



L3 preparation of orals

Great speeches and documents 1689-2022

John Mullen
Université de Rouen

John Mullen, Université de Rouen - Teaching blog

Links and comments for university students of English, and of British Studies and British history. Study links connected with my classes, and general links on current affairs etc. There are sometimes indications as to what group might be particularly interested (L2 for Licence 2nd year, for example)



Tuesday, January 17, 2023

Followers

<http://johncmullen.blogspot.com>



1. John Locke 1632-1704
English philosopher



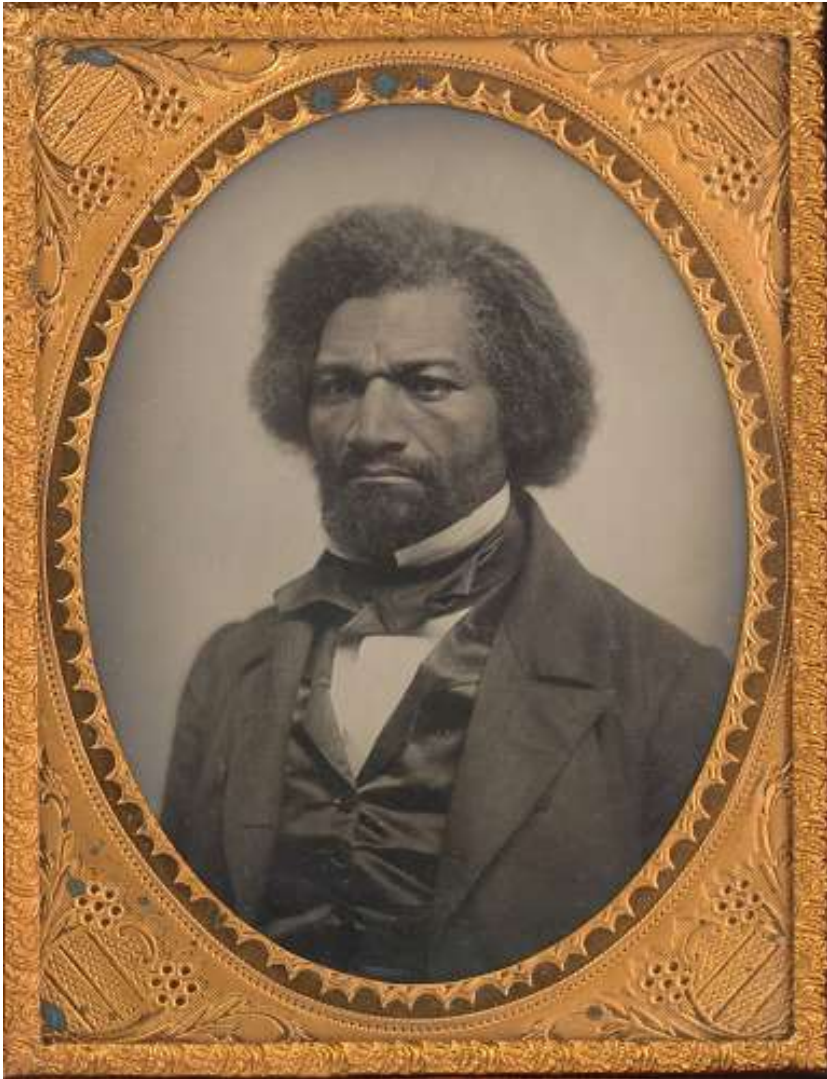
Statue in Thetford, England

2. Thomas Paine
1736-1809
Anglo-American
revolutionary activist



3. Thomas Babington Macaulay, 1800-1859 British Whig politician

Statue, Trinity
College,
Cambridge



4. Frederick Douglass
1817 or 1818 – 1895

US activist and
intellectual, born in
slavery

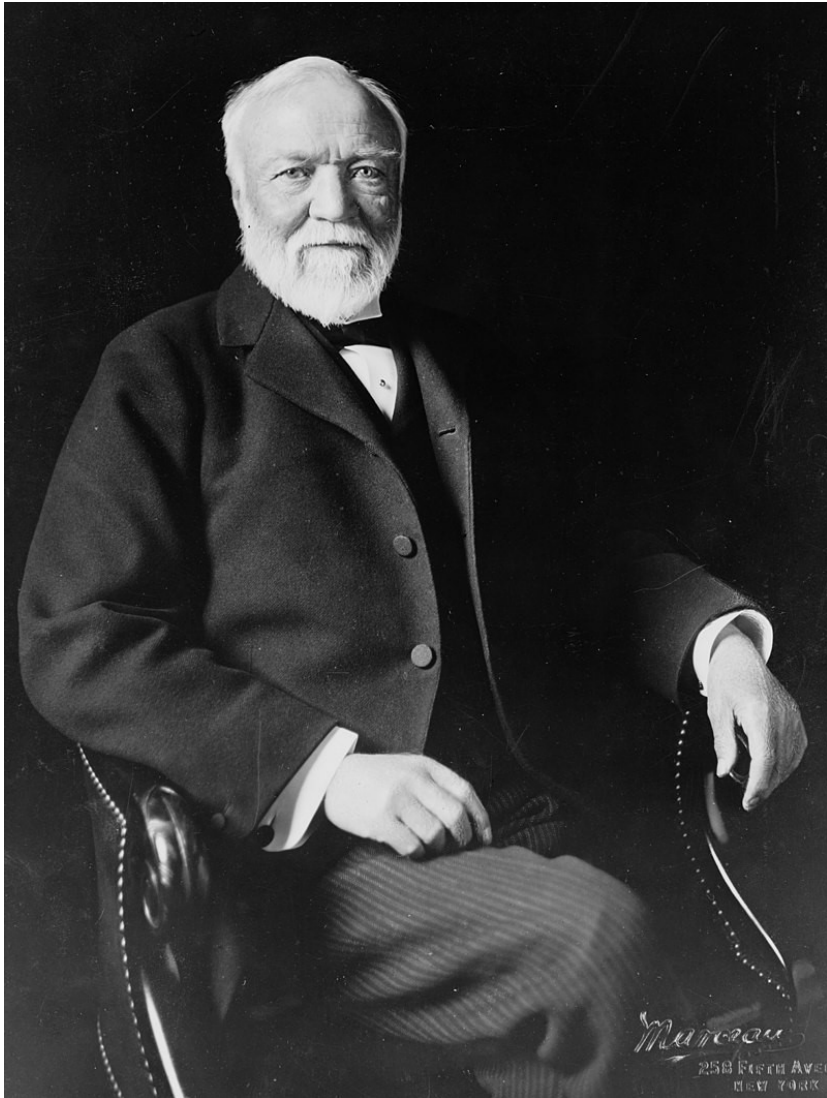


5. Emmeline Pankhurst 1858-1928

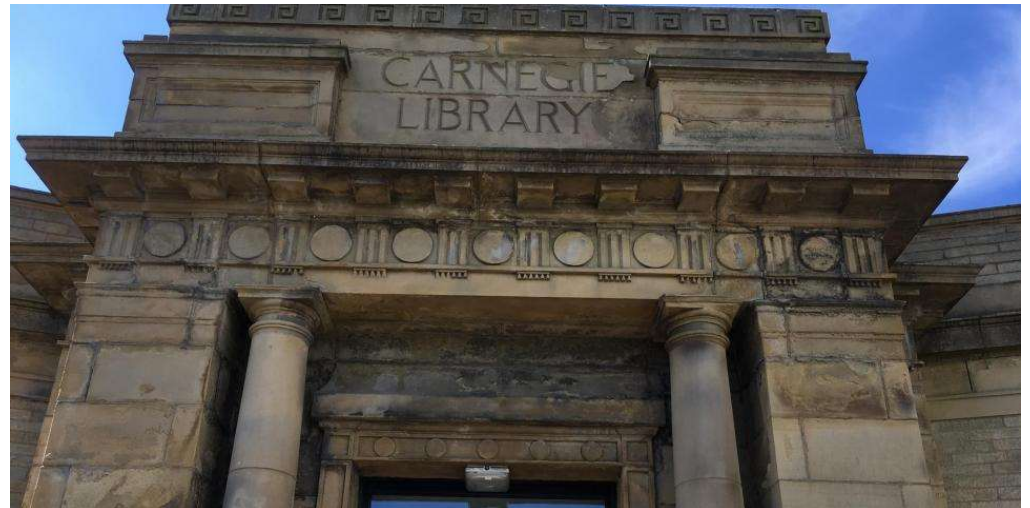
English political activist and
leader of women's suffrage
movement



2018 statue in Manchester



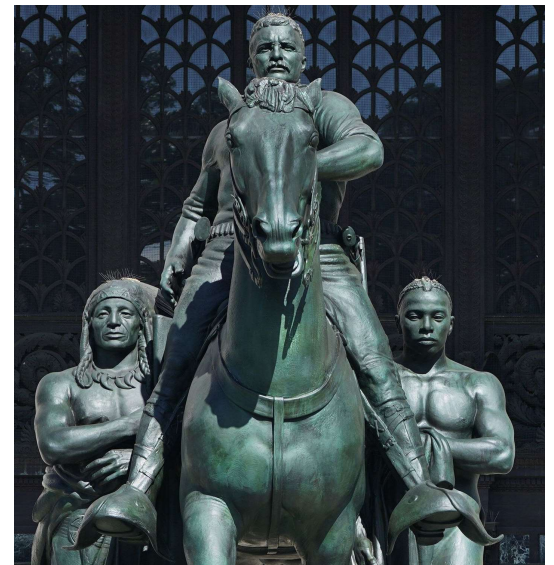
6. Andrew Carnegie
1835-1919
Scottish-American capitalist,
and philanthropist



Carnegie library in Osaltdwistle, England



7. Theodore
Roosevelt
1858-1919
US politician and
26th president of
the United States





8. Nelson Mandela
1918-2013
South African activist,
later president of
South Africa





9. Martin
Luther King
1929-1968
US Baptist
minister and
activist

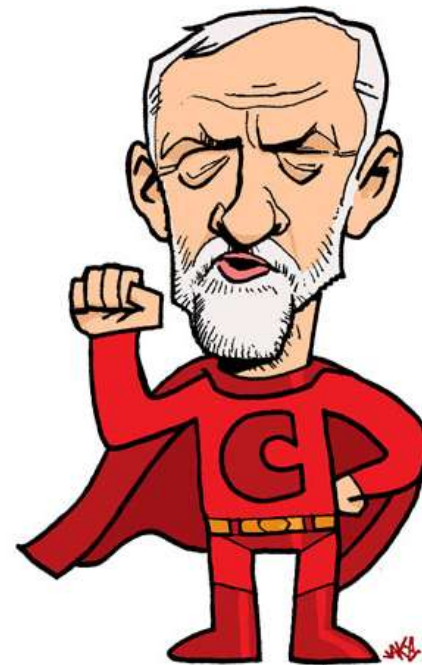


10. Margaret Thatcher
1925-2013
British Conservative Prime Minister





11. Jeremy Corbyn
b 1949
Left-wing leader of the
Labour Party 2015-2020



Then Easter
holidays



Mary Lou McDonald
b 1969
Président of Sinn Féin



John Locke

Histoire de la Grande-Bretagne

Roland Marx



tempus

EPISTOLA
de
TOLERANTIA

ad
Clarissimum Virum
T. A. R. P. T. O. L. A.

Scripta à
P. A. P. O. I. L. A



GOUDÆ,
Apud JUSTUM AB HOEVÆ

c15 15c LXXXIX

A
LETTER

CONCERNING

Toleration:

Humbly Submitted, &c.

LICENSED, Octob. 3. 1689.

L O N D O N,

Printed for *Awnsham Churchill*, at the *Black Swan* at *Amen-Corner*. 1689.

A
LETTER

Concerning

TOLERATION.

By *John Locke, Gent.*

THE THIRD EDITION.



Boston, Printed and Sold by *Rogers and Fowle* in *Queen-street*, next to the *Prison*.

1743.



"The troops . . . pulled down the ryles" (p. 252).

Monarchs before the civil war

Henry VIII 1509-1547

Edward VI 1547-1553

Lady Jane grey

Mary 1 1553-1558

Elizabeth 1558-1603

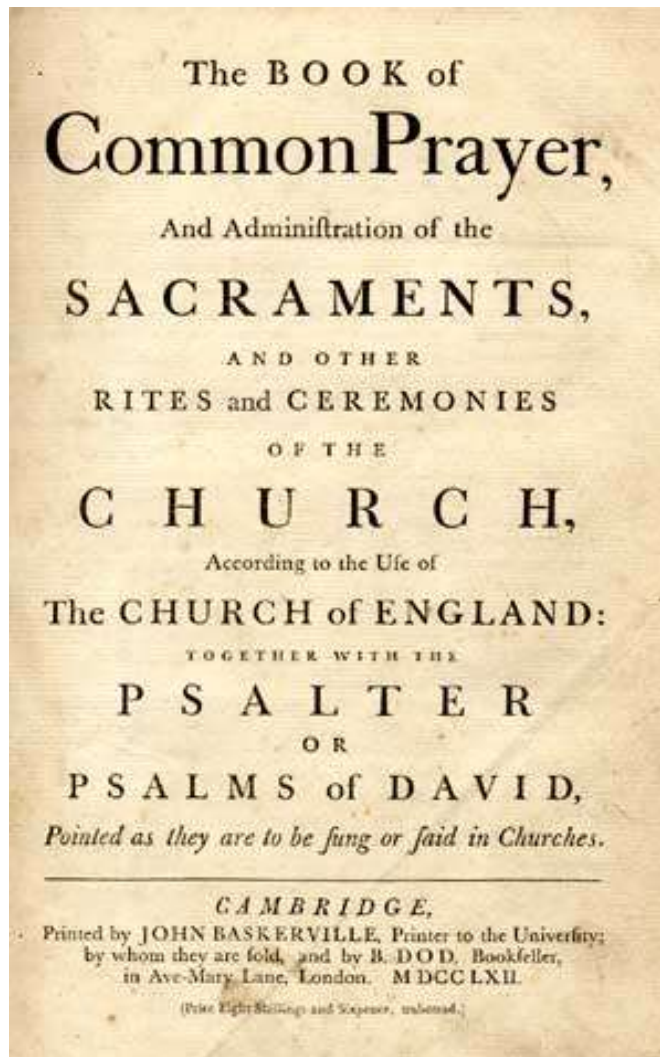
James I 1603-1625

Charles I 1625-1649

Some of the ideas of the reformation

- Against corruption in the church
- For a personal relationship with God
- Less separation between priests and others
- No transubstantiation
- No papal infallibility

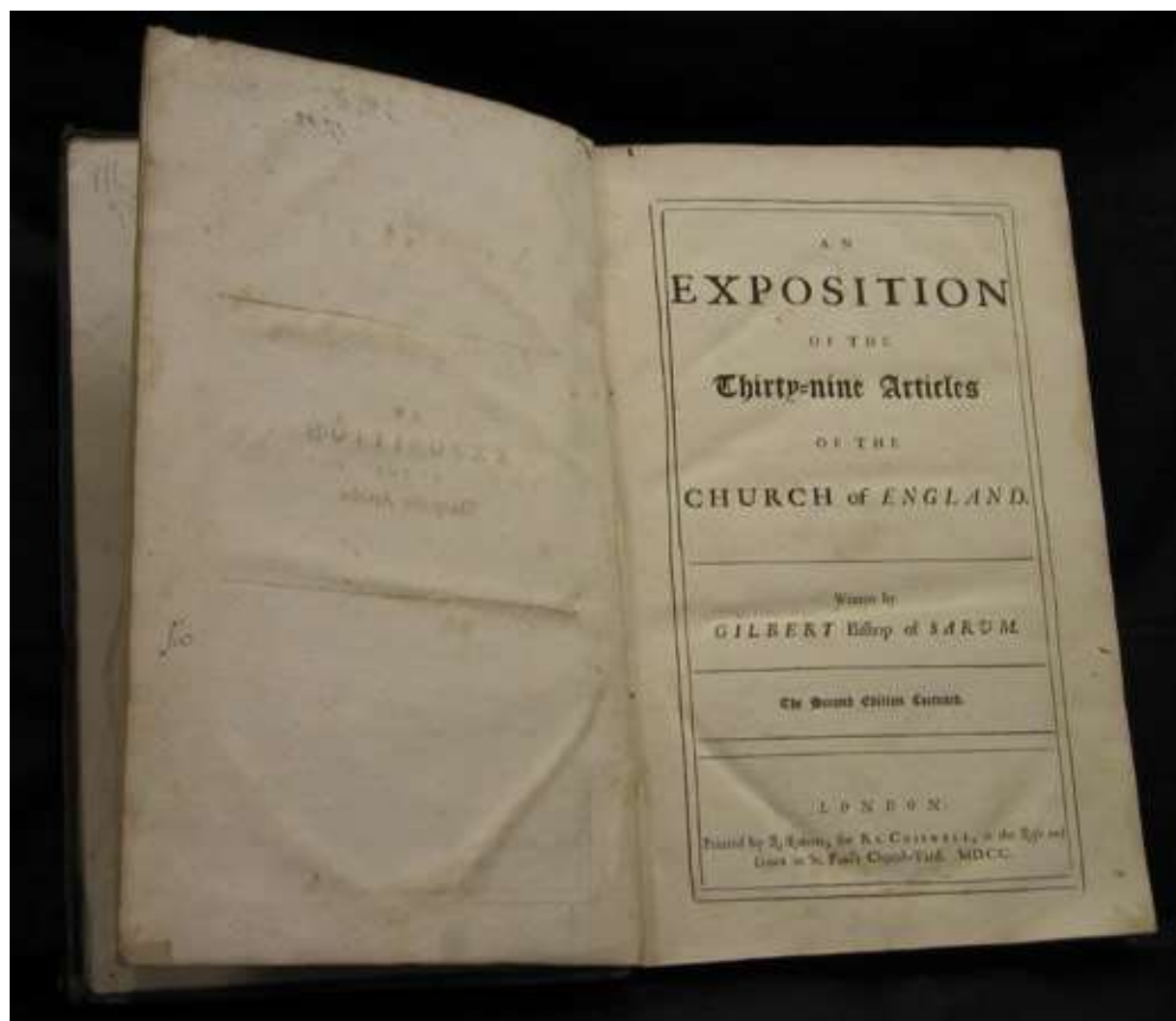




First Book of Common Prayer
was established in 1549



Foxe, first
published
1563



1571

Catholic
martyrs
under
Elizabeth



Edmund Campion



John Southworth



The millenary
petition in
1603
objected,
among other
things, to
wedding rings
and
vestments,

01. White

Known for representing innocence, purity, joy, triumph, such as Christmas, Easter, All Saints' Day, and marriage liturgical dress. Silver sometimes replaces white.

02. Red

This bold colour signifies passion, blood, fire, God's love. Sunday, Pentecost and when the Sacrament of Confirmation is celebrated.

03. Green

Worn on all Sundays of Ordinary Time, the colour green represents life and growth.

04. Violet Or Purple

You will see this colour on Sundays of Advent and Lent, Reconciliation and of the Sick.





Cromwell, Head of state 1653-1658



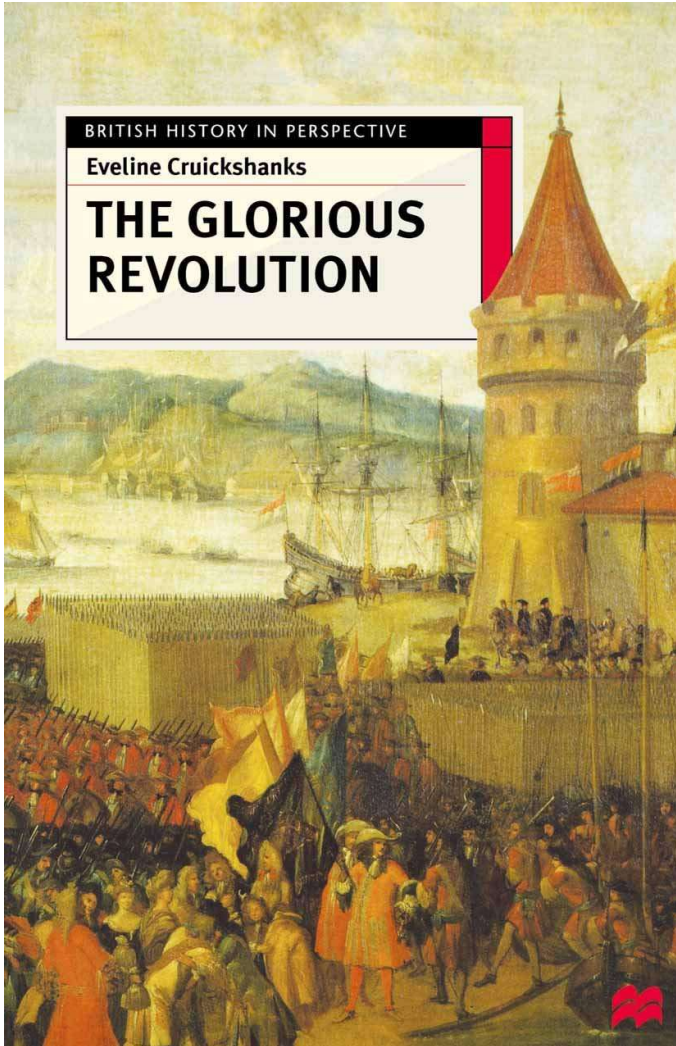
Charles II at the restoration

1660-1685

BRITISH HISTORY IN PERSPECTIVE

Eveline Cruickshanks

THE GLORIOUS REVOLUTION



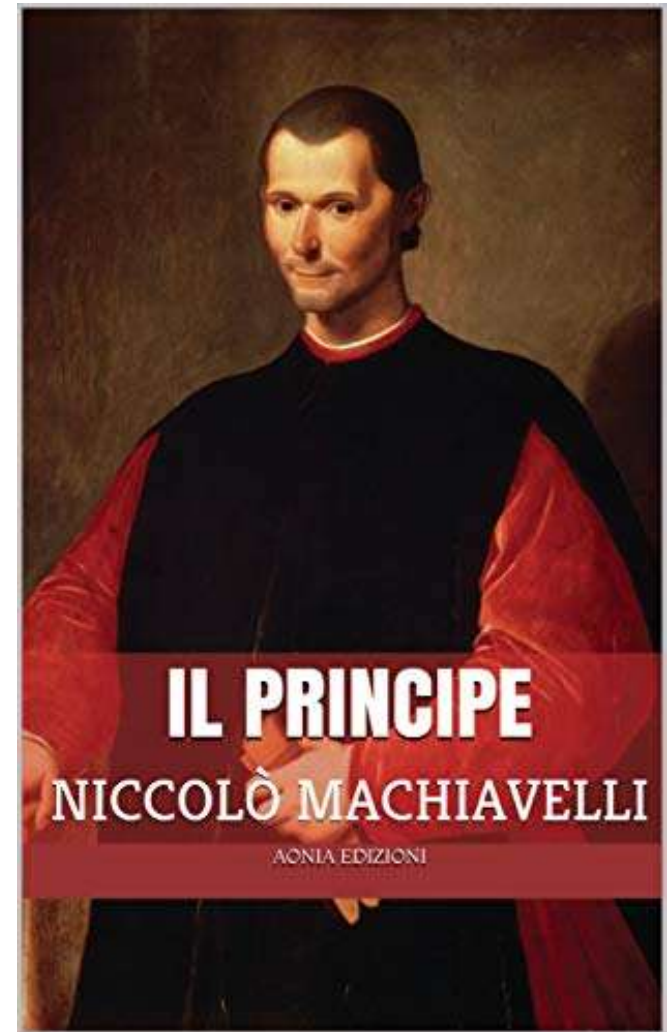
Key vocabulary

commonwealth

magistrate

toleration

The Prince (Macchiavelli s
work from 1532)



The toleration of those that differ from others in matters of religion, is so agreeable to the gospel of Jesus Christ, and to the genuine reason of mankind, that it seems monstrous for men to be so blind, as not to perceive the necessity and advantage of it, in so clear a light. I will not here tax the pride and ambition of some, the passion and uncharitable zeal of others. These are faults from which human affairs can perhaps scarce ever be perfectly freed; but yet such as nobody will bear the plain imputation of, without covering them with some specious colour; and so pretend to commendation, whilst they are carried away by their own irregular passions. But however, that some may not colour their spirit of persecution and unchristian cruelty, with a pretence of care of the public weal, and observation of the laws; and that others, under pretence of religion, may not seek impunity for their libertinism and licentiousness; in a word, that none may impose either upon himself or others, by the pretences of loyalty and obedience to the prince, or of tenderness and sincerity in the worship of God; I esteem it above all things necessary to distinguish exactly the business of civil government from that of religion, and to settle the just bounds that lie between the one and the other. If this be not done, there can be no end put to the controversies that will be always arising between those that have, or at least pretend to have, on the one side, a concernment for the interest of men's souls, and, on the other side, a care of the commonwealth.

The commonwealth seems to me to be a society of men constituted only for the procuring, preserving, and advancing their own civil interests.

Civil interest I call life, liberty, health, and indolency of body; and the possession of outward things, such as money, lands, houses, furniture, and the like.

It is the duty of the civil magistrate, by the impartial execution of equal laws, to secure unto all the people in general, and to every one of his subjects in particular, the just possession of these things belonging to this life. If any one presume to violate the laws of public justice and equity, established for the preservation of these things, his presumption is to be checked by the fear of punishment, consisting in the deprivation or diminution of those civil interests, or goods, which otherwise he might and ought to enjoy. But seeing no man does willingly suffer himself to be punished by the deprivation of any part of his goods, and much less of his liberty or life, therefore is the magistrate armed with the force and strength of all his subjects, in order to the punishment of those that violate any other man's rights.

Now that the whole jurisdiction of the magistrate reaches only to these civil concerns; and that all civil power, right, and dominion, is bounded and confined to the only care of promoting these things; and that it neither can nor ought in any manner to be extended to the salvation of souls; these following considerations seem unto me abundantly to demonstrate.

First, Because the care of souls is not committed to the civil magistrate, any more than to other

jurisdiction over the church:

That the thing may be made yet clearer by an example; let us suppose two churches, the one of arminians, the other of calvinists, residing in the city of Constantinople. Will any one say, that either of these churches has right to deprive the members of the other of their estates and liberty, as we see practised elsewhere, because of their differing from it in some doctrines or ceremonies; whilst the Turks in the mean while silently stand by, and laugh to see with what inhuman cruelty christians thus rage against christians? But if one of these churches hath this power of treating the other ill, I ask which of them it is to whom that power belongs, and by what right? It will be answered, undoubtedly, that it is the orthodox church which has the right of authority over the erroneous or heretical. This is, in great and specious words, to say just nothing at all. For every church is orthodox to itself; to others, erroneous or heretical. Whatsoever any church believes, it believes to be true; and the contrary thereunto it pronounces to be error. So that the controversy between these churches about the truth of their doctrines, and the purity of their worship, is on both sides equal; nor is there any judge, either at Constantinople, or elsewhere upon earth, by whose sentence it can be determined. The decision of that question belongs only to the Supreme Judge of all men, to whom also alone belongs the punishment of the erroneous. In the mean while, let those men consider how heinously they sin, who, adding injustice, if not their error, yet certainly to their pride, do rashly and arrogantly take upon them to misuse the servants of another master, who are not at all accountable to them.

Nay, further: if it could be manifest which of these two dissenting churches were in the right way, there would not accrue thereby unto the orthodox any right of destroying the other. For churches have neither any jurisdiction in worldly matters, nor are fire and sword any proper instruments wherewith to convince men's minds of error, and inform them of the truth. Let us suppose, nevertheless, that the civil magistrate is inclined to favour one of them, and to put his sword into their hands, that, by his consent, they might chastise the dissenters as they pleased. Will any man say, that any right can be derived unto a christian church, over its brethren, from a Turkish emperor? An infidel, who has himself no authority to punish christians for the articles of their faith, cannot confer such an authority upon any society of christians, nor give unto them a right which he has not himself. This would be the case at Constantinople. And the reason of the thing is the same in any christian kingdom. The civil power [20] is the same in every place: nor can that power, in the hands of a christian prince, confer any greater authority upon the church, than in the hands of a heathen; which is to say, just none at all.

We have already proved that the care of souls does not belong to the magistrate: not a magisterial care, I mean, if I may so call it, which consists in prescribing by laws, and compelling by punishments. But a charitable care, which consists in teaching, admonishing, and persuading, cannot be denied unto any man. The care therefore of every man's soul belongs unto himself, and is to be left unto himself. But what if he neglect the care of his soul? I answer, what if he neglect the care of his health, or of his estate; which things are nearlier related to the government of the magistrate than the other? Will the magistrate provide by an express law, that such an one shall not become poor or sick? Laws provide, as much as is possible, that the [24] goods and health of subjects be not injured by the fraud or violence of others; they do not guard them from the negligence or ill-husbandry of the possessors themselves. No man can be forced to be rich or healthful, whether he will or no. Nay God himself will not save men against their wills. Let us suppose, however, that some prince were desirous to force his subjects to accumulate riches, or to preserve the health and strength of their bodies. Shall it be provided by law, that they must consult none but Roman physicians, and shall every one be bound to live according to their prescriptions? What shall no potion, no broth, be taken, but what is prepared either in the Vatican, suppose, or in a geneva shop? Or, to make these subjects rich, shall they all be obliged by law to become merchants, or musicians? Or, shall every one turn victualler, or smith, because there are some that maintain their families plentifully, and grow rich in those professions? But it may be said, there are a thousand ways to wealth, but one only way to heaven. It is well said indeed, especially by those that plead for compelling men into this or the other way; for if there were several ways that lead thither, there would not be so much as a pretence left for compulsion. But now, if I be marching on with my utmost vigour, in that way which, according to the sacred geography, leads straight to Jerusalem; why am I beaten and ill-used by others, because, perhaps, I wear not buskins; because my hair is not of the right cut; because, perhaps, I have not been dipt in the right fashion; because I eat flesh upon the road, or some other food which agrees with my stomach; because I avoid certain by-ways, which seem unto me to lead into briars or precipices; because, amongst the several paths that are in the same road, I choose that to walk in which seems to be the straightest and cleanest; because I avoid to keep company with some travellers that are less grave, and others that are more sour than they ought to be; or in fine, because I follow a guide that either is, or is not, cloathed in white, and crowned with a mitre? Certainly, if we consider right, we shall find that for the most part they are such frivolous things as these, that, without any prejudice to religion to the salvation of souls, if not accompanied with superstition or hypocrisy, might either be changed or omitted; how then can

nothing in religion but by the authority and counsel of the doctors of that church?

410 But to speak the truth, we must acknowledge that the church, if a convention of clergymen, making canons, must be called by that name, is for the most part more apt to be influenced by the court, than the court by the church. How the church was under the vicissitude of orthodox and arian

18



emperors is very well known. Or if those things be too remote, our modern English history affords us fresher examples, in the reigns of Henry VIII. Edward VI. Mary, and Elizabeth, how easily and smoothly the clergy changed their decrees, their articles of faith, their form of worship, every thing, according to the inclination of those kings and queens. Yet were those kings and queens of such different minds, 415 in points of religion, and enjoined thereupon such different things, that no man in his wits, I [28] had almost said none but an atheist, will presume to say that any sincere and upright worshipper of God could, with a safe conscience, obey their several decrees. To conclude, It is the same thing whether a king that prescribes laws to another man's religion pretend to do it by his own judgment, or by the ecclesiastical authority and advice of others. The decisions of church-men, whose differences and 420 disputes are sufficiently known, cannot be any sounder, or safer than his: nor can all their suffrages joined together add any new strength unto the civil power. Though this also must be taken notice of that princes seldom have any regard to the suffrages of ecclesiastics that are not favourers of their own faith and way of worship.

425 But after all the principal consideration and which absolutely determines this controversy. is

