

Publisher's Note

Defining Documents in World History series, produced by Salem Press, consists of a collection of essays on important historical documents by a diverse range of writers on a broad range of subjects in world history. This established series includes *Ancient World* (2700 BCE–c. 500 CE), *Middle Ages* (476–1500), *Renaissance & Early Modern Era* (1308–1600), *The 17th Century* (1601–1700), and *The 18th Century* (1701–1800), in addition to the newest set—*The 19th Century* (1801–1900).

The 19th Century offers in-depth analysis of a broad range of historical documents and historic events that make up the story of a century during which slavery is abolished and the Industrial Revolution gives rise to the middle class. The fervor of the early days of the French Revolution has begun to wane, and Napoleon works to strike an accord with Pope Pius VII. England continues its program of empire building in Asia, while unrest and the potato famine bring on calls for Irish Home Rule. Revolutions and rebellions in China change the global balance of power away from that nation for more than a century. Communism and Marxism are on the rise, and in the United States, nation-building continues with the Louisiana and Alaska purchases.

The sixty-one articles in this set are organized into four regional groupings:

- Europe, including the Concordat, Treaty of Paris, Battle of Navarino, publication of *Les Misérables*, an Account of the Irish Potato Famine, *The Communist Manifesto*, and Convention with Respect to the Laws and Customs of War on Land.
- Asia, including Convention of Kanagawa, the Meiji Charter, China's Hundred Days' Reform, and Theodore Herzl's call for the establishment of a Jewish state.
- Africa, including Firman of Appointment of Muhammad Ali as Pasha of Egypt, the Mahdi Uprising in Egypt and Sudan, The Death of General Gordon at Khartoum, and the Fashoda Crisis.
- America, including the Louisiana Purchase Treaty, the Haitian Declaration of Independence, the Monroe Doctrine, the Treaty between the United States and Great Britain for the Suppression of the Slave Trade, and a letter from Queen Liliuokalani to President Benjamin Harrison.

Historical documents provide a compelling view of this pivotal century and its influence on world history.

Designed for high school and college students, the aim of the series is to advance historical document studies as an important activity in learning about history.

Essay Format

The 19th Century contains sixty-one primary source documents—many in their entirety. Each document is supported by a critical essay, written by historians and teachers, that includes a Summary Overview, Defining Moment, Author Biography, Document Analysis, and Essential Themes. Readers will appreciate the diversity of the collected texts, including treaties, letters, speeches, declarations of independence, manifestos, laws, edicts, and first hand accounts of significant battles, among other genres. When possible, a facsimile of some or all of the original document has also been provided, along with maps and other illustrations that give a rich perspective to each topic.

An important feature of each essay is a close reading of the primary source that develops evidence of broader themes, such as the author's rhetorical purpose, social or class position, point of view, and other relevant issues. Organizing the documents according to global regions gives readers a more detailed picture of how issues are perceived in different parts of the world and a broader view of how nations have struggled to maintain the best interests of their governments, businesses, and citizens. Each section begins with a brief introduction that defines questions and problems underlying the subjects in the historical documents. Each essay also includes a Bibliography and Additional Reading section for further research.

Appendixes

- Chronological List arranges all documents by year.
- Web Resources is an annotated list of websites that offer valuable supplemental resources.
- Bibliography lists helpful articles and books for further study.

Contributors

Salem Press would like to extend its appreciation to all involved in the development and production of this work. The essays have been written and signed by scholars of history, humanities, and other disciplines related to the essays' topics. Without these expert contributions, a project of this nature would not be possible. A full list of contributor's names and affiliations appears in the front matter of this set.

Editor's Introduction

Much of the world as we know it today was either prefigured by or actually created in the nineteenth century. This is particularly true of the political *map* of the world, but it also pertains to areas such as industry and invention, law and liberty, culture and the arts, and more. If we were to travel back to the nineteenth century, the place would look not entirely unfamiliar and yet we would notice by the way people thought, dressed, and lived that we were in an alien world. Most people then lived in small settlements and worked the land (or sea); they were tied mainly to their families, their clans or tribes, and their local communities. Monarchs and national governments, such as they were, played little part in the day-to-day lives of ordinary people—except when it came to taxes and wars. The nation state as such barely existed in places like Germany and Italy until well into the century, even as some sense of shared language and culture pervaded each (albeit frayed by multiple dialects and regional traditions). By the latter part of the century, the twin revolutions of the industrial revolution and the legacy of the French Revolution had left their mark, rendering the world less like what it had been a few decades before and more like the one we perceive today. It was also, however, the Age of Empire.

Euro-States and Empires

In the nineteenth century, the European powers, already having embarked on imperial ventures in previous centuries, extended their empires and opened new countries to exploration and exploitation. Planting their flags in far-flung corners, they sought natural and human resources to serve their ever increasing industrial needs and new markets to expand their economies. Part of their estimation, too, was the extension of Christianity and “civilization,” as they knew it, to non-western peoples; they took on what came to be called the “white man’s burden”: educating the “natives” in the beliefs and ways of the European colonizers. It was not a burden welcomed unreservedly by the local inhabitants, nor was it one managed exceptionally well by the imperial powers.

In the wake of the revolution in France (1789–99), that nation fell under the absolutist rule of Napoleon Bonaparte, a figure who looms large in the first decade and a half of the century. Becoming first consul in 1799 and declaring himself emperor in 1804, Napoleon is

known not only for his great military prowess but also for codifying French law under the Code Napoléon. One of the grandest of imperialists, by 1810 he controlled nearly all of western Europe and proposed to Czar Alexander I that the world be divided between them. Not willing to stand his ground, Napoleon brought his armies into Russia in 1812 but was rebuffed, leading to his eventual abdication and exile (1814) to the isle of Elba. Returning to France in 1815, he sought to revive his emperorship but was challenged at Waterloo (near Belgium) by a British and Prussian coalition, resulting in his defeat and permanent exile to St. Helena. The subsequent Congress of Vienna (1814–15) brought the Great Powers together to achieve a “just balance” in Europe. Until 1822 the resulting Concert of Europe, or Congress System, functioned to maintain a balance of power on the Continent; but the system broke down under pressure not only from competing governments but also from competing dynastic interests among the Hapsburgs, the Romanovs, the Hohenzollerns, and the likes of Austria’s Prince Metternich, who sought a system of alliances of his own.

Britain had found glory in victories against Napoleon by the duke of Wellington at Waterloo and Admiral Lord Nelson at Trafalgar and other battle sites. When Queen Victoria assumed the throne in 1837, the British Empire was already extensive, if not at its height. There was Upper and Lower Canada, which united in 1840 and achieved self-government in 1848, the Dominion of Canada forming in 1867. There were six separate states in Australia, which united into a commonwealth in 1900. There were the vast holdings in India by the East India Company, all of which passed in 1857 to the British crown. There were, in Africa, Cape Colony and Natal (South Africa), along with tensions with the Zulu, Boers, and others. And in the United Kingdom itself, there was, of course, Ireland, which despite a push for home rule in 1886 continued to be the subject of heated debate, even violence. At Victoria’s death, in 1901, the saying “the sun never sets on the British Empire” still held true, albeit starting to sound a bit less glorious and somewhat more notorious than previously, as colonized peoples across the globe began to seek a greater degree of self-determination.

A series of revolutions on the Continent in 1848 generally marks the highpoint of “pre-industrial” protest and the start of increasing class consciousness and

organized revolt based on trade unionism and socialist principles. England, Wales, and Scotland had experienced reverberation from the Chartist movement in the 1840s. Across the channel, European citizens began to react to fluctuations in the new industrial trade cycle, with food prices and unemployment rates climbing and falling precipitously at times. Riots over economics soon became revolts over political arrangements, as the longstanding division between the rich and the poor, the landed and the disinherited, started to be questioned in earnest. Contributing to the fervor was the birth of communism—on paper, at least—in the form of Karl Marx and Frederick Engels' *Communist Manifesto* (1848). Prince Metternich himself was a victim of the 1848 revolts, fleeing to England before returning to Austria as a retired former statesman. The brief "Paris Commune" of 1871 was less an instantiation of Marxian theory than an insurrection aimed at relieving deprivation and calling the government to account. In Russia, meanwhile, the serfs were emancipated in 1861 in recognition of the changing requirements of economic development. Decades passed, though, before real change took hold.

Germany and Italy attained the status of unified nations in the nineteenth century. Prior to that each had been made up of many separate polities: duchies, principalities, kingdoms, and other sovereign entities. The unification of Germany occurred in 1871. Earlier in the century, Napoleon had dissolved the Holy Roman Empire (consisting of most of central Europe). During the subsequent German Confederation (1815–1866), leadership shifted between Prussia and Austria. In 1866, however, Prince Otto von Bismarck of Prussia forced matters by confronting, and defeating, the Austrians at the Battle of Königgrätz (a.k.a. Battle of Sadowa). Subsequently, Bismarck brought northern and southern Germany together and launched a successful campaign (1870–71) against France. Although the title of German emperor was bestowed on King William I of Prussia, it was Bismarck who had done the work. Germany went on to use its growing economic and military might to launch colonial ventures in Africa.

Italian unification, which had long been prevented by, among other things, Austrian machinations, was the work principally of four figures: two successive kings of Sardinia, Charles Albert (reigned 1831–49) and Victor Emmanuel II (reigned 1849–78); the Sardinian prime minister in the 1850s, Count Camillo di Cavour; and the "dictator of Sicily," Giuseppe Garibaldi. A fifth

figure, the northern Italian activist Giuseppe Mazzini, contributed an ideological underpinning to the project. Through force, guile, determination, will, and inspiration, these leaders brought a patchwork of mini-republics together within a single kingdom (1861), headed by Victor Emmanuel. It was only ten years later, however, that Rome would become the capital and the kingdom would come to encompass what we know today as modern Italy. Late in the century Italy extended its interests to colonial enterprises in north Africa, where France (in the western region) and Britain (in Egypt, Sudan) were equally active.

Asia, the Middle East, and Africa

Colonial encounters extended deep into Asia, as well. By the mid-1800s the British had secured, by force and other means, new lands in India ranging from what is now Tamil Nadu in the south to Uttar Pradesh in the north, though large areas in the center of the subcontinent remained outside the British Empire. Ceylon (Sri Lanka), too, was under British rule, as were Burma, parts of the Malaysian Peninsula, and more. The catch is that imperial rule required near continuous military monitoring and reaction, a costly and, ultimately, untenable manner of governing. The French found the same in Indochina and elsewhere. Competition with the Russians over central Asia heated up mid-century, as well; the latter's expansion from the Caucasus to the borders of Afghanistan, where the British had fought hard to win control, caused alarm among the Brits. By 1860 the Russians had even secured a sea port, Vladivostok, in the Far East.

Meanwhile, China and Japan came under increasing pressure to open themselves up to exchange with the West. Although the Chinese trading center of Canton (Guangzhou) had done business with both British and American merchants for years, officials from these Western countries, and France, sought greater access to Chinese markets. The so-called Opium Wars (1839–42; 1856–60) forced the issue and yielded broader access to Chinese ports; the second Opium War was, however, briefly complicated by a local revolt, the Taiping Rebellion, that favored Christian millenarian ideas. The "opening" of Japan began in 1853 when Commodore Matthew Perry arrived to present the prospect of trade with the United States under the threat of the gun. Some top councilors in Japan welcomed the idea, while others opposed it, eventually causing the break-up of the shogunate. Within two years the Russians, too, had gained

access to selected ports, as did the British in the 1860s, again through the use of naval forces.

In the Middle East, one of the main rivalries was between Russia and Turkey. The Ottoman Empire was in decline, as evidenced by intermittent Serbian uprisings in the first decades of the century and the Greek war of independence (1821–32), among other signs. Russian ambitions in the region so concerned Britain and France that both aided Turkey in the Crimean War (1854–56). In that instance, Russia was stopped; but it moved against Turkey again in 1877–78, ostensibly in response to atrocities against Bulgarians. An international agreement in the wake of the conflict, the Treaty of San Stefano (1878), sought to establish a balance of powers in the region. It was so unsatisfying, however, particularly to the British, that later that same year a different settlement, the Treaty of Berlin, had to be drawn up. With the latter, Serbia and Romania became separate kingdoms; Bulgaria remained a semi-autonomous principality under the Ottomans; and Greece acquired Thessaly. An Ottoman constitution (1876), designed to recognize non-Muslims as well as Muslims, provided an open election for the first time, but the despot Abdulhamid II suspended it during the Russo-Turkish war and never restored it. Elsewhere, the French intervened in Syria and Lebanon and continued to operate throughout “French North Africa” (Algeria, Morocco, and Tunisia). Egypt and Sudan, as noted, remained under British influence, although not without violence.

The so-called Scramble for Africa in many ways epitomizes nineteenth-century colonial hubris. The continent was literally partitioned between the major powers, as merchants, military forces, missionaries, and scientific expeditions from each descended on the scene. Leading the scramble was, oddly, Belgium, or at least its regent, King Leopold II. In 1879 Leopold laid claim to a “personal” empire in the Congo basin. The venture turned out to be profoundly damaging to the local inhabitants and their habitat, as ivory and rubber, among other things, were extracted on a grand scale. At the same time, it hastened imperialistic actions among the other powers. France, already present in Algeria and Morocco, established a protectorate over Tunisia and greatly expanded its interests in west Africa, occupying most of the region. It also occupied Madagascar. Britain, already in Egypt and northern Sudan, competed with France over the Niger River valley in west Africa and, late in the century, over control of the Sudan. It also occupied large tracts in east Africa.

Germany, somewhat unexpectedly, moved massively into parts of southern Africa and selected areas of east and west Africa. Spain, Portugal, and Italy also maintained colonies. Fearing that conflict between the imperial powers might get out of hand, Bismarck, then German chancellor, convened the Conference of Berlin in late 1884 to formalize the regional arrangements and lay out trade measures and navigation rights. Although never quite attaining the status of enforceable international law, the conference agreements did help to contain if not always control conflicts. Meanwhile, millions of Africans were “pacified” and required to support the commercial, military, and religious doings of their European hegemons. Propping up the latter were the formidable Maxim machine gun and the anti-malarial medication quinine. It is unlikely that the Scramble for Africa would have come off successfully for the West without these two technologies.

The Americas

The United States, a fledgling nation extending along the eastern seaboard at the start of the nineteenth century, by century’s end stretched “from sea to shining sea,” as the 1904 patriotic song “America the Beautiful” had it. The Louisiana Purchase (1803) added an immense portion of middle North America, and the Florida Purchase (or Adams-Onís Treaty; 1819) added Florida. In the course of the Mexican-American War (1846–48)—conducted, in part, on explicit expansionist grounds—Texas, most of the southwest, and the northwest (Oregon Territory; via treaty with Great Britain) were added. Alaska was purchased in 1867. Hawaii was annexed in 1898. The Spanish-American War that same year brought new U.S. involvement in Cuba, Puerto Rico, and the Philippines. From the beginning, Native Americans were treated unconscionably—thrown off their homelands virtually at will—and African Americans were, for the most part, an enslaved population, supplying plantation labor in the South. Indeed, the greatest trial of the nation’s existence came during the 1861–65 American Civil War, fought over the “peculiar institution” of slavery and states’ rights in maintaining that institution. The Civil War was one of the first “modern” wars in which men died without seeing the enemy, owing to new developments in cannon technology and longer-range rifles. It ended with the Union being preserved and a mass effort aimed at “reconstructing” the nation’s egalitarian ideals (1865–77), to little avail. In the latter part of the century, “black codes” served to

restore traditional Southern antipathies toward persons of color. By then, too, wars against American Indian peoples in the west had concluded with the latter's forced relocation to defined reservations.

As noted, Canada experienced a variety of major changes. With the British North America Act of 1867, four newly created provinces—Ontario, Quebec, Nova Scotia, and New Brunswick—came together in a confederation. Part of the intent was to resist the United States, as well as to incorporate both francophone and Anglo hinterland populations into a centralized financial and political unit for the development of the region. Other provinces and northern territories joined in later years. Even so, lingering mutual distrust between French and English populations continued, erupting in 1885 in the form of an uprising led by Louis Riel. By 1900, Canada was set to leave behind its colonial status and chart a course toward independent nationhood.

Mexico had been part of the Viceroyalty of New Spain since the 1500s. In 1821 rebels negotiated independence from Spain, and in 1823 a new congress declared Mexico a republic. In 1845 the United States voted to annex Texas, initiating the Mexican War. Under the Treaty of Guadalupe Hidalgo in 1848, Mexico further ceded a vast territory in what is now the southwestern United States. Experiencing internal strife throughout much of this period, by 1850 Mexico was largely dominated by regional caudillos (chiefs). In the 1860s France tried its hand at taking over and running the government, but they were shortly pushed out. Mexico endured several rebellions and civil wars in the late nineteenth century. One of the more successful was that of Porfirio Díaz, who served as president from 1876–80 and again from 1884–1911. His increasingly dictatorial regime was aided, in part, by railway construction and was propped up through political favors and government appointments.

When Napoleon's forces in Europe took over the Spanish throne in 1808, the change of regimes created a situation in which Spain's colonies in Latin America clamored for greater autonomy, if not out-

right independence. Revolutionary councils (juntas) declared their autonomy in Venezuela, Colombia, Ecuador, Bolivia, Argentina, and, subsequently, in Peru, Chile, and elsewhere. Meanwhile, Brazil received the fleeing Portuguese royal court, and for a time Rio de Janeiro was the capital of the Portuguese empire. Simón Bolívar, from Venezuela, was one of the most famous of the regional leaders in the early decades, defeating the Spanish loyalists in a long string of victories that spanned the continent. The new nation of Gran Colombia united Columbia, Venezuela, Ecuador, Panama, and northernmost Peru under a Bolivarian vision between 1821 and 1831, but it ended with a war with Peru which caused the breakup of the confederation. In the interim, the United States' Monroe Doctrine (1823) sought to ensure the independence of South American nations freed from the Spanish and Portuguese yokes (Brazil declared independence in 1822) and preserve the region as a U.S. zone of influence. Throughout the second half of the century and into the twentieth, population growth, industrialization, and political upheaval would change the continent dramatically. The South America of the mid-1800s differs greatly from the South America of the mid-1900s, although its many and varied cultural traditions (with the exception of some indigenous traditions) largely survived.

—Michael Shally-Jensen, PhD

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EUROPE

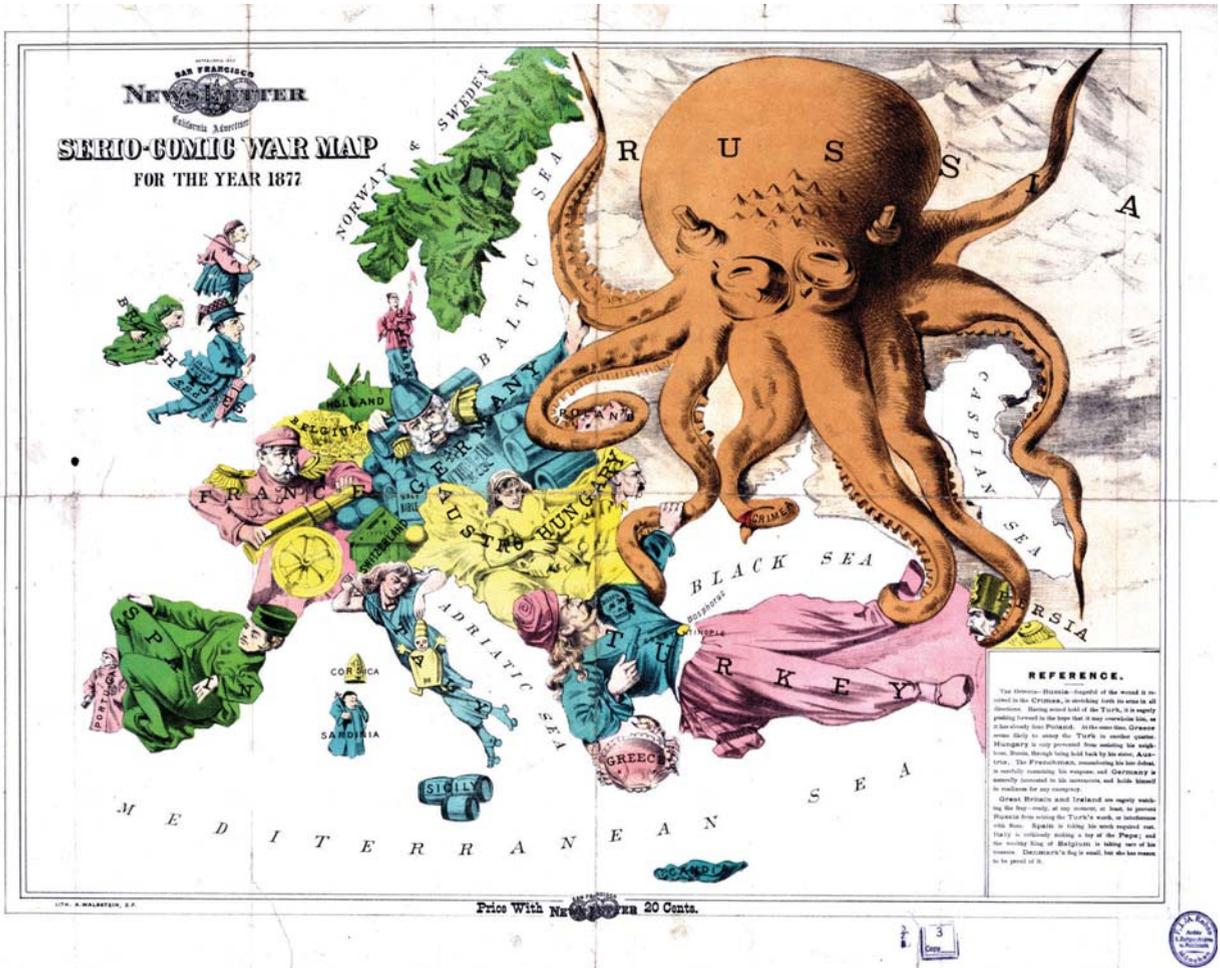
In this first section we look at the momentous upheavals affecting Europe in the nineteenth century. We begin in the early Napoleonic period, at the start of the century, when Napoleon Bonaparte and Pope Pius VII, after years of French revolutionary fervor (now dead), affirmed the status of the Roman Catholic Church as the majority church in France and also broadened Napoleon's authority with respect to church offices and finances. It was a classic instance of an unholy alliance. Following over a decade of Napoleonic wars, and marking the end of the era, is the Treaty of Paris (1815), which punished France for its imperious acts under Napoleon and readjusted or restored national borders. Also dealing with France in subsequent years, we include here an excerpt from Victor Hugo's great novel *Les Misérables* concerning the 1832 June Rebellion, where republican citizen-soldiers spilled blood "on the barricades" in opposition to royal rule. A somewhat similar situation would occur again in 1871 under the so-called Paris Commune, also illustrated in this section. At century's end in France came the infamous Dreyfus Affair, entailing anti-Semitism. The event is here portrayed in a letter, "J'Accuse!" by Émile Zola.

In the middle of the century were the upheavals wrought by the revolutions of 1848, a kind of "European Spring" or people's revolt that raised the hopes of rebel spirits throughout the Continent yet ultimately did not accomplish any immediate goals. We present

here works related to that period drawn from such "spirits" as Karl Marx and, in a different vein, Lajos ("Louis") Kossuth of Hungary.

Throughout the century wars, combined with efforts in international diplomacy, proceeded apace. Herein we include such matters as 1) the famed charge of the British light brigade in Crimea (1854), against Russian forces; 2) a number of significant postwar treaties such as those following the Franco-Prussian War (1870–71) and the Russo-Turkish War (1877–78); and 3) the making of alliances including the Dual Alliance (Germany and Austro-Hungary; 1879) and the Franco-Russian Alliance of 1894. One last internationally oriented document discussed here is the 1899 Hague Convention with Respect to the Laws and Customs of War on Land, which sought to lay out added protections for prisoners of war and civilians in occupied territories, among other things.

Smaller countries discussed here include Ireland, with one piece about the Great Famine (or "Irish potato famine") in the years 1845–49, and another piece about the troublesome topic of Irish home rule, which was not settled in the nineteenth century and remained unsettled for most of the twentieth century. Italy, too, is represented by a piece about the final unification of the country in 1871 following a decades-long struggle, the *Risorgimento* ("resurgence," "rebirth"), to bring together a mix of independent kingdoms into a single, modern state.



Octopus Map. Serio-comic war map for the year 1877. By Frederick Rose.

■ Concordat of 1801

Date: July 15, 1801

Authors: Napoleon Bonaparte; Pope Pius VII

Genre: Treaty

Summary Overview

The Concordat of 1801 was a diplomatic agreement between Pope Pius VII, head of the Roman Catholic Church and the government of the French Republic, headed by First Consul Napoleon Bonaparte. As described in the “Defining Moment” section below, the French Revolution of 1789 had disestablished the Roman Catholic Church in France, stripping it of both its legal standing and much of its property and financial holdings. As the radical phase of the Revolution burned itself out and Napoleon consolidated his power, the time had come to re-engage with the Church. The agreement would not restore the Church’s power and authority to what they had been before the Revolution. Rather, the Concordat of 1801 would serve as a means for Napoleon to establish himself as a supporter of France’s many Roman Catholics, enhancing his popularity among them while simultaneously ensuring that the Roman Catholic Church in France would be firmly subordinate to the government.

Defining Moment

The actions taken by Republican leaders during the French Revolution of 1789 had a profound effect on the nation. The revolution ended the monarchical government of France but also dismantled the independence of the Catholic Church in France and placed it in a subordinate position to the revolutionary government. The National Assembly accomplished this in several steps, abolishing tithes (required payments to the church), nationalizing church property and outlawing monastic orders unless they taught children or helped the sick. In July 1790, the National Assembly passed the Civil Constitution of the Clergy. This act redrew the boundaries of the church districts in France, reducing the number of bishops. It also made the position of bishop subject to popular election—the Pope lost all ability to have a say in the appointment of clergy. Bishops and other clergy were required to take an oath of allegiance to the new constitution created by the national assembly. In essence, it gave the French government control over all religious matters in France.

Pope Pius VI condemned the Civil Constitution of the Clergy, arguing that no national government had

the authority to reorganize the institutions of the Church. Diplomatic relations between the Church and France broke down. The vast majority of French bishops and about 50 percent of the other clergy refused to take the oath. Those not taking the oath were forbidden to preach in public. Violence and persecution of clergy who refused to take the oath escalated during the “Reign of Terror” of 1793 and 1794. Following this period, the Civil Constitution of the Clergy was repealed, but the rift between France and the Church remained. Political control of France would pass to a group known as the Directory. The continuing war against a coalition of nations including Great Britain and the Holy Roman Empire threatened to bankrupt the French Republic and the Directory failed to rally strong public support.

In November of 1799, General Napoleon Bonaparte staged a coup d’état and took control of France as First Consul, soon ruling as a dictator. The split between France and the Church mirrored divisions in French society between supporters of the Revolution and many French Catholics. Napoleon believed that a formal reconnection between France and the Church would gain him the support of French Catholics. For his part, Pope Pius VII benefitted from the restoration of the Church in France, perhaps seeing it as a vindication of his predecessor’s condemnation of the Civil Constitution of the Clergy and the changes it wrought. Napoleon’s relationship to the Church was complicated, as well, by his actions during the wars of the French Revolution. It was Napoleon’s troops that had captured Pope Pius VI, who died in captivity in France in 1799. Thus, the context for the Concordat of 1801 was Napoleon’s desire to consolidate and reinforce his power and popularity within France and Pope Pius VII’s desire to avoid becoming an enemy (if not actually becoming an ally) of the powerful and ambitious ruler.

The cooperation reflected in the Concordat of 1801, however, would not last. Napoleon would invade the Papal States in 1809, capturing Pius VII. The Pope would languish as a prisoner in France until freed after France’s 1814 defeat.



The Princes of the French Church swearing the Oath demanded by the Concordat of 1801.

Author Biography

Several appointed diplomats and officials were responsible for drafting the Concordat of 1801. Pope Pius VII assigned two cardinals (Hercul Consalvi and Joseph Spina) as well as his personal theological advisor, Father Carlo Francesco Maria Caselli, to this task. Napoleon assigned his brother, Joseph Bonaparte, Counselor Emmanuel Crétet, and theologian Étienne-Alexandre Bernier. While the Concordat was negotiated by these parties appointed by Napoleon and Pope Pius VII, the agreement ultimately reflected the will of those two men.

Napoleon Bonaparte had been born in 1769 on the island of Corsica. He joined the French army, serving in the artillery when the French Revolution began. The wars that resulted from the Revolution provided

opportunities for advancement and, though he was only 24 years old, Napoleon rose to the rank of general. He successfully led a campaign in Italy. After serving in Egypt, he took control of France as First Consul in 1799. In 1804 he declared himself Emperor and led the French army across Europe, standing victorious throughout the early 1800s and not seeing defeat until an ill-fated invasion of Russia in 1812. A coalition of European powers defeated the French in 1814, and Napoleon went into exile. He soon returned to power, ultimately being defeated at Waterloo in 1815. Once again exiled, this time far away from France on the tiny island of Saint Helena, he died in 1821.

Pope Pius VII, whose birth name was Barnaba Niccolò Maria Luigi Chiaramonti, was born in

northern Italy in 1742. He became a Benedictine Monk and priest, then was appointed as the Bishop of Tivoli in 1782, and was made a Cardinal by Pope Pius VI a few years later. Following the French conquest of Italy, he declared that there was no fundamental conflict between the democracy promoted by the French and the Catholic Church. Pope Pius VI

died in 1799 while a prisoner in France, and Chiaromonte was elected pope in March, 1800. Following the negotiation of the Concordat of 1801, despite his cooperation with Napoleon's regime, France conquered the Papal States in 1809 and took Pius VII prisoner, which he remained until Napoleon's 1814 defeat. Pius VII died in 1822.

HISTORICAL DOCUMENT

Convention between His Holiness Pius VII and the French Government

Signed the 26th of Messidor in Year 9 of the French Republic [15 July 1801] and ratified the 23rd of Fructidor [10 September 1801]

His Holiness the sovereign Pontiff Pius VII, and the First Consul of the French Republic, have appointed as their respective plenipotentiaries,

His Holiness, His Eminence Monseigneur Hercule Consalvi, Cardinal of the Holy Roman Church, Deacon of Sainte-Agathe ad Suburram, His Secretary of State; Joseph Spina, Archbishop of Corinth, Private Prelate of His Holiness, Assistant of the Pontifical Throne, and Father Caselli, theological consultant of His Holiness, are equally endowed with full powers in due and proper form;

The First Consul, the citizens Joseph Bonaparte, Counsellor of State; Cretet, Counsellor of State, and Bernier, Doctor of Theology, Rector of Saint-Laud d'Angers, endowed with full powers;

Who, after the exchange of their respective full powers, have concluded the following convention:

Convention between the French Government and His Holiness Pius VII.

The Government of the Republic recognises that the Catholic, Apostolic and Roman religion is the religion of the great majority of the French citizens.

His Holiness also recognises that this same religion has derived and now awaits once more the greatest benefit and lustre from the establishment of the Catholic worship in France and from the personal profession of it which the Consuls of the Republic are making.

Therefore, after this mutual recognition, as much for the benefit of religion as for maintaining internal peace, they have agreed upon the following:

Article 1

The Catholic, Apostolic and Roman religion will be freely exercised in France. Its worship will be public, and in conformity with such police regulations as the Government shall consider necessary to public peace.

Article 2

The Holy See, in cooperation with the government, will effect a new circumscription of the French dioceses.

Article 3

His Holiness will proclaim to the incumbents of the French bishoprics that for the benefit of peace and unity he confidently expects from them every kind of sacrifice, even that of their sees.

After this exhortation, if they should refuse this sacrifice required for the welfare of the Church, (a refusal, however, which His Holiness is not expecting), provision will be made for the government of the newly circumscribed dioceses by the new incumbents as follows:

Article 4

Within three months of publication of the bull of His Holiness the First Consul of the Republic will make appointments for the archbishoprics and bishoprics of the new circumscription. His Holiness will confer the canonical institution, following the forms established in relation to France before the changes of government.

Article 5

The nominations for bishoprics which will be vacated in the future, will also be made by the First Consul; and the investiture will be given by the Holy See, in conformity with the preceding article.

Article 6

Before assuming their functions, the bishops will take directly at the hands of the First Consul, the oath of loyalty used before the change of government, expressed in the following terms:

I swear and promise before God, on the Holy Scriptures, to observe obedience and loyalty to the Government established by the Constitution of the French Republic. I also promise to have no dealings, to attend no council, to converse with no group, whether within or without, which would be contrary to the public peace; and if, in my diocese or elsewhere, I learn that something is being plotted to the detriment of the State, I will make it known to the Government.

Article 7

Ecclesiastics of the second rank will take the same oath at the hands of the civil authorities designated by the Government.

Article 8

A prayer in the following form will be repeated at the end of divine office in all Catholic churches in France:

Domine, salvam fac Rempublicam; [God save the Republic.]

Domine, salvos fac Consules. [God save the Consuls.]

Article 9

The bishops will make a new circumscription of the parishes of their dioceses, which will only be valid after the consent of the Government.

Article 10

The bishops will make nominations for the parish. Their choice will be limited to those persons agreeable to the Government.

Article 11

Bishops will be permitted to have a chapter in their cathedral and a seminary for their diocese, without the Government being obliged to endow them.

Article 12

All metropolitan, cathedral, parish and other non-alienated churches needed for worship will be put at the disposition of the bishops.

Article 13

His Holiness, in the interest of peace and the happy re-establishment of the Catholic religion, declares that neither he nor his successors will disturb in any manner those who have acquired alienated ecclesiastical possessions, and that as a result the ownership of these possessions, the rights and the revenues that attach to them will remain incommutably in their possession or in that of their legal successors.

Article 14

The Government will assure a fitting maintenance for the bishops and the curates whose dioceses and parishes will be included in the new circumscription.

Article 15

The Government will also take measures so that French Catholics, if they wish, can act in favour of churches and foundations.

Article 16

His Holiness recognises for the First Consul of the French Republic the same rights and prerogatives which the former government enjoyed.

Article 17

It is agreed between the contracting parties that, in the event that one of the successors of the present First Consul should not be Catholic, the rights and prerogatives mentioned in the above article and the nomination to bishoprics will be regulated in relation to him through a new convention.

The instruments of ratification will be exchanged in Paris within forty days.

Concluded at Paris, the 26th of Messidor in the Year 9 of the French Republic [15 July 1801].

Signatories,

Hercule, Cardinal Consalvi (L.S.); J. Bonaparte (L.S.); J. Arch. of Corinth (L.S.); Cretet (L.S.); F. Ch. Caselli (L.S.); Bernier (L.S.)

Translated by Muriel Fraser

GLOSSARY

bull: a proclamation by the Pope

circumscription: the drawing of boundaries for dioceses or parishes

diocese: a geographical district of the Roman Catholic church under the control of a bishop

parish: a subdivision of a diocese with a church and priest

plenipotentiaries: diplomats who have the authority to make agreements on behalf of their governments

see: from the Latin for “seat,” in this document it refers to the diocese under the leadership of a Roman Catholic bishop; “Holy See” refers to the power over the Church held by the Pope

Document Analysis

The Concordat of 1801 is headed by some dates that are distinct from those in common usage, referring to days in the months of Messidor, Fructidor, and Germinal in the ninth and tenth years of the French Republic. The French Republican (or Revolutionary) Calendar was used from 1793 to 1805. The names of the months were chosen to remove any trace of imperial, monarchical, or religious significance. Following these dates, the concordat lists the names of those negotiating the agreement, including Napoleon Bonaparte’s brother Joseph. Following this, a preamble to the Concordat establishes the French Republic’s recognition of Roman Catholicism as the majority religion of the French people. At the same time, it establishes the church’s recognition that it benefits from the support of the French people and leadership.

The first article allows for the free exercise of Catholicism within France; however, the language subjugates it to the legal authorities. Note, also, that neither this article, nor any other part of the Concordat, places Catholicism in the position of an official state-sponsored religion.

Article 2 details the new “circumscription” of dioceses of the Roman Catholic Church in France. What this means is that the previous boundaries of the dif-

ferent areas would be redrawn. Article 3 expands on this process, requiring the Pope to ask French bishops to give up their positions if necessary. The reason why bishops might need to give up their positions is that as a result of the “redistricting” of the dioceses, there were 60 where, previously, there had been 136.

Articles 4 and 5 outline the division of responsibilities for nominating or appointing new bishops. The First Consul would make the nominations, but the nominated men would be “invested” or installed in their position by the Pope. This was not an entirely new practice--the head of the French government had held the right to nominate bishops since the early sixteenth century.

Articles 6, 7, and 8 serve to define the relationship between church officials and the French government, detailing the oath of allegiance that bishops and other church officials (“ecclesiastics of the second rank”) made to the French Republic and adding prayers for the Republic to the order of divine serve.

Article 9, continuing the task of reorganizing the Catholic Church in France, orders bishops to reorganize parishes, or local congregations, in their dioceses and clarifies that this reordering requires government approval, with Article 10 requiring similar approval for the appointment of priests to these new parishes.

Article 11 removes from the French government the responsibility to financially support (“endow”) any monastic chapters or seminaries, while Article twelve places all worship facilities under the bishops’ control.

The remaining articles deal with the business of restoring the relationship between church and state to what it had been before the implementation of the Civil Constitution of the Clergy while denying to the church the status of a state religion and preserving some of the more radical changes that had happened during the revolution. Article 13, for example, ensures that those who had acquired property that had belonged to the church would be able to keep it, solidifying the material losses the Catholic Church in France had suffered during the Revolutionary period.

Essential Themes

There are two perspectives from which we may view the Concordat of 1801. The first is as a restoration of important aspects of the Pope’s authority over the Roman Catholic Church in France after the actions of France’s revolutionary government had dismantled that authority. Some historians, in fact, argue that the Holy See had more power as a result of the Concordat than it did before the revolution, pointing to the power to depose bishops as evidence of the benefits to the papacy.

A second way to examine the Concordat of 1801 is as a reflection of the way in which revolutionary fervor and enthusiasm for the French Republic changed over time. In 1801, Napoleon has not yet declared himself emperor; France is still, nominally, a republic. The extremism of the Reign of Terror with its de-Christianization campaigns and Robespierre’s establishment of the Cult of the Supreme Being, however, had faded. As discussed earlier, Napoleon saw the renewal of a connection with the Catholic Church a way to increase his popularity, but he also saw the need to end the conflict between members of French society. There were two extreme positions in Revolutionary France. One was a desire to strip away all trace of the corrupt state-sponsored Catholicism

that existed before the revolution. Its opposite was a dedication to restoring the power, authority, and wealth of the church as it had been before 1789.

The Concordat of 1801 represents a middle ground between these two extreme positions. While the Pope would have power and authority over the Church in France, members of the clergy were required to be loyal to the civil government of the French Republic. While the Church would have possession of property with which it could conduct its business, there would be no restoration of the property and wealth seized during the Revolution. Further, as under the Civil Constitution of the Clergy, the provision of the Concordat that “The Government will assure a fitting maintenance for the bishops and the curates whose dioceses and parishes will be included in the new circumscription,” the clergy of France would be paid by the government making them akin to civil servants. Most significantly, the Concordat does not restore a state church. Freedom of conscience would persist.

—Aaron Gulyas, MA

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