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Becoming Americans



This image shows ladies in colonial costumes selling items at Colonial Williamsburg in Virginia. This image is courtesy of Wikimedia Commons.

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Here is an inkstand that Philadelphia silversmith Philip Syng made for the Pennsylvania legislature.



Philip Syng created this silver inkstand for the Pennsylvania Assembly in 1752. The signers of the Declaration of Independence (1776) and the United States Constitution (1787) used this inkstand. This image is courtesy of Wikimedia Commons.

Such fine work helped to give silversmiths and Philip Syng a special place in the colonies.



This is silversmith James Curtis, who was awarded the fifth annual Hans Christensen Sterling Silversmith's Award by the Society of American Silversmiths in 2004. This image is courtesy of gold-silver-casting.com.

Philip Syng was now a member of the upper class, along with wealthy merchants and landowners.



This painting by Gawen Hamilton shows Maryland Governor Horatio Sharpe and his family in 1753. This image is courtesy of the Maryland State Archives.

This rarely happened in Great Britain or other parts of Europe where artisans were considered part of a lower social class.



Portrait of a Silversmith in His Workshop was created circa 1680 by an unknown artist. It is currently in the Rijksmuseum in Amsterdam, The Netherlands. This image is courtesy of Wikimedia Commons.

Philip Syng and his friend, the printer Benjamin Franklin, found that Americans had a different view of one's social status than those in Great Britain.



Franklin the Printer shows Benjamin Franklin not actually working a printing press, but checking the work of one of his printers. This image by Stanley Massey Arthurs (1877-1950) was painted in 1915. It is courtesy of americangallery.wordpress.com.

By the mid-1700s, many families could trace their American roots back for several generations.



Colonial society was changing. This image shows Living History participants wearing colonial clothing along a street in Colonial Williamsburg. This image is courtesy of [history.org](https://www.history.org).

People were no longer coming to the colonies only with hopes of making money quickly and then returning home.



Colonial Williamsburg had an outdoor drama titled "Revolutionary City." These are actors from that production. This image is courtesy of dailypress.com.

Most of those who came to America now saw themselves as part of a unique culture, with few ties to their former homelands.



Living historians are in period costume in front of the James Craig Jeweler shop at Colonial Williamsburg, the world's largest living history museum. This image is courtesy of history.org.

The influence of Great Britain was still strong, but as Americans formed their own identity, that influence was not as important.



This photograph shows living historians playing in a band at Colonial Williamsburg, Virginia. The Royal Governor's Mansion is in the background. This image is courtesy of history.org.

The Europeans who settled in America came from different countries and different social classes.



The professions and occupations included lawyers, ministers, artisans, farmers, servants, and criminals. This image is courtesy of history.org.

In Great Britain, where many colonists came from, a person's social standing was based on family and tradition.



An Assembly at Wanstead House was created by William Hogarth circa 1728-1731. It shows the aristocratic Child family that has gathered for tea drinking and card playing. This image is courtesy of Wikimedia Commons.

In the colonies, however, social status depended mainly on wealth and occupation, not on birth.



These actors portray Patrick Henry (left) and Thomas Jefferson (right) at Colonial Williamsburg. They frequently debate on church and state issues. The Episcopal Church is in the background. This image is courtesy of history.org.

When we think of social classes, we are usually concerned with three: Upper Class, Middle Class, and Lower Class. In colonial times there were four classes.

UPPER CLASS
"GENTRY"

Church Officials, Wealthy Landowners and Successful Merchants

MIDDLE
CLASS

Artisans, Shopkeepers, Doctors, and Lawyers

LOWER
CLASS

Poor Farmers, Free Servants and Unskilled Workers

BELOW
LOWER CLASS

Indentured Servants and Slaves

Indentured servants had an opportunity to move up the social ladder. Slaves usually did not. This image is courtesy of dan.housch.com.

Today's social classes might look like this.

	OCCUPATION	INCOME	EDUCATION
UPPER CLASS	CEOs, Politicians	\$200,000	Graduate Degree
UPPER MIDDLE CLASS	Professionals	\$100,000	Graduate Degree
		\$72,000	
LOWER MIDDLE CLASS	Professional support and Sales	\$62,500	Bachelor's Degree
		\$50,000	
		\$32,000	
LOWER WORKING CLASS	Clerical Service & Blue collar	\$25,000	Some College
		\$20,000	
		\$15,000	
LOWER CLASS	Part time & unemployed	\$7,000	High School

SOURCES

Thompson & Hickey, Society in Focus, 2005;
US Census Bureau Personal income & education of individuals 25+, 2005

These figures are based on census data from 2005 before our recent economic depression/recession. There are certainly individuals without college that are in the upper class, and there are individuals with graduate degrees that are in the lower class. This image is courtesy of Wikimedia Commons and dan.housch.com.

What made American colonial society unique was social mobility.



Social Mobility was the possibility for a person to move from one social class to another. This image from Colonial Williamsburg is courtesy of history.org.

In Great Britain and Europe, a person stayed in the same social class for all of their lives.



This image shows the servants of painter William Hogarth. This painting was created circa 1750-1755. This image is courtesy of Wikimedia Commons.

In America, however, people in the lower classes could improve their social standing.



This image shows men appointed by the court to inventory the goods of someone who recently died. Having the ability to read and write helped one move up the social ladder. This image is courtesy of history.org.

A shopkeeper who was good at business might buy a ship and become a wealthy merchant... one of the gentry.



Daniel Fisher operated a tavern in the building in the background, and also sold coffee, tea, chocolate, and wine. The location is Colonial Williamsburg. This image is courtesy of history.org.

An ordinary farmer could become a large landowner.



A farmer at Colonial Williamsburg leads his oxen towards the fields. This image is courtesy of Wikimedia Commons.

Once indentured servants finished their service, they could move into the middle class as artisans.



This image shows Barrel makers or coopers at Colonial Williamsburg. This image is courtesy of history.org.

Only slaves had no chance of improving their social standing.



This image shows slaves returning from the fields at Colonial Williamsburg. This image is courtesy of history.org.

Just as people came to America with different social backgrounds, they came, as well, with different religious beliefs.



Religious freedom was important to many colonists, and some had fled to America to escape being punished for their religious beliefs. Men and women were fiercely dedicated to the practice of their religion. This image shows evangelist George Whitefield preaching to a crowd. This image is courtesy of togetherforadoption.org.

By the 1700s, however, religious leaders saw their congregations becoming interested in attaining wealth and success.



Religious leaders felt that people were drifting away from religion. Francis Fauquier was a director of the Bank of England. He was Royal Governor of Virginia during the Stamp Act crisis. This image is courtesy of history.org.

This changed in the 1730s and 1740s, when a movement known as the Great Awakening swept through the colonies.



George Whitefield (1714-1770) was one of the best known evangelists during the period known as the Great Awakening. This image is courtesy of jgduensing.tumblr.com.

This renewed interest in religion, or **revival**, was known by preachers' fiery sermons warning people of the dangers of God's anger.



John Wesley (1703-1791) was the founder of the Methodist Church. He traveled with James Oglethorpe to Georgia in 1736. This image is courtesy of sonofthesouth.net.

Traveling preachers were popular. They held outdoor revival services throughout the colonies, encouraging people to follow the Bible.



The leading revivalist preacher was George Whitefield from Great Britain. He drew huge crowds as he traveled from Georgia to New England. This image is courtesy of tumblr.com.

The Great Awakening affected the way people thought about religion.



More than that, it affected the way people looked at one another and at their society. Massachusetts preacher Jonathan Edwards said the Great Awakening touched all people, "sober and vicious, high and low, rich and poor, wise and unwise..." This image is courtesy of addpastor.blogspot.com.

Free persons stood side by side with those who were enslaved.



This image shows Methodist minister John Wesley preaching at his father's grave. Wesley stood on the tomb and preached for three days. This image is courtesy of johandellenduncan.com.

Most of the people at these meetings believed that the message of the Great Awakening was for all people, regardless of their social standing.



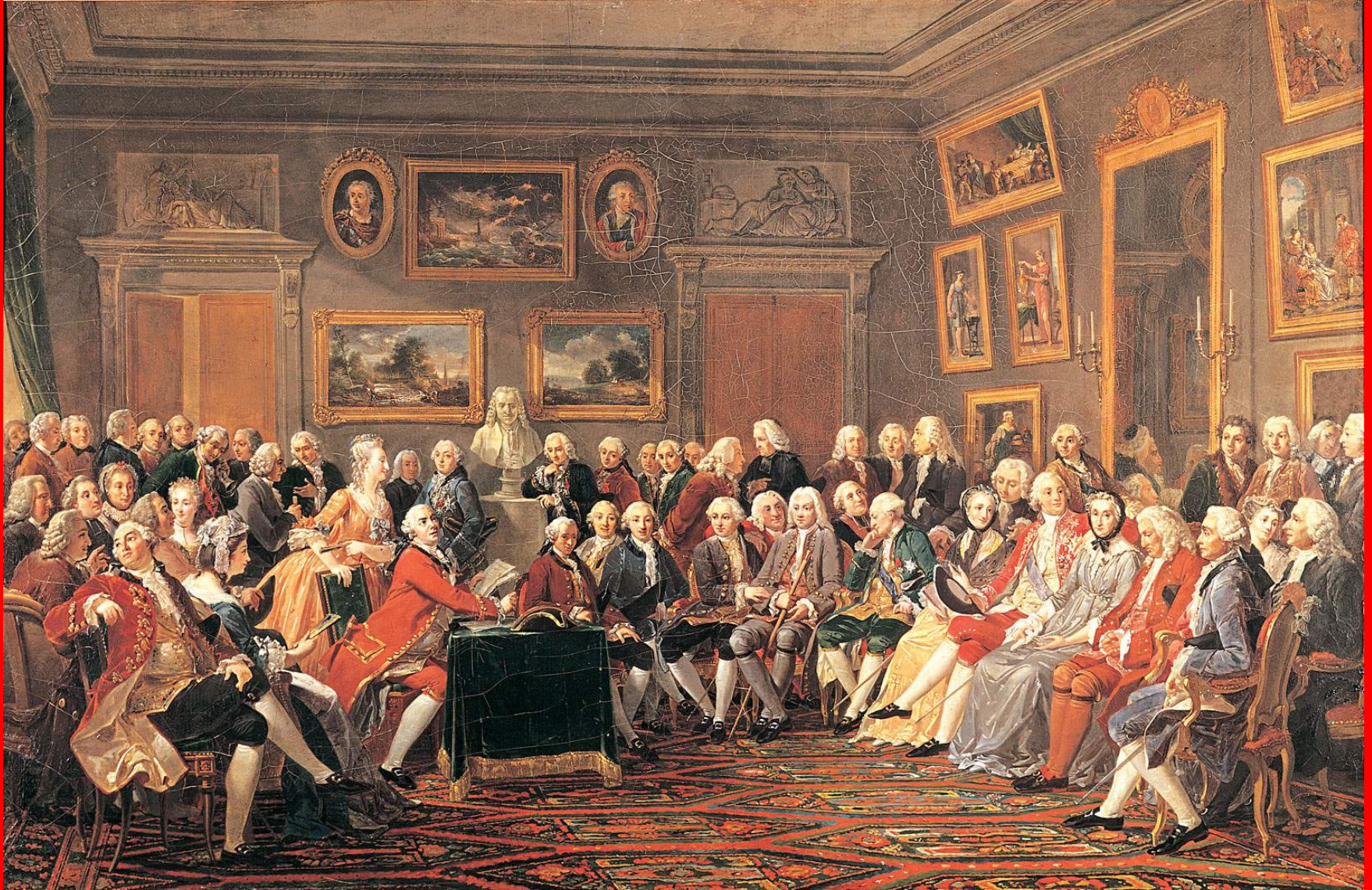
United in this belief, some of the colonists were more closely drawn together. This image is courtesy of rbargas.wordpress.com.

Another movement emphasized science and reason as the guides to life.



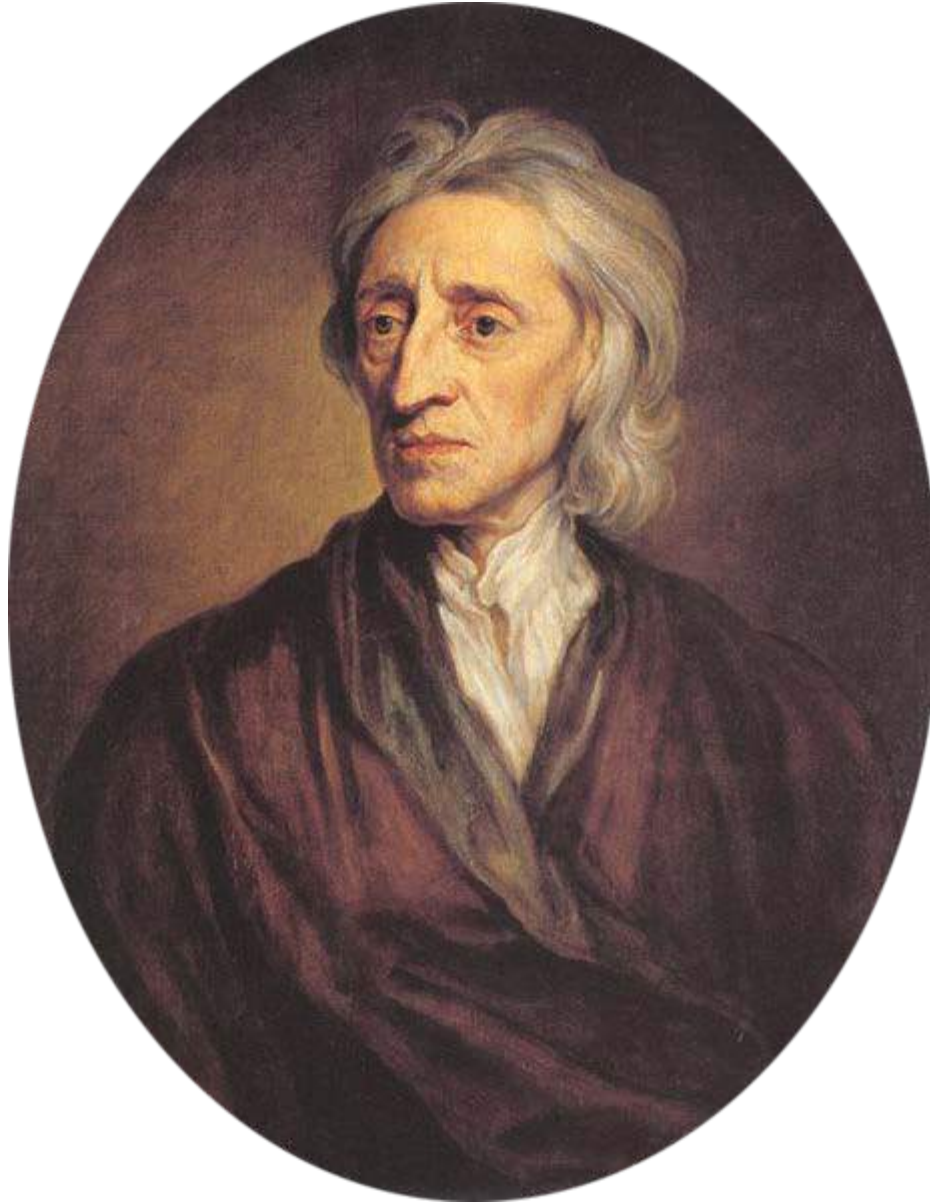
This was in contrast to the Great Awakening which provoked intense emotion, This image is courtesy of d4nations.com.

Because of this belief, the movement became known as the Enlightenment, or the “Age of Reason.”



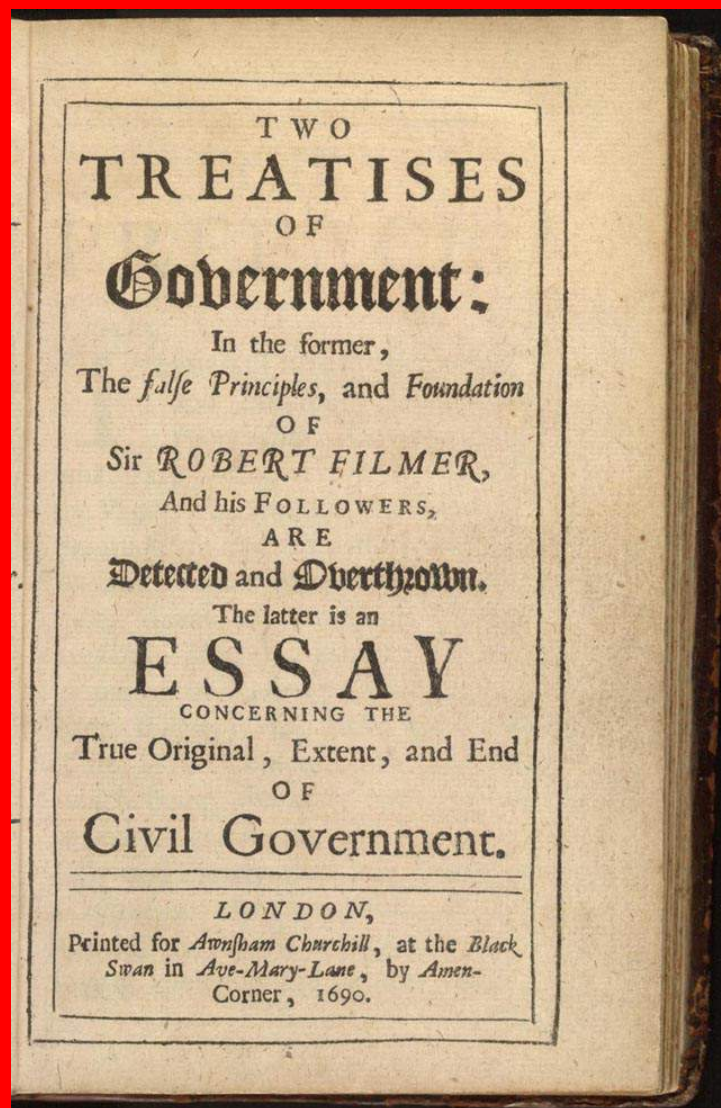
The leading thinkers of France came together to produce an encyclopedia. They are discussing this project. This image is courtesy of brittanicaforkids.com.

One Enlightenment thinker was John Locke, an English writer.



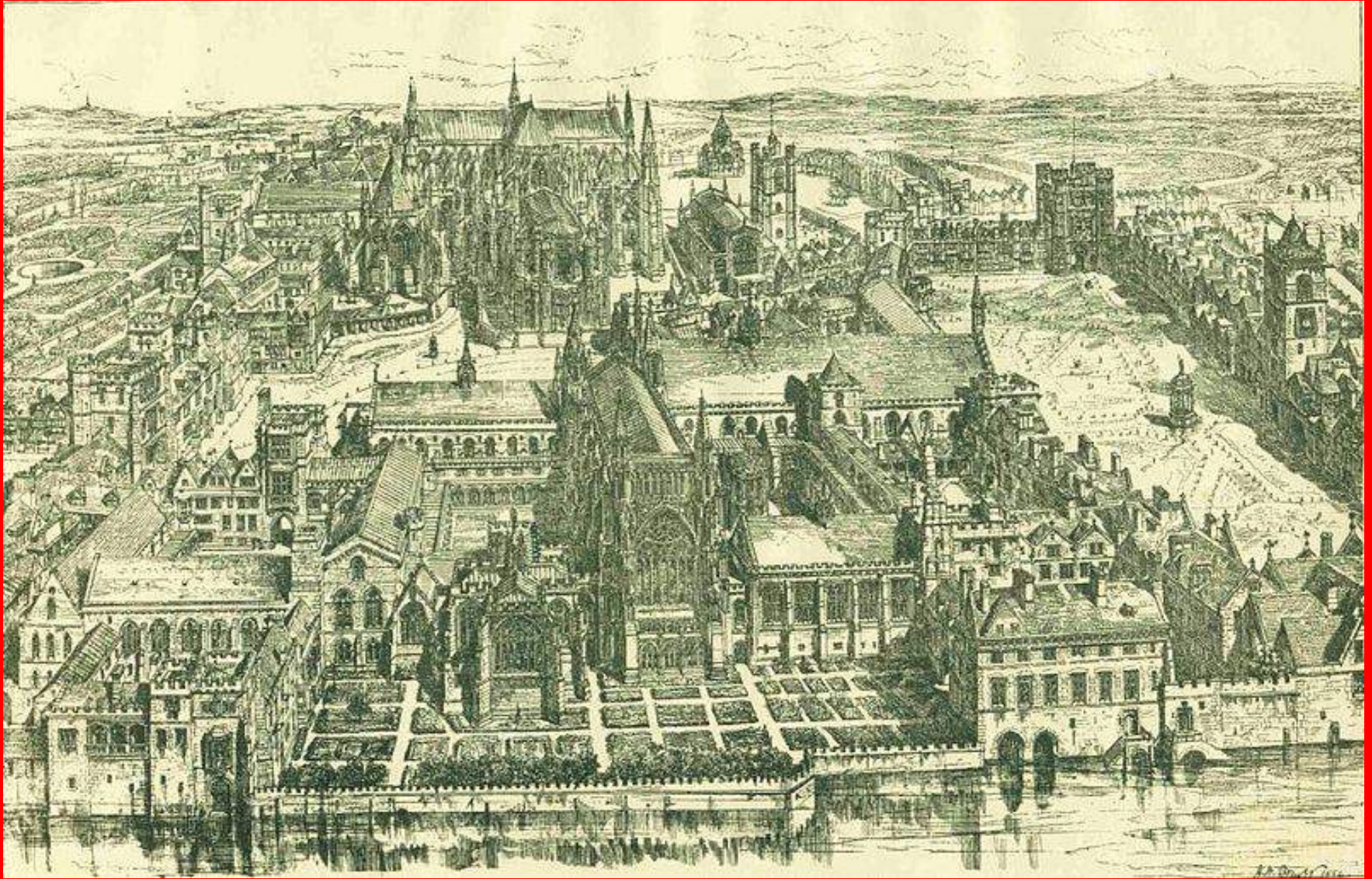
John Locke (1632-1704) wrote about the social contract that people made with their government. This image is courtesy of Wikimedia Commons.

Locke determined that the purpose of government was to protect people's natural rights-- life, liberty, and the ownership of property.



John Locke anonymously wrote the pamphlet "Two Treatises of Government" in 1689 (the front page states 1690). In it John Locke attempted to justify the ascension to the British throne of King William III. This image is courtesy of Wikimedia Commons.

If a ruler or government failed to ensure these rights, then, in Locke's opinion, the government should be changed.



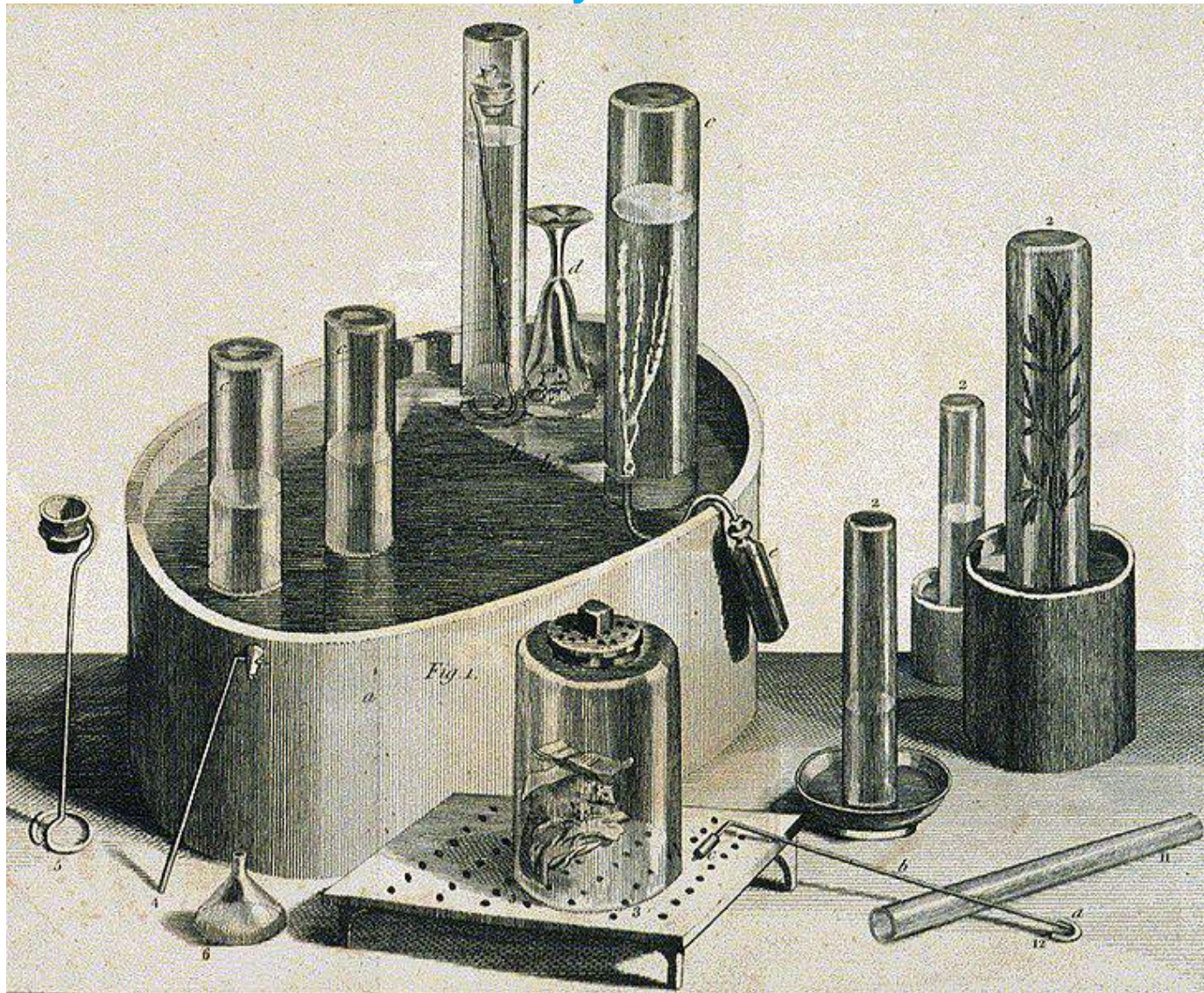
This image, drawn in 1884 by H.J. Brewer shows Westminster, the home of Westminster Abbey and the Parliament of Great Britain. This image is courtesy of Wikimedia Commons.

Locke's philosophy would prove to be of great importance to colonial Americans.



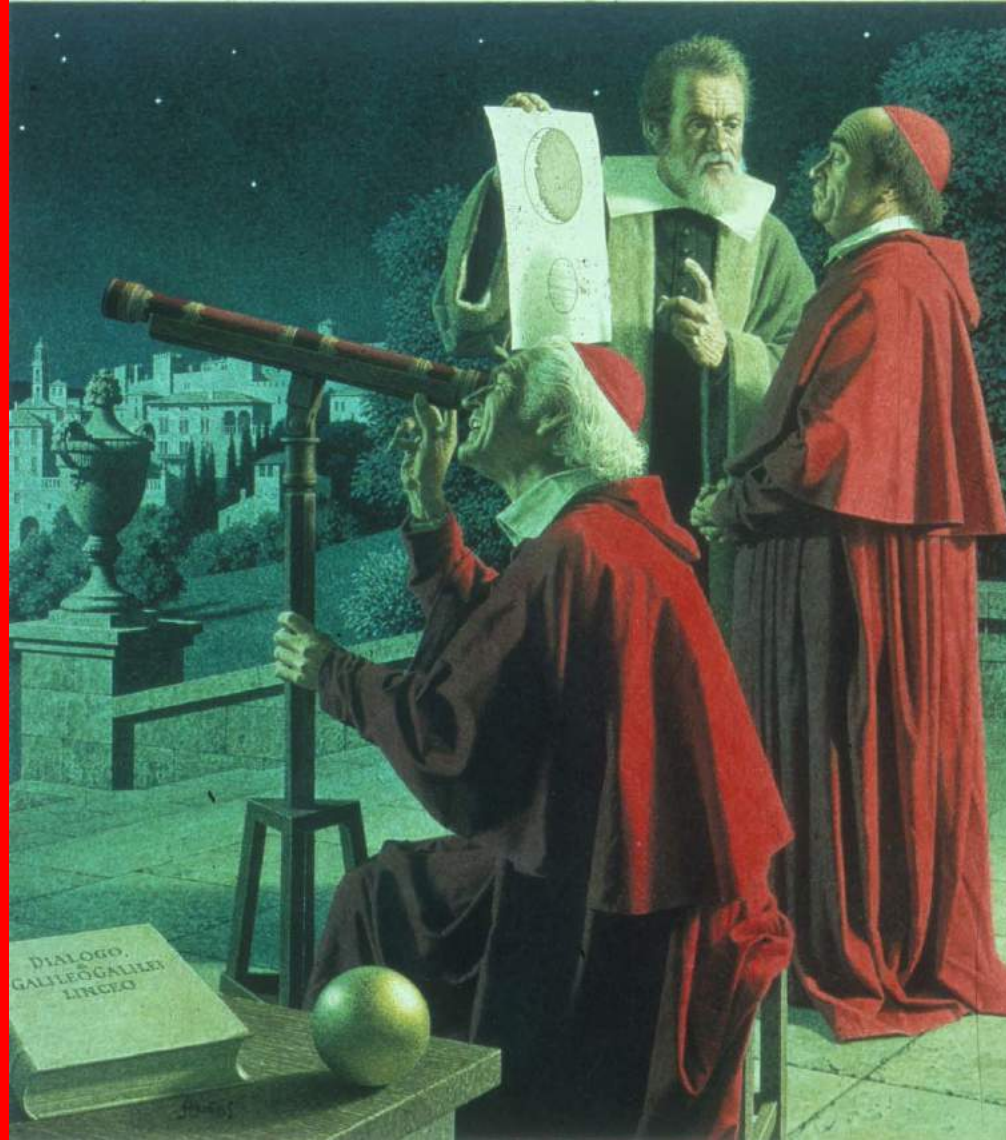
Locke's ideas can be found in the [Declaration of Independence](#). Although many colonial Americans had probably never heard of John Locke, the idea of natural rights and responsible government became the basis of protest and revolt in the colonies. This image is courtesy of Wikimedia Commons.

The Enlightenment was also marked by a respect for science and a curiosity about the natural world.



This was in addition to its emphasis on reason, This image shows Joseph Priestley's (1733-1804) pneumatic trough in 1775. Priestley is usually credited with the discovery of oxygen. He had isolated it in its gaseous state. This image is courtesy of Wikimedia Commons.

By observation and experimentation, Italy's Galileo proved that the planets revolved around the sun.



Before Galileo Galilei (1564-1642), many scientists believed that the sun revolved around the earth. Galileo supported an earlier scientist named Copernicus when Galileo proved that the earth and other planets revolved around the sun. This image is courtesy of forbes.com.

Galileo's improvements of the telescope helped him to prove his theory.



In this image, Galileo is attempting to explain to church leaders that the sun does not revolve around the earth. This image was created by H. J. Detouche circa 1900. This image is courtesy of Wikimedia Commons.

By observation and experimentation, England's Sir Isaac Newton discovered the force of gravity.



Sir Isaac Newton (1642-1727) was in a garden and watched an apple fall to the ground. He wondered why it didn't fly off sideways, and thought that there must be a force which pulls the apple straight to the ground— gravity. This painting by Robert Hannah, created circa 1856 is courtesy of bbc.co.uk.

As these ideas came to the colonies, people's interest in science grew. Colleges began to teach science, calling it natural philosophy.



Many individuals carried on their own experiments, too. This is the first campus of the College of Philadelphia, now known as the University of Pennsylvania. This watercolor was created by Charles M. Lefferts in 1913. It is courtesy of the archives of the University of Pennsylvania.

An important figure in the development of American science was Benjamin Franklin, a Philadelphia printer, writer, diplomat, and inventor.



Franklin was honored in many countries, and was one of the most admired people in colonial America. This image by David Martin(1737-1797) was painted while Franklin was in London in 1767. It is courtesy of Wikimedia Commons.

His best known experiment was flying a kite in a thunderstorm to prove that lightning is a huge electrical charge.



Before this experiment, people did not believe that lightning and electricity were the same. Franklin's son William was actually 22 years old at this time and not the young boy shown here. This image, titled *Franklin's Experiment*, June 1752 is courtesy of imagekind.com.

He used this new knowledge to invent the lightning rod, and saved many structures from being struck by lightning and burning.



Franklin did not take out a patent on this invention. He believed that he did it for the good of mankind. Atop the Maryland State House in Annapolis, Maryland is a Franklin Lightning Rod. It was constructed and grounded to Franklin's specifications. This image is courtesy of Wikimedia Commons.

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Literature, too, was developing in the colonies.



At first, American literature was made up of pioneer histories and travel journals, such as John Smith's description of Jamestown and William Bradford's account of the Plymouth Colony. Other writing was religious. This image is courtesy of history.org.

Anne Dudley Bradstreet, an early settler in Massachusetts Bay, at first wrote poems reflecting her Puritan faith.



Later Anne Dudley Bradstreet (1612-1672) wrote more personal poetry. This image is courtesy of puritanwriting.blogspot.com.

A book of Bradstreet's poems was printed in London—the first American poetry to be published.



The purpose of this publication was to show Puritan men that a godly and educated Puritan woman could elevate her position as a wife and mother, without competing with men. This image is courtesy of Wikimedia Commons.

Phillis Wheatley was the second American woman to win fame for her poetry.



Phillis Wheatley (1753-1784) was born in Africa, She was taken to America and enslaved at about the age of 8. In the household of the Wheatleys, a Boston merchant family, Phillis was treated like a family member. This image is courtesy of discoverblackheritage.com.

Phillis Wheatley was educated with the Wheatley children and learned to read both Latin and English.



As a teenager, she began to write poems about current events or the deaths of famous people. This statue of Wheatley is part of Boston's Women's Memorial. This image is courtesy of theworldofcrutch.blogspot.com.

Later Wheatley's work appeared in magazines throughout the colonies.



Bedlam GARLAND. Together with the SPINNING WHEEL.

As through Moorfield I walked,
One Evening in the Spring,
I heard a Maid in bodice
moan sweetly for to sing;
Her Chains she rattled with her Hands,
and thus replied she,
It is I love my Love,
because my Love lov'd me.

My Jewel was forced from me
by Friends that were unkind,
And they sent him beyond the Sea
that free torments my Mind;
Altho' I am ruin'd for his sake
contented could I be
For it is I love, &c.

I'll wait it out with Patience
I'll bear my heavy Chains,
Who knows but in process of Time
my Love may come again!
But if that Day should ever come,
O happy should I be,
For it is I love, &c.

With Straw I'll make a Garland,
I'll make it very fine,
I'll stick the same with Roses
and Lilies mixt with Thyme
I'll present it to my true Love,
when he comes home from Sea,
For it is I love &c.

I wish I was a Swallow,
I'd mount the lofty air,
And if I lose my labour,
and cannot find him there,
Then quickly I'd become a fish,
and crook the roaring sea,
For it is I love, &c.

But suppose my Love be drowned
within the roaring main,
Where'er the waves have carried him
To Turkey, France or Spain,
To sleep within his frozen arms
contented could I be,
For it is I love, &c.

O that I was a turtle
I'd build upon his breast,
With bloomy sprigs of myrtle
I'd make my spiced nest,
To gaze upon his pretty face,
contented should I be,
For it is I love, &c.

Just as she was lamenting
her true-love come to land,

When he heard she was in Bedlam,
he went there out of hand,
Just as he entered in the gates,
he heard her cry, and say,
it is I love my love, &c.

He brought her to her senses,
and married speedily,
And now they live in happiness,
in joy and unity.

Come all you pretty maidens,
that have true loves at sea,
O wait it out with patience,
take pattern now by me.

And all you jolly sailors
that fall upon the main,
I earnestly intreat you
that constant you remain,
Take pattern by my Billy,
who proved true to me,
Then you may hope to prosper
when you fall on the sea.

The Spinning Wheel.

I.
To ease his heart and own his flame,
Young Jocky to my cottage came,
But tho' I like him passing well,
I careles turn my Spinning Wheel,

II.
My milk white hand he did extol,
And praised my fingers long and small,
Unwail Joy my heart did feel,
But still I turn'd my Spinning Wheel.

III.
Then round about my slender Waist,
He clasp'd his Arms and me embrac'd,
To kiss my hand he then did kneel,
Yet still I turn'd my Spinning Wheel.

IV.
With gentle voice I bid him rise,
He bliss'd both my lips and eyes,
My fondness I could scarce conceal,
Yet still I turn'd my Spinning Wheel.

V.
Till bolder grown, to close he prest
His swart thoughts, I quickly guess'd
I punch'd him from my rock and reel
And angry turn'd my Spinning Wheel.

VI.
At last when I began to chide,
He swore he meant me for his Bride,
It was then my love I did reveal,
And flung away my Spinning Wheel.



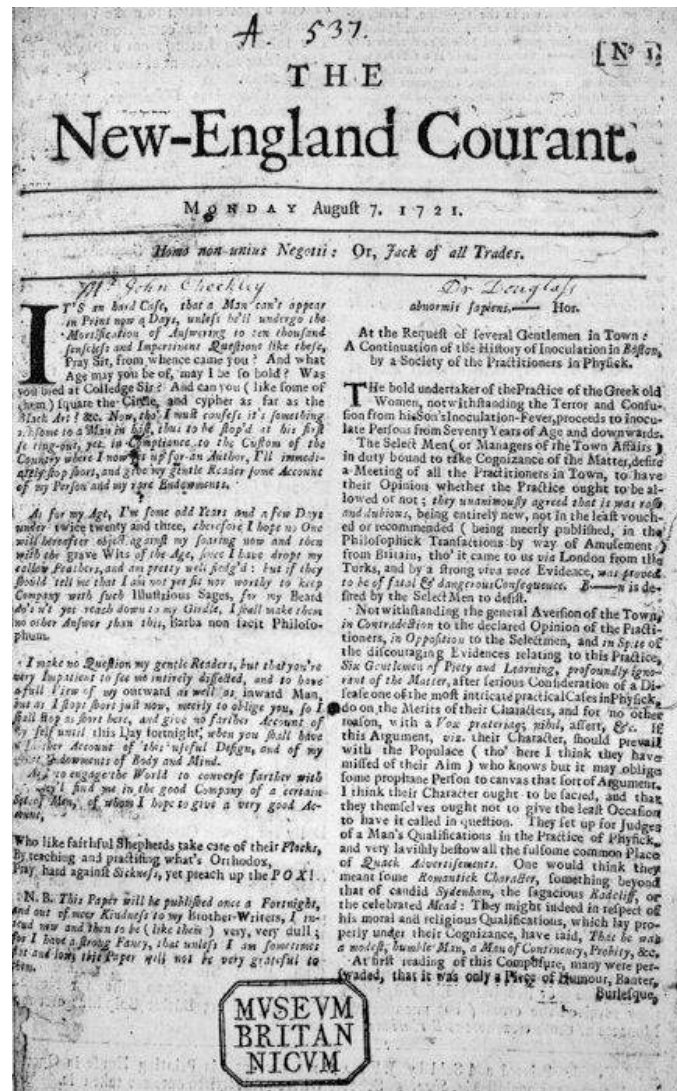
Phillis's P O E M ON THE DEATH of Mr. WHITEFIELD.

HAIL happy Saint on thy immortal throne!
To thee complaints of grievance are unknown;
We hear no more the music of thy tongue,
Thy wonted auditories cease to throng;
Thy lessons in unequal'd accents flow'd!
While emulation in each bosom glow'd;
Thou didst, in strains of eloquence refin'd,
Inflame the soul and captivate the mind,
Unhappy we, the setting Sun deplore!
Which once was splended, but it shines no more;
He leaves this earth for Heaven's unmeasur'd height,
And worlds unknown receive him from our sight;
There WHITEFIELD wings with rapid course his way,
And sails so Zion, through vast seas of day.
When his AMERICANS were burden'd sore,
Unrel'd friendship in his breast saw strove:
The fruit thereof was charity and love
Towards America—couldst thou do more
Than leave thy native home, the British shore,
To crook the great Atlantic's wat'ry road,
To see America distress'd abroad?
Thy prayers, great Saint, and thy incessant cries,
Have pierc'd the bosom of the native flies!
Thou moon hast seen, and ye bright stars of light
Have witness'd been of his requests by night!
He pray'd that grace in every heart might dwell:
He long'd to see America excel!
He charg'd his youth to be the grace divine
Arise, and in their future actions shine;
He said THAT he did himself receive,
A greater gift not GOD himself can give:

He urg'd the need of HIM to every one;
It was no less than GOD's co-equal SON!
Take HIM ye wretched for your only good;
Take HIM ye starving souls to be your food.
Ye thrills, come to this life giving stream:
Ye Preachers, take him for your joyful theme:
Take HIM, "my dear AMERICANS," he said,
Be your complaints in his kind bosom laid:
Take HIM ye Africans, he longs for you;
Impartial SAVIOUR, is his title due!
If you will chide to walk in grace's road,
You shall be sons, and kings, and priests to God.
Great COUNTESS! we Americans revere
Thy name, and thus console thy grief sincere:
We mourn with thee, that Tomb obscurely plac'd,
In which thy Chaplain undisturb'd doth rest
New-England sure, doth feel the Orphan's smart;
Reveals the true sensations of his heart:
Since this fair Sun, withdraws his golden rays,
No more to brighten these distress'd days!
His lonely Tabernacle, sees no more
A WHITEFIELD landing on the British shore:
Then let us view him on yon azure skies:
Let every mind with this lov'd object rise:
No more can he exert his lab'ring breath,
Seiz'd by the cruel messenger of death.
What can his dear AMERICA return?
But drop a tear upon his happy urn,
Thou tomb, shalt safe retain thy sacred trust,
Till life divine re-animate his dust.

In 1772 she went to London with a Wheatley family member. There, a book of her poems was published. She gained recognition for her talent and became popular with both readers and critics. This image is courtesy of americanantiquarian.org.

Newspapers, almanacs, books, and circulating libraries all helped raise the level of public awareness in the colonies.



Because many of the newspapers carried political opinions, the growth of newspapers meant an increase in political activity, too. The New England Courant was one of the first newspapers in America. It was founded in Boston in 1721 by James Franklin, the older brother of Benjamin Franklin. This image is courtesy of Wikimedia Commons.

Villagers at the local inn passed newspapers from person to person.



Newspaper editors in the 1700s filled their columns with stories “borrowed” from other newspapers and from letters. European news came from newspapers delivered to American ports. This image is courtesy of [history.org](https://www.history.org).

Europeans travelers were often amazed at the lively political discussions in American inns.



The difference between a tavern and an inn is that an inn offered a place to spend the night. A tavern offered only food and drink. This image is courtesy of millerapush.wordpress.com.

Europeans were also surprised by how much ordinary American farmers and workers knew about current events.



Green Dragon Tavern, Union Street.

This is Boston's Green Dragon Tavern. This tavern had an owner who believed that America should break away from Great Britain. He allowed a group known as the Sons of Liberty to meet there. This image is courtesy of bostonteapartyship.com.

Once a week, Benjamin Franklin published *The Pennsylvania Gazette* which was the best known newspaper in the American colonies.



A full and particular ACCOUNT of the late horrid NEGRO PLOT in Antigua, as Reported by the Committee appointed by the Government there to enquire into the same.

ANTIGUA.

To His EXCELLENCY in Council.

OBEDIENCE to an Order of your Excellency and Council, made the 9th Day of this Instant December. We attend you with a Report of our Proceedings upon the weighty Affairs of the late Conspiracy of our Slaves, intreated to us by your Excellency, with the Consent of the Council and Assembly: The Substance of what appeared to us therein, is,

That the Slaves had formed and resolved to execute a Plot, whereby all the white Inhabitants of this Island were to be murdered, and a new Form of Government to be established by the Slaves among themselves, and they indirectly to possess the Island. The Slaves chiefly concerned in this Conspiracy, were those born upon the Gold Coast in Africa, whom we this Colony esteem, and those born in one or other of the American Sugar Colonies, whom we call *Creoles*. At the Head of the former, was Count alias Carib, a Creole Negro Man Slave, belonging to Thomas Kirby, Esq; and at the Head of the latter, was Kimbley, a Creole, born in Antigua, a Master Carpenter, belonging to Mr. Thomas Hayles: The Persons and Characters of these two Chiefs, were so well known to your Excellency and to this Island in general, that little need be said of either: However, we shall beg to much of your time, as just to mention that (as we are told) Count was of a considerable Family in his own Country; but not so was commonly thought, of Royal Blood; and yet it was fully proved, that he had for many Years, secretly affirmed among his Country-Men there, the Title of KING, and had been by them addressed and treated as such: He appeared to us ardent and ambitious, very proud, and of few Words; was brought hither as a Slave, at about ten Years of Age, and was educated with great and uncommon, which gave him the Opportunity of acquiring more Money than he's hardly ever known Slaves are Masters of; which he persevered in engaging his poorer Country-Men in his evil Designs. At the Time of his Reception, he endeavoured to put on a Pair and Mien suitable to his assumed Dignity of King. Kimbley was also very kindly styled by his Master: being admitted for his own Advantage, to take Negro Apprentices, and to make all the Profit he could, of his own and their Labour, paying his Master only a monthly Sum, far short of his usual Earnings; so that he too was generally Master of Money, and did not fail applying it on all Occasions, to propagat-

ing his vile Purposes among the *Creoles*; and being a Fellow of a robust strong Body, and indolent Temper, he had a great Awe and Influence over them, and had a Genius adapted to calulating.

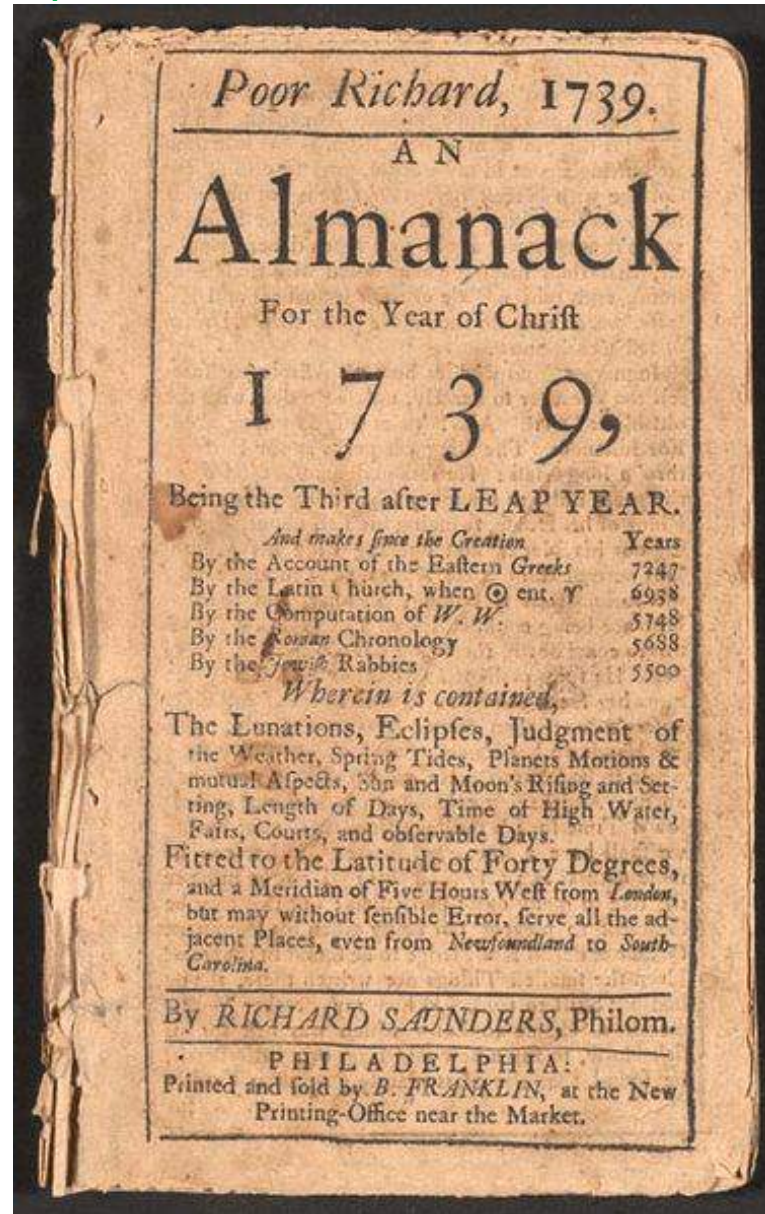
To these two Chiefs were joined other Principals, viz. Begutley, belonging to Mr. John Christophers; Barth and Beique, belonging to Mr. Philip Darby; Ned, belonging to Col. John Morgan; Fortune, belonging to Mrs. Johnes Lodge; and Cumber, belonging to Col. Samuel Morris: these were all *Creoles* (except Fortune, of whom 'tis doubted, whether he was a *Creole* or brought hither lacking at the Breast) and had all with their Chief Kimbley, been lately Baptized; and several of these could read and write. But the most active Incendiaries under Kimbley, were Richard's Begutley, and the Prisoner Christopher's Tatche, both *Creoles* of French Parentage, and initiated into Christianity according to the Romish Profession. Of these Chiefs and Principals, we can assuredly say, that they had Hearts and Minds capable of conceiving, Heads fit for conspiring, and Hands and Courage for executing the deepest and most bloody Crimes, even that unparalleled Hellish Plot formed by them, against his Majesty's Government of this Island, and our Lives and Fortunes; and yet they could none of them justly complain of the Hardships of Slavery; their Lives being as easy as those of our white Tradesmen and Overseers, and their Manner of Living much more plentiful than that of our common Whites, who were looked upon by some of them for their Poverty and Distress, with Contempt: Their Employments were handiwork Trades, Coasting, or as House-keepers.

To fix certainly the Person and precisely the Time, by whom and when, this Design was first set on foot, is not to be done; it being something, tho' not very doubtful, whether Count or Kimbley first moved it; tho' generally imputed to the former: and it is most difficult to find out a Period of Time from the Evidence given by Slaves, who are not acquainted with our Manner, nor indeed any one our Master of computing it: But we have, by all the Evidence, Reason to believe, Count was the first Author; and have Proof that it was undoubtedly in agitation, about November, 1735; in which time Martin's Firmness, by an Article of Counting's, being made drunk at Erikson's, was thought in to take an Oath or Engagement, as one of the Conspirators; for Count being sensible how impossible it was to effect his Design by the *Creoles* only, found himself under a Necessity of engaging the *Creoles*, who are the most numerous, sturdy and safe Body of our Slaves; and to that end, after a long Coldness between him and Kimbley, counsel'd Kimbley's Friendship, and obtained it, and found him every way ready for, and equal to his Purpose.

The chief Measures used by the two Heads, to corrupt our Slaves, were Entertainments of Dancing, Gaming and Feasting, and some of them very chargeable ones; always coloured with some innocent Pretence, as commencing some dissolved Friend, by throwing Water on his Grave, or chiding a House, or the like, according to the Negro-Customs:

Franklin started publishing the *Gazette* in 1729 and eventually became partners with other owners of newspapers on the Atlantic coast and formed his own media network. *The Pennsylvania Gazette* was usually from four to eight pages in length. This image is courtesy of the American Antiquarian Society.

Once a year, Franklin also published *Poor Richard's Almanack*, a colonial best-seller.



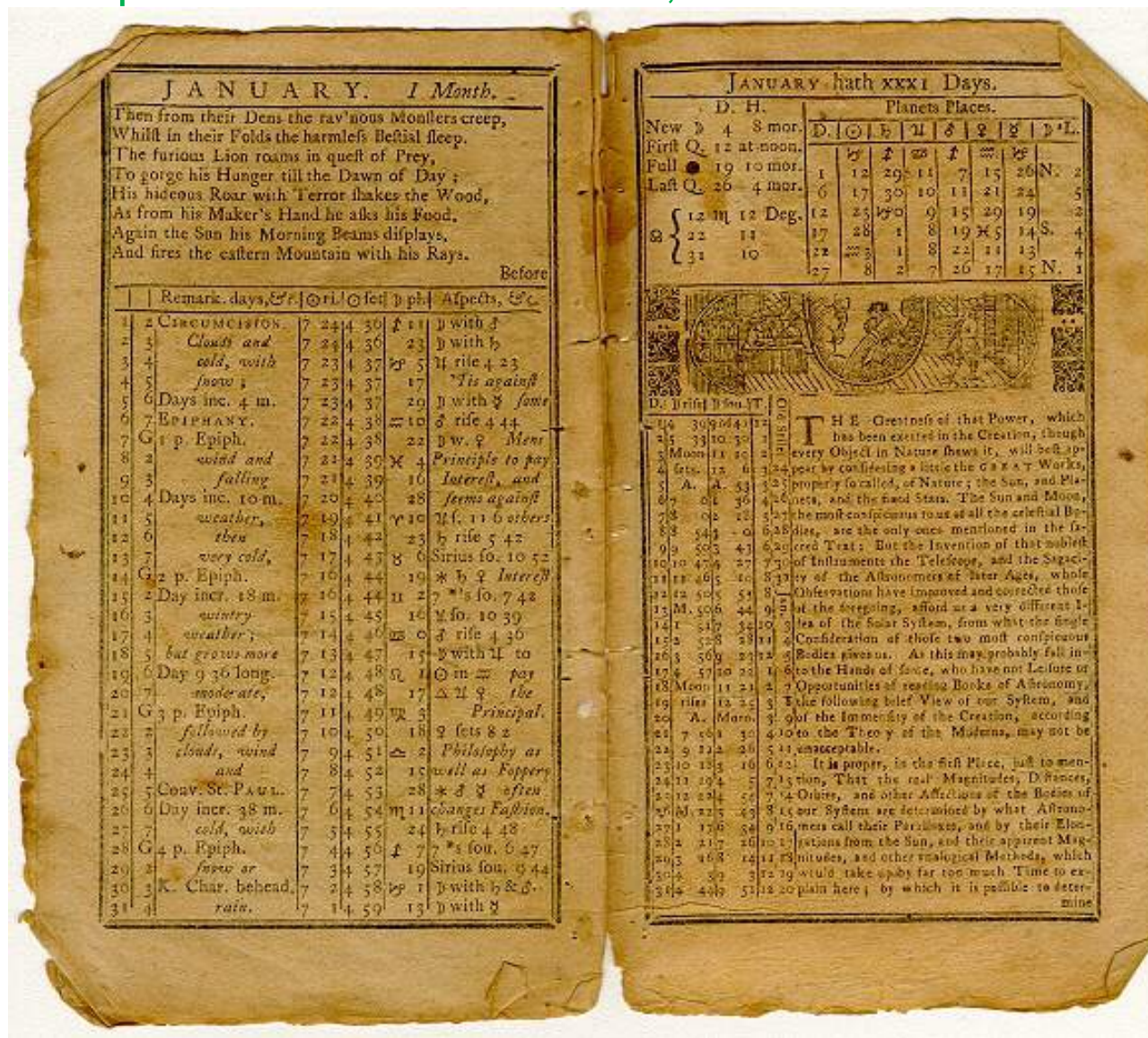
The first issue of Poor Richard's Almanack was for the year 1733. Besides the calendars and weather forecasts that most almanacs contained, Poor Richard gave advice that is still quoted today. This image is courtesy of Wikimedia Commons.

In this publication, Franklin pretended to be a poor but wise farmer, Richard Saunders.



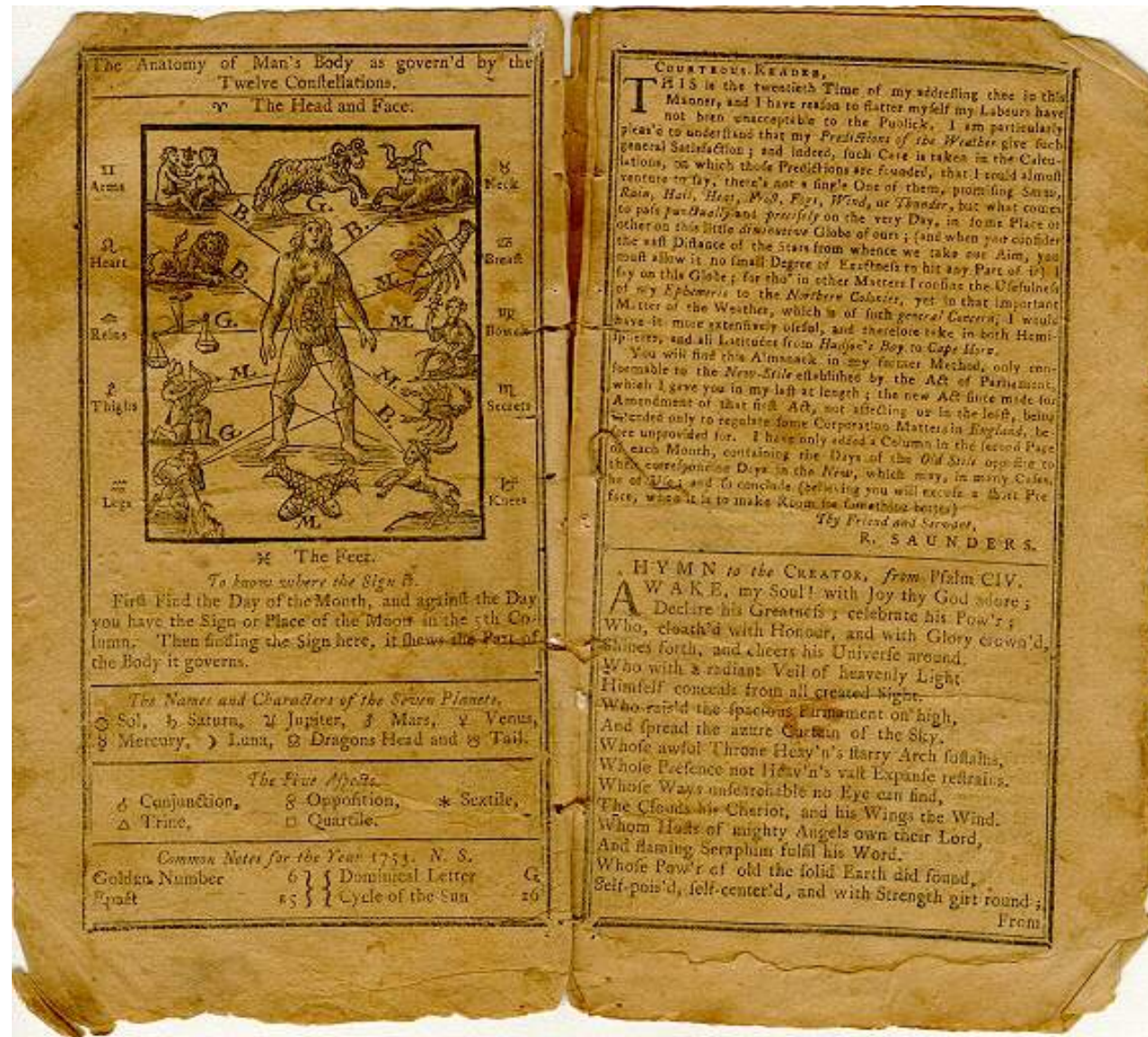
Poor Richard was similar to an English almanac titled "Poor Robin." This image is courtesy of medicographia.com.

America was primarily an agricultural area, and almanacs were important to farmers for the predictions of the weather, when the sun would rise and set...



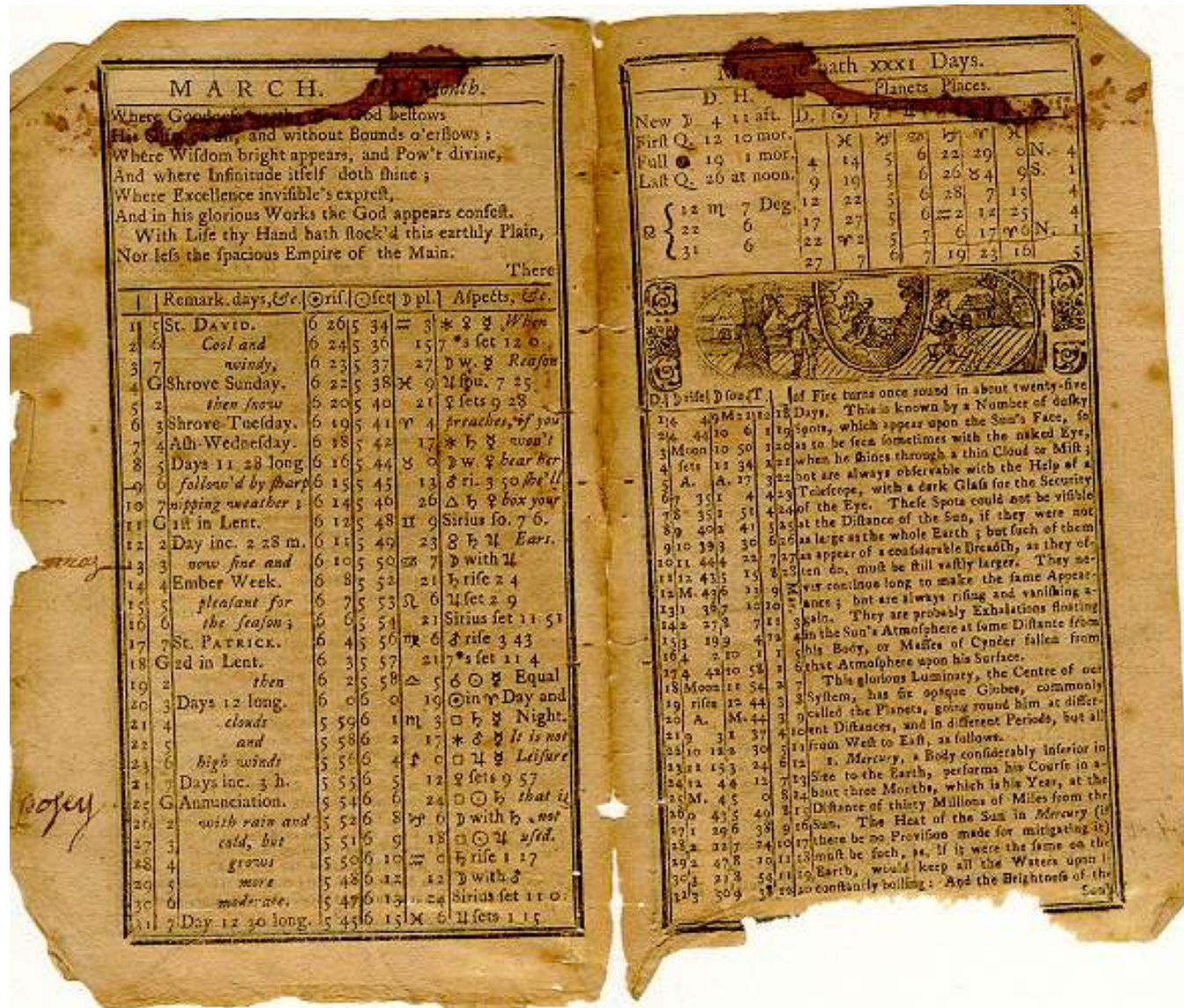
... and when the moon would rise and set. A full moon meant that one could work longer in the fields. The left page shows weather predictions for each day, and sunrise and sunset. On the right page at the top are the moon phases. On the top of the left page is a religious poem. This image is courtesy of Gettysburg College.

For those concerned about their health, a chart was included to show how the alignment of the planets would affect different parts of one's body.



Depending on where you lived in Colonial America, many adults who lived to 20 years old did not live to see age 50. The chart is at the top of the left page. This image is courtesy of Gettysburg College.

For those who believed in astrology, there was also a horoscope included on the pages for each month, again based on the alignment of the planets.



The alignments of the planets and their astrological meanings are on the bottom of the right page. This image is courtesy of Gettysburg College.

Poor Richard's Almanac is most famous for its proverbs or wise sayings.



Three may keep a secret, if two
of them are dead.

~ Benjamin Franklin

AZ QUOTES

This saying appeared in the 1735 *Poor Richard's Almanack*. This image is courtesy of azquotes.com.

“Early to Bed, and early to rise, makes a Man healthy, wealthy and wise.”



“Early to bed and Early to rise...” is found in the 1735 edition of *Poor Richard's Almanack*. It was in print as early as 1496 in a piece called *The Treatise of Fishing with an Angle*. This image is courtesy of mamalisa.com.

“The sleeping Fox catches no poultry.”



This means that if one is lazy, then won't accomplish what they need in order to be successful. This image is courtesy of my.opera.com.

“There are no gains without pains.”



The phrase “No Pain, No Gain” became popular in 1982 from Jane Fonda’s workout videos. Since then, it is a phrase associated with exercise. This image painted is courtesy of allcanadianfitness.wordpress.com.

Franklin did not make them easy to find. Go to mrhousch.com and at the bottom of this lesson look at related documents. Open the Poor Richard's Almanack page for Pages 13 and 14 May and make it large. This image is courtesy of Gettysburg College.



To give you a hint, look at the text only on the left page where he talks about the weather, and the sun rising and setting.

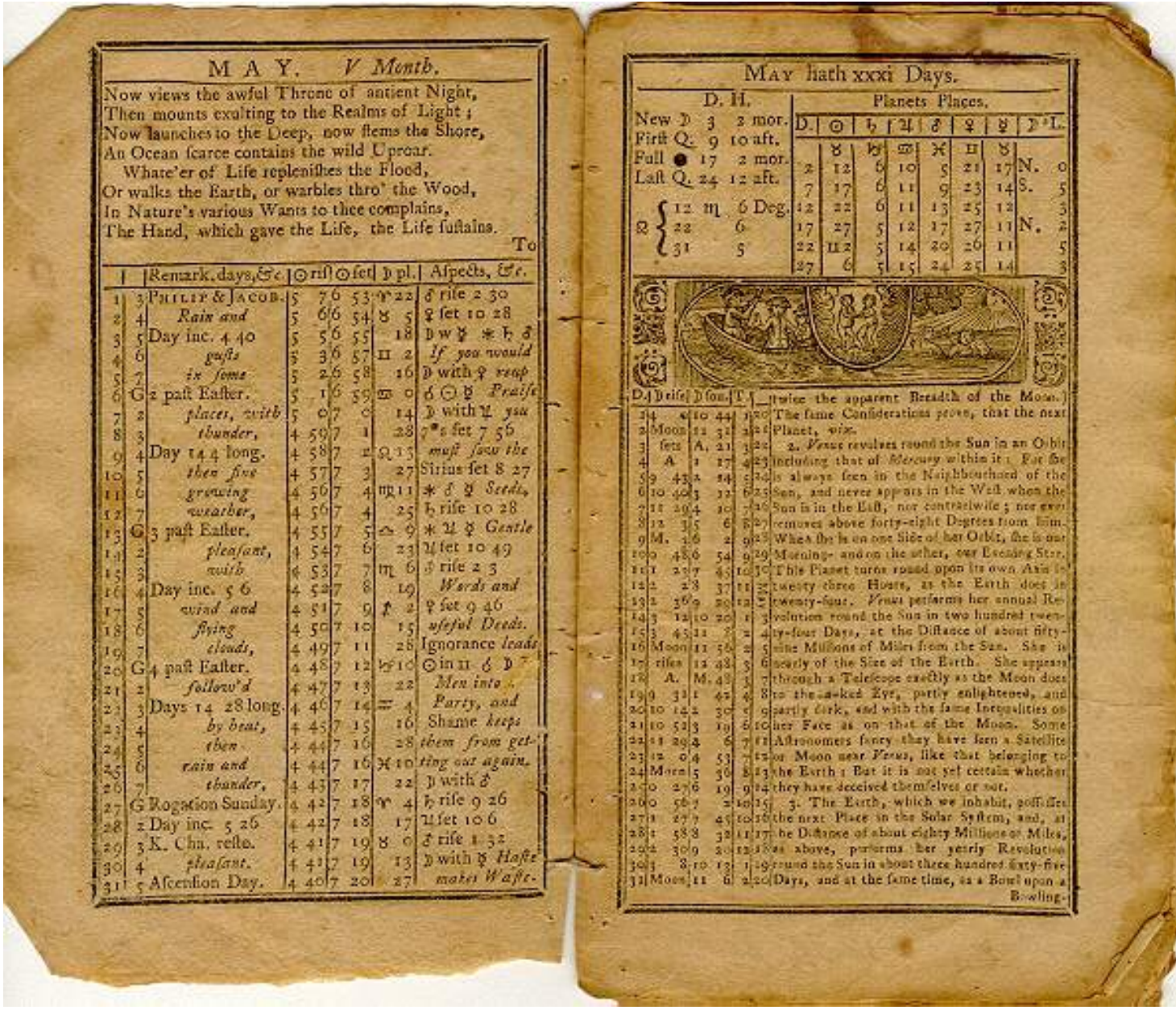
Now views the awful Throne of antient Night,
Then mounts exulting to the Realms of Light;
Now launches to the Deep, now stems the Shore,
An Ocean scarce contains the wild Uproar.
Whate'er of Life replenishes the Flood,
Or walks the Earth, or warbles thro' the Wood,
In Nature's various Wants to thee complains,
The Hand, which gave the Life, the Life sustains.

[To]

		Remark. days, &c.	☉ ris	☉ set	☽ pl.	Aspects, &c.
1	3	=PHILIP & JACOB.=	5 7	16 53	♊ 22	♂ rise 2 30
2	4	_Rain and_	5 6	16 54	♋ 5	* set 10 28
3	5	Day inc. 4 40	5 5	16 55	18	☽ w ♀ * ♀ 2
4	6	_gusts_	5 3	16 57	♌ 2	_If you would_
5	7	_in some_	5 2	16 58	16	☽ with * _reap_
6	G	2 past Easter.	5 1	16 59	♍ 0	♂ ☉ ♀ _Praise_
7	2	_places, with_	5 0	17 0	14	☽ with ♄ _you_
8	3	_thunder,_	4 59	17 1	28	7 *s set 7 56
9	4	Day 14 4 long.	4 58	17 2	♎ 13	_must sow the_
10	5	_then fine_	4 57	17 3	27	Sirius set 8 27
11	6	_growing_	4 56	17 4	♏ 11	* ♂ ♀ _Seeds,_
12	7	_weather,_	4 56	17 4	25	♌ rise 10 28
13	G	3 past Easter.	4 55	17 5	♐ 9	* ♄ ♀ _Gentle_
14	2	_pleasant,_	4 54	17 6	23	♄ set 10 49
15	3	_with_	4 53	17 7	♑ 6	♂ rise 2 3
16	4	Day inc. 5 6	4 52	17 8	19	_Words and_
17	5	_wind and_	4 51	17 9	♒ 2	* set 9 46
18	6	_flying_	4 50	17 10	15	_useful Deeds._
19	7	_clouds,_	4 49	17 11	28	_Ignorance leads_
20	G	4 past Easter.	4 48	17 12	♓ 10	☉ in ♌ ♂ ☽ ♌
21	2	_follow'd_	4 47	17 13	22	_Men into a_
22	3	Days 14 28 long.	4 46	17 14	♈ 4	_Party, and_
23	4	_by heat,_	4 45	17 15	16	_Shame keeps_
24	5	_then_	4 44	17 16	28	_them from getting_
25	6	_rain and_	4 44	17 16	♏ 10	_out again._
26	7	_thunder,_	4 43	17 17	22	☽ with ♂
27	G	Rogation Sunday	4 42	17 18	♊ 4	♌ rise 9 26
28	2	Day inc. 5 26	4 42	17 18	17	♄ set 10 6
29	3	K. Cha. resto.	4 41	17 19	♋ 0	♂ rise 1 32
30	4	_pleasant._	4 41	17 19	13	☽ with ♀ _Haste_
31	5	Ascension Day.	4 40	17 20	27	_makes Waste._

They are on the on the far right column under "Aspects." This image is courtesy of the Gutenberg Library.

Franklin didn't want to waste any space, so he squeezed the proverbs into notes about the weather.



"Haste makes waste" is still an often quoted proverb from Poor Richard's Almanack. This image is courtesy of Gettysburg College.

Poor Richard's Almanack reinforced the growing American belief that anyone could be a success with hard work.



COPY. DETROIT PUBLISHING CO.

This image, produced by Charles Mills circa 1914 for the Detroit Publishing Company shows a young Benjamin Franklin at work on a printing press. This image is courtesy of the Library of Congress.

By the mid-1700s, many colonists were well read and well educated.



Every colony had a few libraries, booksellers, and book collectors. Most people could not afford to own many books, but colonists were quite eager to read and learn. This image by Charles Mills is titled "Franklin Opening First Subscription Library in Philadelphia." It was created circa 1914 for the Detroit Photo Company. Franklin is shown at the center of this image. This image is courtesy of the Library of Congress and bp.blogspot.com.

To meet the demand for knowledge, in 1731 Ben Franklin organized the Library Company of Philadelphia.



The Library Company of Philadelphia was the largest library in the United States until the American Civil War. It was located here beginning in 1791. Independence Hall is nearby. This building is now the home of the American Philosophical Society. This image was taken by Robert Housch in 2009.

Any gentleman could read books when the library was open, but only paying members could borrow books.



This is the same image that we have previously seen in color. This image by Charles Mills is titled "Franklin Opening First Subscription Library in Philadelphia." It was created circa 1914 for the Detroit Photo Company. Franklin is shown at the center of this image. This image is courtesy of the Library of Congress.

Lending libraries soon spread to other colonial cities.



The Charleston (South Carolina) Library Society was established in 1748. Franklin's Library Company of Philadelphia was established in 1731. This image is courtesy of familysearch.org.

With little spare time, most colonists never went far from home, except to take goods to market.



The roads they used generally followed existing Native American foot trails. Eventually these were widened to let wagons pass. This image is courtesy of ushistoryimages.com.

By 1760, stagecoaches were traveling on the roads that linked major cities.



One may take colonial carriage rides and stage coach rides in Virginia's Colonial Williamsburg. This image is courtesy of history.org.

Great improvements across the colonies were made after 1753 by Ben Franklin, who had already been running Philadelphia's mail service.



Franklin put men carrying letters on horseback instead of only in wagons. Benjamin Franklin's Post Office was near his home in Philadelphia. If budget cuts don't close it down, it is still a United States Post Office. This image is courtesy of savethepostoffice.com.

Before Franklin's involvement, mail service among the colonies had been poor and inefficient.



This image shows a postal rider delivering a letter in Colonial America. This image is courtesy of archives.gov.

Under Franklin's organization, riders rode day and night, and could carry a letter between Philadelphia and Boston in as little as six days.



Postal riders in Colonial America often faced harsh injurious conditions. They would announce their arrival into a town by blowing on a horn. This image is courtesy of [archives.gov](https://www.archives.gov).

Now it was possible for colonists to communicate with one another much more quickly than in the past.



The postal rider is on the left. He is preparing to place letters received in the white bag hanging off his shoulder. The horn to announce his arrival is in his hand. This image is courtesy of history.org.

With new roads and the improvement of the postal service came greater opportunities for spreading ideas, including the idea of revolution.



A stamp from 1973 when the cost to mail a letter was only 8 cents. This shows a Colonial Post Rider announcing his entry into a town. This image is courtesy of usapostagestamps.com.

LEQ: What was another name for the “Age of Reason?”



Ideas from “The Enlightenment” spread across Europe and also made their way to America. *Weimar’s Courtyard of the Muses* is shown in this 1860 painting by Theobald von Oer. Christian Wolff (1807-1885) shows some German Enlightenment thinkers. This image is courtesy of Wikimedia Commons.

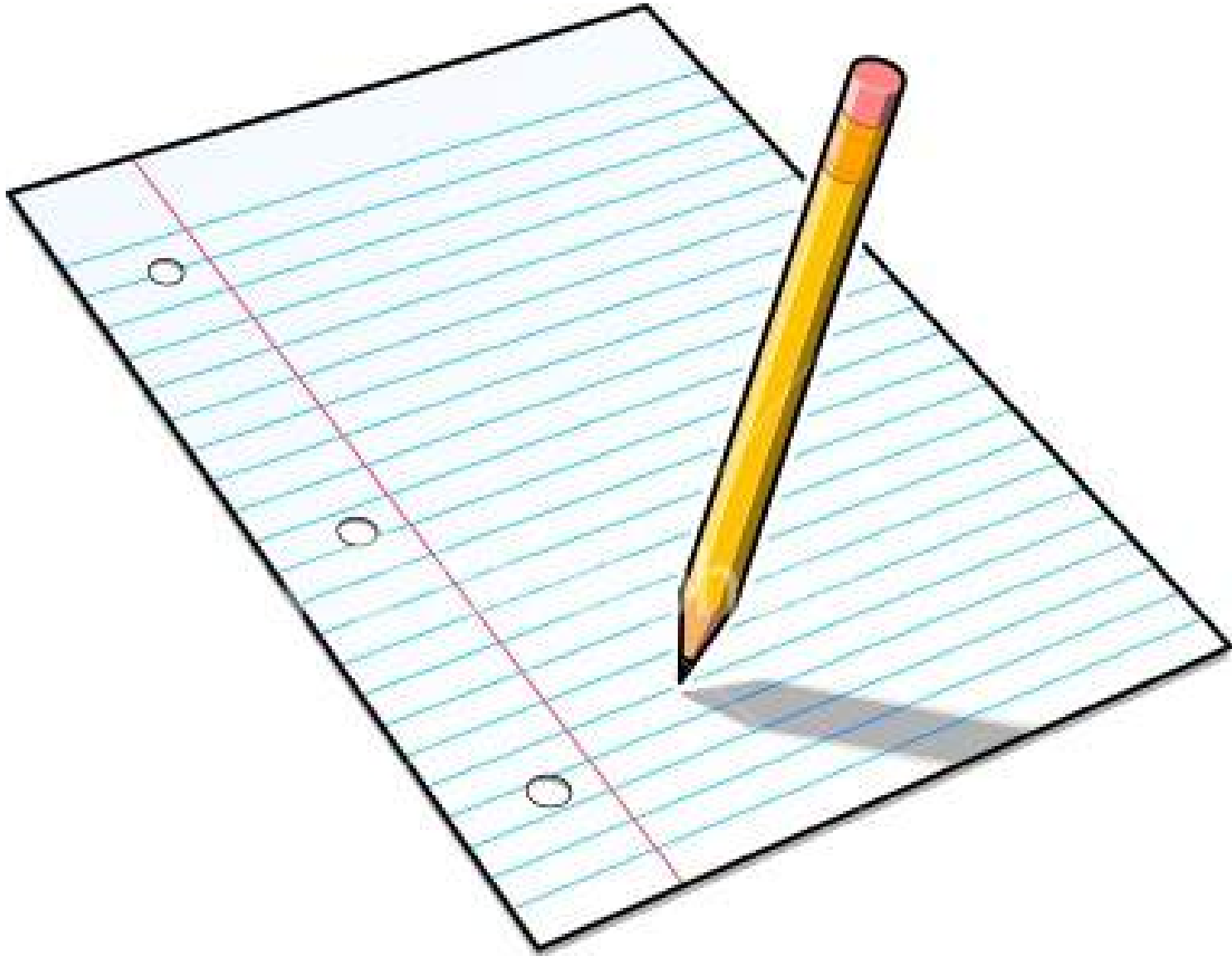
LEQ: What was another name for the “Age of Reason?”

The Enlightenment



Ideas from “The Enlightenment” spread across Europe and also made their way to America. *Weimar’s Courtyard of the Muses* is shown in this 1860 painting by Theobald von Oer. Christian Wolff (1807-1885) shows some German Enlightenment thinkers. This image is courtesy of Wikimedia Commons.

Pick up a sheet of paper on the counter by the windows,
and make sure you have something with which to write.



If you already have paper in your notebook, and don't want to pick up anything another sheet, that's fine. This image is courtesy of web-backlinks.net.

On mrhousch.com look at the bottom of today's lesson and open up the Proverbs in *Poor Richard's Almanack*.



- Pennsylvania Gazette October 19, 1752 which announces Franklin's experiment with electricity and the kite
- Poor Richard's Almanack: The Proverbs
- 1753 Poor Richard's Almanack Front Cover
- 1753 Poor Richard's Almanack Front Cover Text Only
- 1753 Poor Richard's Almanack Pages 1 and 2
- 1753 Poor Richard's Almanack Pages 1 and 2 Text Only
- 1753 Poor Richard's Almanack Pages 3 and 4
- 1753 Poor Richard's Almanack Pages 3 and 4 Text Only
- 1753 Poor Richard's Almanack Pages 5 and 6 January Calendar
- 1753 Poor Richard's Almanack Pages 5 and 6 January Calendar Text Only
- 1753 Poor Richard's Almanack Pages 7 and 8 February Calendar
- 1753 Poor Richard's Almanack Pages 7 and 8 February Calendar Text Only
- 1753 Poor Richard's Almanack Pages 9 and 10 March Calendar
- 1753 Poor Richard's Almanack Pages 9 and 10 March Calendar Text Only
- 1753 Poor Richard's Almanack Pages 11 and 12 April Calendar
- 1753 Poor Richard's Almanack Pages 11 and 12 April Calendar Text Only
- 1753 Poor Richard's Almanack Pages 13 and 14 May Calendar
- 1753 Poor Richard's Almanack Pages 13 and 14 May Calendar Text Only
- 1753 Poor Richard's Almanack Pages 15 and 16 June Calendar
- 1753 Poor Richard's Almanack Pages 15 and 16 June Calendar Text Only
- 1753 Poor Richard's Almanack Pages 17 and 18 July Calendar
- 1753 Poor Richard's Almanack Pages 17 and 18 July Calendar Text Only
- 1753 Poor Richard's Almanack Pages 19 and 20 August Calendar
- 1753 Poor Richard's Almanack Pages 19 and 20 August Calendar Text Only
- 1753 Poor Richard's Almanack Pages 21 and 22 September Calendar
- 1753 Poor Richard's Almanack Pages 21 and 22 September Calendar Text Only
- 1753 Poor Richard's Almanack Pages 23 and 24 October Calendar
- 1753 Poor Richard's Almanack Pages 23 and 24 October Calendar Text Only
- 1753 Poor Richard's Almanack Pages 25 and 26 November Calendar
- 1753 Poor Richard's Almanack Pages 25 and 26 November Calendar Text Only
- 1753 Poor Richard's Almanack Pages 27 and 28 December Calendar
- 1753 Poor Richard's Almanack Pages 27 and 28 December Calendar Text Only
- 1753 Poor Richard's Almanack Pages 29 and 30 Eclipses
- 1753 Poor Richard's Almanack Pages 29 and 30 Eclipses Text Only
- 1753 Poor Richard's Almanack Page 31 Eclipse and Transportation Advertisement
- 1753 Poor Richard's Almanack Page 31 Eclipse and Transportation Advertisement Text Only
- 1753 Poor Richard's Almanack Page 32 Notices and First Announcement of the Lightning Rod Text Only
- 1753 Poor Richard's Almanack Pages 33 and 34 Court Dates Text Only
- 1753 Poor Richard's Almanack Page 35 Mileages Text Only
- 13 Colonies Map
- 13 Colonies Map Blanks

Look over the proverbs as a reference. This image is courtesy of mrhousch.com.

You will write three original proverbs.

They may be a variation of the proverbs found in Poor Richard's Almanack, but this will be your own work.

No plagiarizing from any other source.

1. Write your three proverbs on the front of your paper with your first and last name and period (6th, 7th, 8th)
2. You will write your “best” proverb and your name on the white board space provided by Mr. Housch.
3. We will add your best proverbs to a list of proverbs that we will say were written by “Poor Emory” The list is found under “Related Documents” for today’s lesson.

Hint: Remember Proverbs are sayings that encourage you to do what you are supposed to do to better yourself.

If you're stuck, make some lists on the other side of your paper and pick one to write a proverb about:

What should you do to stay out of trouble?

What are some ways to be accepted by your friends and by society?

What are some things you can do to make yourself smarter?

What are some things you can do to make yourself wealthier?