**World History**

**Unit 1: *Enlightenment Thought***

**Part A: PDA**

**30 pts.**

***Enlightenment Primary Doc. Collection:***

**Important Pre-Enlightenment Thought:**

Natural Laws – Scientific Revolution

Thomas Hobbes, *Leviathan*, 1651 – Social Contract Theory

Rene Descartes, *Discourse on Method,* 1637 – “cogito ergo sum” (I think, there I am)

* rationalism, applying geometric proof

**John Locke, *An Essay Concerning Human Understanding,* 1689**

If we will attentively consider new born children, we shall have little reason to think that they bring many ideas into the world with them.. every idea is derived from experience either by sensation – direct sensory information – or [reflection](http://en.wikipedia.org/wiki/Human_self-reflection) – "the perception of the operations of our own mind within us, as it is employed about the ideas it has got".

**John Locke, *Two Treatises of Government*, 1689**

A man, as has been proved, cannot subject himself to the arbitrary power of another; and having in the state of nature no arbitrary power over the life, liberty, or possession of another, but only so much as the law of nature gave him for the preservation of himself, and the rest of mankind; this is all he doth, or can give up to the common-wealth, and by it to the *legislative power,* so that the legislative can have no more than this. Their power, in the utmost bounds of it, is *limited to the public good* of the society. It is a power, that hath no other end but preservation, and therefore can never have a right to destroy, enslave, or designedly to impoverish the subjects. The obligations of the law of nature cease not in society, but only in many cases are drawn closer, and have by human laws known penalties annexed to them, to enforce their observation. Thus the law of nature stands as an eternal rule to all men, *legislators* as well as others. The *rules* that they make for other men’s actions, must, as well as their own and other men’s actions, be conformable to the law of nature, *i.e. e.* to the will of God, of which that is a declaration, and the *fundamental law of nature being the preservation of mankind,* no human sanction can be good, or valid against it.

Absolute arbitrary power, or governing without *settled standing laws,* can neither of them consist with the ends of society and government, which men would not quit the freedom of the state of nature for, and tie themselves up under, were it not to preserve their lives, liberties and fortunes, and by *stated rules* of right and property to secure their peace and quiet.

…for all the power the government has, being only for the good of the society, as it ought not to be *arbitrary* and at pleasure, so it ought to be exercised by *established and promulgated laws;* that both the people may know their duty, and be safe and secure within the limits of the law; and the rulers too kept within their bounds, and not be tempted, by the power they have in their hands, to employ it to such purposes, and by such measures, as they would not have known, and own not willingly.

**Montesquieu, *The Spirit of the Laws*, 1748**

In every government there are three sorts of power; the legislative; the executive, in respect to things dependent on the law of nations; and the executive, in regard to things that depend on the civil law.

By virtue of the first, the prince or magistrate enacts temporary or perpetual laws, and amends or abrogates those that have been already enacted. By the second, he makes peace or war, sends or receives embassies; establishes the public security, and provides against invasions. By the third, he punishes criminals, or determines the disputes that arise between individuals. The latter we shall call the judiciary power, and the other simply the executive power of the state.

The political liberty of the subject is a tranquility of mind, arising from the opinion each person has of his safety. In order to have this liberty, it is requisite the government be so constituted as one man need not be afraid of` another.

When the legislative and executive powers are united in the same person, or in the same body of magistrates, there can be no liberty; because apprehensions may arise, lest the same monarch or senate should enact tyrannical laws, to execute them in a tyrannical manner.

Again, there is no liberty, if the power of judging be not separated from the legislative and executive powers. Were it joined with the legislative, the life and liberty of the subject would be exposed to arbitrary control, for the judge would then be the legislator. Were it joined to the executive power, the judge might behave with all the violence of an oppressor.

There would be an end of every thing were the same man, or the same body, whether of the nobles or of the people to exercise those three powers that of enacting laws, that of executing the public resolutions, and that of judging the crimes or differences of individuals.

**Voltaire -** “Ecrasez l’Infame” (let us crush the infamous), 1762

**Jean Jacque Rousseau, *The Social Contract*, 1762**

Government . . is wrongly confused with the sovereign, whose agent it is. What then is government? It is an intermediary body established between the subjects and the sovereign to keep them in touch with each other. It is charged with executing the laws and maintaining both civil and political liberty.... The only will dominating government ... should be the general will or the law. The government's power is only the public power vested in it. As soon as [government] attempts to let any act come from itself completely independently, it starts to lose its intermediary role. If the time should ever come when the [government] has a particular will of its own stronger than that of the sovereign and makes use of the public power which is in its hands to carry out its own particular will-when there are thus two sovereigns, one in law and one in fact-at that moment the social union will disappear and the body politic will be dissolved.

**Mary Wollstonecraft, *A Vindication of the Rights of Woman,* 1792**

Because I am a woman, I would not lead my readers to suppose that I mean violently to agitate the contested question respecting the quality or inferiority of the sex; but as the subject lies in my way, and I cannot pass it over without subjecting the main tendency of my reasoning to misconstruction, I shall stop a moment to deliver, in a few words, my opinion. In the government of the physical world it is observable that the female in point of strength is, in general, inferior to the male. This is the law of Nature; and it does not appear to be suspended or abrogated in favor of woman. A degree of physical superiority cannot, therefore, be denied, and it is a noble prerogative! But not content with this natural preeminence, men endeavor to sink us still lower, merely to render us alluring objects for a moment; and women, intoxicated by the adoration which men, under the influence of their senses, pay them, do not seek to obtain a durable interest in their hearts, or to become the friends of the fellow-creatures who find amusement in their society. . . .

Dismissing, then, those pretty feminine phrases, which the men condescendingly use to soften our slavish dependence, and despising that weak elegancy of mind, exquisite sensibility, and sweet docility of manners, supposed to be the sexual characteristics of the weaker vessel, I wish to show that elegance is inferior to virtue, that the first object of laudable ambition is to obtain a character as a human being, regardless of the distinction of sex. . . .

Indeed the word masculine is only a bugbear; there is little reason to fear that women will acquire too much courage or fortitude. . .