system, which lasted until 1840, when using the new standards became a requirement.

Over the years, the original measurement standards have been updated to be more precise, and other units have been added. Today, the metric system is the basic system of measurement in almost all the countries of the world.



Complex angle measurements were made on Lenoir's instrument, shown above. The rotating telescopic sights are located on top of the device.

Questions

1. **Clarifying** What was the length of the meter as established by the French Academy of Sciences?
2. **Making Inferences** Why do you think the scientists in the Academy of Sciences wanted their new system of measurement to be used in all countries?
3. **Drawing Conclusions** Why was the distance from the North Pole to the equator a good distance on which to base a uniform unit of length?

CHAPTER
7**Section 2****RETEACHING ACTIVITY*****Revolution Brings
Reform and Terror***

Reading Comprehension Find the name or term in the second column that best matches the description in the first column. Then write the letter of your answer in the blank.

- | | |
|--|--|
| _____ 1. Statement of revolutionary ideals adopted by National Assembly | A. Liberty, Equality, Fraternity |
| _____ 2. Slogan for members of the French Revolution | B. guillotine |
| _____ 3. New law-making body created by the constitution adopted in 1791 by the National Assembly | C. radicals |
| _____ 4. Members of this law-making body who opposed the idea of monarchy and wanted sweeping governmental change | D. Jacobins |
| _____ 5. Term used to describe nobles who had fled France and who hoped to restore the Old Regime | E. Directory |
| _____ 6. Device used as a means of execution during the French Revolution | F. Reign of Terror |
| _____ 7. Parisian workers who wanted extremely radical change in government | G. Declaration of the Rights of Man and of the Citizen |
| _____ 8. Radical political organization that in September 1792 abolished the monarchy and declared France a republic | H. Georges Danton |
| _____ 9. Became leader of the Committee of Public Safety and ruled France virtually as a dictator | I. émigrés |
| _____ 10. Period of time during which Maximilien Robespierre governed France | K. Legislative Assembly |
| _____ 11. Well-known Jacobin and lawyer eventually executed for being less radical than Robespierre | L. conservatives |
| _____ 12. Executive body created in 1795 as part of a new plan of government | M. sans-culottes |