**Source 1. Excerpt from John Locke’s Second Treatise of Government (1689)**

*John Locke (1632-1704), an English philosopher and political theorist, was an important figure in the age of the Enlightenment and one of the key proponents of Liberalism. He was read on both sides of the Atlantic, and his Two Treatises of Government, published in 1689 and excerpted below, were important ideological foundations of the American Revolution. Locke rejected the divine right of kings, and believed that the governance of man was a mutual agreement between the ruler and those he governed. This document, which became more widely circulated after Locke’s death, reflects some of his core beliefs. Take note of how and why Locke’s ideas began to influence the lives of American colonists in the eighteenth century.*

CHAPTER. II. OF THE STATE OF NATURE.

Sect. 4. TO understand political power right, and derive it from its original, we must consider, what state all men are naturally in, and that is, a state of perfect freedom to order their actions, and dispose of their possessions and persons, as they think fit, within the bounds of the law of nature, without asking leave, or depending upon the will of any other man.

A state also of equality, wherein all the power and jurisdiction is reciprocal, no one having more than another; there being nothing more evident, than that creatures of the same species and rank, promiscuously born to all the same advantages of nature, and the use of the same faculties, should also be equal one amongst another without subordination or subjection, unless the lord and master of them all should, by any manifest declaration of his will, set one above another, and confer on him, by an evident and clear appointment, an undoubted right to dominion and sovereignty.

Sect. 5. This equality of men by nature, the judicious Hooker looks upon as so evident in itself, and beyond all question, that he makes it the foundation of that obligation to mutual love amongst men, on which he builds the duties they owe one another, and from whence he derives the great maxims of justice and charity.

Sect. 7. And that all men may be restrained from invading others rights, and from doing hurt to one another, and the law of nature be observed, which willeth the peace and preservation of all mankind, the execution of the law of nature is, in that state, put into every man’s hands, whereby every one has a right to punish the transgressors of that law to such a degree, as may hinder its violation: for the law of nature would, as all other laws that concern men in this world ’be in vain, if there were no body that in the state of nature had a power to execute that law, and thereby preserve the innocent and restrain offenders. And if any one in the state of nature may punish another for any evil he has done, every one may do so: for in that state of perfect equality, where naturally there is no superiority or jurisdiction of one over another, what any may do in prosecution of that law, every one must needs have a right to do.

CHAPTER. VI. OF PATERNAL POWER.

Sect. 52. IT may perhaps be censured as an impertinent criticism, in a discourse of this nature, to find fault with words and names, that have obtained in the world: and yet possibly it may not be amiss to offer new ones, when the old are apt to lead men into mistakes, as this of paternal power probably has done, which seems so to place the power of parents over their children wholly in the father, as if the mother had no share in it; whereas, if we consult reason or revelation, we shall find, she hath an equal title. This may give one reason to ask, whether this might not be more properly called parental power? for whatever obligation nature and the right of generation lays on children, it must certainly bind them equal to both the concurrent causes of it. And accordingly we see the positive law of God everywhere joins them together, without distinction, when it commands the obedience of children, Honour thy father and thy mother, Exod. xx. 12. Whosoever curseth his father or his mother, Lev. xx. 9. Ye shall fear every man his mother and his father, Lev. xix. 3. Children, obey your parents, &c. Eph. vi. 1. is the stile of the Old and New Testament.

Sect. 54. Though I have said above, Chap. II. That all men by nature are equal, I cannot be supposed to understand all sorts of equality: age or virtue may give men a just precedency: excellency of parts and merit may place others above the common level: birth may subject some, and alliance or benefits others, to pay an observance to those to whom nature, gratitude, or other respects, may have made it due: and yet all this consists with the equality, which all men are in, in respect of jurisdiction or dominion one over another; which was the equality I there spoke of, as proper to the business in hand, being that equal right, that every man hath, to his natural freedom, without being subjected to the will or authority of any other man.

Sect. 55. Children, I confess, are not born in this full state of equality, though they are born to it. Their parents have a sort of rule and jurisdiction over them, when they come into the world, and for some time after; but it is but a temporary one. The bonds of this subjection are like the swaddling clothes they art wrapt up in, and supported by, in the weakness of their infancy: age and reason as they grow up, loosen them, till at length they drop quite off, and leave a man at his own free disposal.

**Source:** John Locke, Second Treatise of Government (London, 1690). [http://www.gutenberg.org/ebooks/7370](http://www.gutenberg.org/ebooks/7370%22%20%5Ct%20%22_blank) Accessed June 11, 2016.

**Source 2. Excerpt from Benjamin Franklin, Memoirs of Benjamin Franklin; Written by Himself, Volume I.**

*In 1727, Benjamin Franklin, then a 21-year-old printer in Philadelphia, established the Junto, a social club for the mutual improvement of its members. Franklin—who quickly became one of the most prominent Enlightenment-era figures in America—detailed the founding of the club, its membership, and its purposes in regard to the discussion of morals, politics, and natural philosophy, in Part I of his*Memoirs*, written in 1791 and dedicated to his son. With the help of the Junto, Franklin also founded the first public subscription library in America. Social clubs and subscription libraries were both important places to discuss and debate politics, religion, and philosophy in eighteenth-century America.*

I should have mentioned before, that in the autumn of the preceding year I had formed most of my ingenious acquaintances into a club for mutual improvement, which we called the JUNTO; we met on Friday evenings. The rules that I drew up required that every member in his turn should produce one or more queries on any point of morals, politics, or natural philosophy, to be discussed by the company; and once in three months produce and read an essay of his own writing, on any subject he pleased. Our debates were to be under the direction of a president, and to be conducted in the sincere spirit of inquiry after truth, without fondness for dispute or desire of victory; and to prevent warmth, all expressions of positiveness in opinions or direct contradiction were after some time made contraband, and prohibited under small pecuniary penalties.

The first members were Joseph Brientnal, a copier of deeds for the scriveners; a good-natured, friendly, middle-aged man, a great lover of poetry, reading all he could meet with, and writing some that was tolerable; very ingenious in making little knickknackeries, and of sensible conversation.

Thomas Godfrey, a self-taught mathematician, great in his way, and afterward inventor of what is now called \_Hadley’s Quadrant\_. But he knew little out of his way, and was not a pleasing companion; as, like most great mathematicians I have met with, he expected universal precision in everything said, or was for ever denying or distinguishing upon trifles, to the disturbance of all conversation; he soon left us.

Nicholas Scull, a surveyor, afterward surveyor-general, who loved books, and sometimes made a few verses.

William Parsons, bred a shoemaker, but loving reading, had acquired a considerable share of mathematics, which he first studied with a view to astrology, and afterward laughed at it; he also became surveyor-general.

William Maugridge, joiner, but a most exquisite mechanic, and a solid, sensible man.

Hugh Meredith, Stephen Potts, and George Webb, I have characterized before.

Robert Grace, a young gentleman of some fortune, generous, lively, and witty; a lover of punning and of his friends.

Lastly, William Coleman, then a merchant’s clerk, about my age, who had the coolest, clearest head, the best heart, and the exactest morals of almost any man I ever met with. He became afterward a merchant of great note, and one of our provincial judges. Our friendship continued without interruption to his death, upward of forty years; and the club continued almost as long, and was the best school of philosophy, morality, and politics that then existed in the province; for our queries (which were read the week preceding their discussion) put us upon reading with attention on the several subjects, that we might speak more to the purpose: and here, too, we acquired better habits of conversation, everything being studied in our rules which might prevent our disgusting each other; hence the long continuance of the club, which I shall have frequent occasion to speak farther of hereafter….

About this time our club, meeting, not at a tavern, but in a little room of Mr. Grace’s set apart for that purpose, a proposition was made by me, that, since our books were often referred to in our disquisitions upon the queries, it might be convenient to us to have them all together when we met, that, upon occasion, they might be consulted; and by thus clubbing our books to a common library, we should, while we liked to keep them together, have each of us the advantage of using the books of all the other members, which would be nearly as beneficial as if each owned the whole. It was liked and agreed to, and we filled one end of the room with such books as we could best spare. The number was not so great as we expected; and though they had been of great use, yet some inconveniences occurring for want of due care of them, the collection, after about a year, was separated, and each took his books home again. And now I set on foot my first project of a public nature, that for a subscription library; I drew up the proposals, got them put into form by our great scrivener, Brockden, and, by the help of my friends in the Junto, procured fifty subscribers of forty shillings each to begin with, and ten shillings a year for fifty years, the term our company was to continue. We afterward obtained a charter, the company being increased to one hundred; this was the mother of all the North American subscription libraries, now so numerous. It is become a great thing itself, and continually goes on increasing: these libraries have improved the general conversation of the Americans, made the common tradesmen and farmers as intelligent as most gentlemen from other countries, and perhaps have contributed in some degree to the stand so generally made throughout the colonies in defence of their privileges.

**Source:** Benjamin Franklin, Memoirs of Benjamin Franklin; Written by Himself. [Vol. 1 of 2] With His Most Interesting Essays, Letters, and Miscellaneous Writings; Familiar, Moral, Political, Economical, and Philosophical (New York: Harper and Brothers Publishers, 1839). [http://www.gutenberg.org/ebooks/36338](http://www.gutenberg.org/ebooks/36338%22%20%5Ct%20%22_blank) Accessed June 12, 2016.

**Source 3. H.W. Pierce, A New England Kitchen. A Hundred Years Ago**

*This print, although created in the 19th century, represents daily life in Colonial New England with a detailed visual description of the many domestic activities women were responsible for in the 18th century. Note that children and the elderly are also part of the domestic world—each performing their own household tasks and chores. As you study this image, think about the ways in which gender shaped the daily lives of Colonial Americans.*