

DBQ SOURCES: POLITICAL REVOLUTIONS OF THE LONG NINETEENTH CENTURY

Purpose

Use a variety of primary and secondary sources to deepen your understanding of trade networks around 1200 to 1450 CE.

Process

Analyze the following sources. If you are using these sources to respond to an essay prompt, you should underline or **highlight** any evidence that will support your claim. You can also use the HAPPY Tool or Quick Sourcing Tool.

Document 1

Source: Lefevre, abbé. "Poverty Observed!: Journal of a Country Priest, 1709." [World History Commons](#). The abbé Lefevre was a village priest in France, who kept a journal of events in his parish. In 1709, a severe winter storm lasted for a number of weeks. Here, he recounts the problems experienced in his village.

The cold began to be felt at the end of October 1708 ... The wind shifted to the north, the rain that had been falling all day long turned into ice and snow ...

Finally, after three weeks of this cold, which increased continually, the thaw came. ...what remained of the produce of the earth, which could not resist the terrible nights that caused almost everything to die, so that it was scarcely possible to gather enough to provide for next year's seed. ...

It was hardly possible even for those who knew how, to find money, when there wasn't any. The number of poor people increased incredibly because the continuing rains of the previous year, 1708, had been very bad and had damaged the grain crops. ... The poor of the countryside were destitute of any aid, no longer possessing a cabbage or a leek in their gardens, so they crowded into the cities ...

But they were soon begrudged the only help they had. They were forced, by the threat of great penalties, to return to their homes, and there soon appeared the most beautiful edicts in the world to help them, which, however, served only to increase their misfortune. Each parish was supposed to feed its own poor; but for this it would have been necessary for the poor to feed the poor. So these lovely edicts were without effect, and the only way to help the poor, by decreasing the taxes with which they were burdened, was never put into practice. On the contrary, they were increased.

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Document 2

Source: *Humphreys, R. A. and John Lynch. The Origins of the Latin American Revolutions, 1808–1826. New York: Knopf, 1965.* This is an excerpt of British merchant John Armitage's *History of Brazil*, published in 1836.

At the close of the last century, the population [of Brazil] ... [was comprised of] two-fifths Negro slaves. The majority of the free population were also a mixed race, derived jointly from African, Indian, and European origin; the white inhabitants being the only class as yet entrusted with political power. ...

Education had as yet made little progress among them. ... The histories of Greece and Rome, the *[Social Contract]* of Rousseau, and such few stray volumes of the writings of Voltaire and the Abbe Raynal as had escaped the vigilance of the authorities, were hitherto their only sources of information. ...

On the establishment of the independence of the United States of North America, a vague aspiration for the similar enfranchisement of Brazil was undoubtedly cherished there; but this feeling was long limited to such individuals as had become aware of the existing state of other countries ... public opinion could not at this period be said to have any existence.

During the year 1789, a conspiracy was formed by a few influential individuals ... [not to proclaim] an independent republic, [but to] ascertain what cooperation they were likely to meet with ... From a diminution in the product of the gold mines in this district, several of the individuals working them were in considerable arrear for taxes. These arrears the government in Lisbon had ordered to be paid up, but with little regard to the practicability of the demand. Much irritation had in consequence been excited. ...

A conspiracy, originating exclusively among the people of color, was also organized in Bahia during the year 1801. ... Their condition ... was wretched. ...

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Document 3

Source: Griffiths, Hannah. “The Female Patriots. Addressed to the Daughters of Liberty in America, 1768.” *The Pennsylvania Chronicle*, 25 December 1769. Reprinted in Catherine La Courreye Blecki and Karin A. Wulf, eds. *Milcah Martha Moore’s Book: A Commonplace Book from Revolutionary America*. University Park, PA: Pennsylvania State University Press, 1997. In this excerpt of her 1768 poem, Philadelphia Quaker Hannah Griffiths refers specifically to Lord George Grenville, the chancellor of the British Exchequer and author of the tax policy.

Since the Men, from a Party or fear of a Frown,
Are kept by a Sugar-Plumb, quietly down.
Supinely asleep—and deprived of their Sight,
Are stripped of their Freedom, and robbed of their Right;
If the Sons, so degenerate! the Blessing despise,
Let the Daughters of Liberty nobly arise;
And though we’ve no Voice, but a negative here.
The use of the Taxables, let us forbear:—
(Then Merchants import till your Stores are all full,
May the Buyers be few, and your Traffic be dull!)
Stand firmly resolved, and bid Grenville to see That rather
than Freedom we part with our Tea, And well as we
love the dear Draught when a-dry, As American Patriots
our Taste we deny— ...
Join mutual in this—and but small as it seems,
We may jostle a Grenville, and puzzle his Schemes;
But a Motive more worthy our Patriot-Pen,
Thus acting—we point out their Duty to Men;
And should the Bound-Pensioners tell us to hush, We
can throw back the Satire, by bidding them blush.

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Document 4

Source: “The Code Noir (The Black Code).” Liberty, Equality, Fraternity: Exploring the French Revolution.

<https://revolution.chnm.org/d/335/>.

Article XV. We forbid slaves from carrying any offensive weapons or large sticks, at the risk of being whipped and having the weapons confiscated. The weapons shall then belong to he who confiscated them. The sole exception shall be made for those who have been sent by their masters to hunt and who are carrying either a letter from their masters or his known mark.

Article XVI. We also forbid slaves who belong to different masters from gathering, either during the day or at night, under the pretext of a wedding or other excuse, either at one of the master’s houses or elsewhere, and especially not in major roads or isolated locations. They shall risk corporal punishment that shall not be less than the whip ... for frequent recidivists and in other aggravating circumstances, they may be punished with death. ... We enjoin all our subjects, even if they are not officers, to rush to the offenders, arrest them, and take them to prison, and that there be no decree against them. ...

Article XVIII. We forbid slaves from selling sugar cane, for whatever reason or occasion, even with the permission of their master. ...

Article XIX. We also forbid slaves from selling any type of commodities, even fruit, vegetables, firewood, herbs for cooking and animals either at the market, or at individual houses, without a letter or a known mark from their masters granting express permission.

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Document 5

Source: Nouzeilles, Gabriela and Graciela R. Montaldo. *The Argentina Reader: History, Culture, Politics*. Durham, NC: Duke University Press, 2002.

Mariano Moreno (1778–1811) was an Argentine lawyer and politician who was a key figure in the first national government of Argentina that was created after the 1810 May Revolution. Below is a petition he wrote to the Spanish government in 1809 on behalf of Argentine landowners.

Most Excellent Senor:

He, whom the workers and landowners of the rural areas of Banda Oriental and Occidental of the Rio de la Plata have empowered to confer with you about the expedient of opening up trade with England ... declares: ...

The landowners have a legitimate right to be represented in advising Your Excellency as to the means of reconciling the prosperity of the country with the needs of the treasury. We see the solution as removing the obstacles to trade. ...

They are justly persuaded that any profit gained from our land should immediately revert to its owners and cultivators. ...

... it is the duty of the government to provide for the people's needs. ...

The removal of obstacles to the import of foreign goods will have to be accompanied in equal measure by the removal of obstacles to the export of goods. Fortunately, the products of this province are highly desirable, [and] of ready availability. ... Our agriculture would be very rapidly stimulated if the doors to all exportable goods were open and the farmer could count on profitable sales. ...

If Your Excellency desires to promote our good, the route that leads to it is very simple: reason and the celebrated Adam Smith ... lead us to see that governments that want to provide for the general good should be limited to removing obstacles.

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Document 6

Source: Robinson, James Harvey and Charles A. Beard, eds. *Readings in Modern European History. Volume 1: The Eighteenth Century: The French Revolution and the Napoleonic Period*. Boston: Ginn & Company, 1908.

François-Marie Arouet (1694–1778), known by his pseudonym Voltaire, was a French writer and intellectual. This is a selection of his book *Philosophical Letters*, in which he reflected on his experience living in England between 1726 and 1729. It was first published in English in 1733 and then in French the following year.

There is no such thing here in England as the power enjoyed by the French lords to judge in all matters, civil and criminal; or their right or privilege of hunting in the grounds of a citizen, who at the same time is not permitted to fire a gun in his own field.

No one is exempted in [England] from paying certain taxes, because he is a nobleman or a priest. All imposts and taxes are fixed by the House of Commons, whose power is greater than that of the peers. ... When the bill has passed the lords and is signed by the king, then the whole nation pays, every man in proportion to his revenue or estate, not according to his title, which would be absurd. There is no such thing as an arbitrary subsidy or poll tax, but a real tax on the lands, the value of which was determined in the reign of the famous King William III.

The land tax continues still upon the same footing, though the revenue of the lands is increased. Thus no one is tyrannized over, and everyone is in comfortable circumstances. The feet of the peasants are not bruised by wooden shoes; they eat white bread, are well clothed, and are not afraid of increasing their stock of cattle, nor of tiling their houses, from any apprehensions that their taxes will be raised the year following.