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DOCUMENT A

William CONGREVE, *The Way of the World* (1700), Act IV, sc. 1.

MILLAMANT. [...] Oh, I hate a lover that can dare to think he draws a moment's air independent on the bounty of his mistress. There is not so impudent a thing in nature as the saucy look of an assured man confident of success: the pedantic arrogance of a very husband has not so pragmatistical an air. Ah, I'll never marry, unless I am first made sure of my will and pleasure.

- 5 **MIRABELL.** Would you have 'em both before marriage? Or will you be contented with the first now, and stay for the other till after grace?

MILLAMANT. Ah, don't be impertinent. My dear liberty, shall I leave thee? My faithful solitude, my darling contemplation, must I bid you then adieu? Ay-h, adieu. My morning thoughts, agreeable wakings, indolent slumbers, all ye *douceurs*, ye *sommeils du matin*, adieu. I can't do't, 'tis
10 more than impossible – positively, Mirabell, I'll lie a-bed in a morning as long as I please.

MIRABELL. Then I'll get up in a morning as early as I please.

MILLAMANT. Ah! Idle creature, get up when you will. And d'ye hear, I won't be called names after I'm married; positively I won't be called names.

MIRABELL. Names?

- 15 **MILLAMANT.** Ay, as wife, spouse, my dear, joy, jewel, love, sweet-heart, and the rest of that nauseous cant, in which men and their wives are so fulsomely familiar – I shall never bear that. Good Mirabell, don't let us be familiar or fond, nor kiss before folks, like my Lady Fadler and Sir Francis; nor go to Hyde Park together the first Sunday in a new chariot, to provoke eyes and
20 whispers, and then never be seen there together again, as if we were proud of one another the first week, and ashamed of one another ever after. Let us never visit together, nor go to a play together, but let us be very strange and well-bred. Let us be as strange as if we had been married a great while, and as well-bred as if we were not married at all.

MIRABELL. Have you any more conditions to offer? Hitherto your demands are pretty reasonable.

- 25 **MILLAMANT.** Trifles; as liberty to pay and receive visits to and from whom I please; to write and receive letters, without interrogatories or wry faces on your part; to wear what I please, and choose conversation with regard only to my own taste; to have no obligation upon me to converse with wits that I don't like, because they are your acquaintance, or to be intimate with
30 fools, because they may be your relations. Come to dinner when I please, dine in my dressing-room when I'm out of humour, without giving a reason. To have my closet inviolate; to be sole empress of my tea-table, which you must never presume to approach without first asking leave. And lastly, wherever I am, you shall always knock at the door before you come in. These articles

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subscribed, if I continue to endure you a little longer, I may by degrees dwindle into a wife.

35 **MIRABELL.** Your bill of fare is something advanced in this latter account. Well, have I liberty to offer conditions:- that when you are dwindled into a wife, I may not be beyond measure enlarged into a husband?

MILLAMANT. You have free leave: propose your utmost, speak and spare not.

40 **MIRABELL.** I thank you. *Imprimis*, then, I covenant that your acquaintance be general; that you admit no sworn confidant or intimate of your own sex; no she-friend to screen her affairs under your countenance, and tempt you to make trial of a mutual secrecy. No decoy-duck to wheedle you a fop, scrambling to the play in a mask, then bring you home in a pretended fright, when you think you shall be found out, and rail at me for missing the play, and disappointing the frolic which you had to pick me up and prove my constancy !

MILLAMANT. Detestable *imprimis*! I go to the play in a mask!

45 **MIRABELL.** *Item*, I article, that you continue to like your own face as long as I shall, and while it passes current with me, that you endeavour not to new coin it. To which end, together with all vizards for the day, I prohibit all masks for the night, made of oiled skins and I know not what—hog's bones, hare's gall, pig water, and the marrow of a roasted cat. In short, I forbid all commerce with the gentlewomen in what-d'ye-call-it court. *Item*, I shut my doors against all
50 bawds with baskets, and pennyworths of muslin, china, fans, atlases, etc. *Item*, when you shall be breeding -

MILLAMANT. Ah, name it not!

MIRABELL. Which may be presumed, with a blessing on our endeavours -

MILLAMANT. Odious endeavours!

55 **MIRABELL.** I denounce against all strait lacing, squeezing for a shape, till you mould my boy's head like a sugar-loaf, and instead of a man-child, make me father to a crooked billet. Lastly, to the dominion of the tea-table I submit; but with proviso, that you exceed not in your province, but restrain yourself to native and simple tea-table drinks, as tea, chocolate, and coffee. As likewise to genuine and authorised tea-table talk, such as mending of fashions, spoiling
60 reputations, railing at absent friends, and so forth. But that on no account you encroach upon the men's prerogative, and presume to drink healths, or toast fellows; for prevention of which, I banish all foreign forces, all auxiliaries to the tea-table, as orange-brandy, all aniseed, cinnamon, citron, and Barbadoes waters, together with ratafia and the most noble spirit of clary. But for cowslip-wine, poppy-water, and all dormitives, those I allow. These provisos admitted, in other
65 things I may prove a tractable and complying husband.

MILLAMANT. Oh, horrid provisos! Filthy strong waters! I toast fellows, odious men! I hate your odious provisos.

MIRABELL. Then we're agreed. Shall I kiss your hand upon the contract? And here comes one to be a witness to the sealing of the deed.

70

Enter Mrs Fainall

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DOCUMENT B

Same-sex marriage and the church of England- an explanatory note

The Government's Marriage (Same Sex Couples) Bill received Royal Assent on 17th July 2013, having been passed by both Houses of Parliament. <https://www.churchofengland.org/our-views/marriage,-family-and-sexuality-issues/same-sex-marriage.aspx>

The following explanatory note may be helpful in the context of yesterday's Government statement and subsequent press coverage.

In her statement to the House of Commons on 11th December on the Government's proposals for Equal Marriage, the Secretary of State said:

- 5 *"because the Church of England and Wales have explicitly stated that they do not wish to conduct same-sex marriages **the legislation will explicitly state that it would be illegal** for the Churches of England and Wales to marry same-sex couples. Mr Speaker, this provision recognises and protects the unique and Established nature of these churches. The church's canon law will also continue to **ban the marriage of same-sex couples**. Therefore, even if these*
- 10 *institutions wanted to conduct same sex marriage, it would require a change to primary legislation at a later date and a change to canon law. Additional protection that cannot be breached."*

Press and political commentary on this has given rise to the impression that extra safeguards have been put in place for the Church of England, which give legal

15 protection above and beyond that for other denominations and faiths. Some have said that this amounts to Government deciding to give preferential treatment to the Church of England on the question of legal protection for religious organisations not wishing to perform same-sex marriages. Others have questioned why the Government should explicitly write in to primary legislation that it would be "illegal" for the Church of

20 England to perform same sex marriages when it will not be so for other denominations and faiths, taking this to mean that it places additional legislative barriers in the way of the Church of England in the unlikely event that it should wish to change its current position.

- 25 **Such questions are understandable, but are based on a misunderstanding of the Church of England's established status and its relationship with Parliament on matters relating to Canon Law.**

This is not a question of the Government and Parliament imposing a prohibition or "ban" on what the Church of England can do. It is instead the Government

30 responding to the Church's wish to see the status quo for the Church of England preserved and accepting, as for other churches and faiths (though the legal framework is different for them), that it is not for the Government and Parliament to determine matters of doctrine.

35 As explained in the Church of England's submission to the Government's consultation

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in June 2012 (here: <http://tinyurl.com/bsn6dxt>), the Canons of the Church of England define marriage, in accordance with Christ's teaching and the doctrine of the Church, as being between a man and a woman. Because the Canon Law of the Church of England is also part of the public law of the land and cannot be in conflict with statute law, it is
40 important that any legislation for same-sex marriage makes it clear that it does not apply to marriage according to the rites of the Church of England. The legislative drafting of what is needed for the Church of England is necessarily unique because of that; and because Church of England clergy normally have a legal duty to marry people by virtue of their office. The Government, in accepting that the legal effect of the Canons
50 of the Church of England need to be preserved (in line with its assertions about protection of religious liberty), have committed to drafting legislation on same sex marriage accordingly.

The effect of what the Government has proposed is to leave decisions about the doctrine and practice of the Church of England with the Church of England. Any
55 change to the Church of England's doctrine and practice of marriage would require legislation by the Church's General Synod. In addition to an Amending Canon that redefined the nature of marriage such a legislative package would also involve the General Synod passing a Measure (the General Synod's equivalent of an Act of Parliament) that altered both the statute law concerning marriage according to the rites
60 Church of England and the marriage service in the Book of Common Prayer.

All Synod Measures require parliamentary consent. The usual process of parliamentary scrutiny for legislation submitted by the Church is that it goes first to the Ecclesiastical Committee and then has a single debate in each House before the Measure goes for Royal Assent. As the General Synod's devolved legislative powers includes the ability
65 to amend Westminster legislation **it would not require separate, additional legislation on the part of Parliament to enact any change to the Church's practice on marriage.** Talk of additional 'barriers to opt-in' for the Church of England following the Secretary of State's announcement is therefore misplaced.

For Parliament to give the Church of England an opt-in to conduct same sex marriages
70 that it hasn't sought would be unnecessary, of doubtful constitutional propriety and introduce wholly avoidable confusion.

In addition, as the Bishop of Leicester said in the House of Lords on 11th December in response to the Government statement "*our concern here is not primarily for religious conscience or the protection of the Church of England's position, but rather a more fundamental concern for stable communities*". The arguments set out in the Church of England's
75 submission in June to the Government's consultation (here: <http://tinyurl.com/bsn6dxt>) spell out those concerns in detail.

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DOCUMENT C



June 1994: Princess Diana's "Revenge" dress was by Christina Stambolian, and was purchased for a Vanity Fair dinner at the Serpentine Gallery.

(©Jayne Fincher/Getty Images)

Photo Gallery of Princess Diana's Style
<http://fashion.about.com/od/celebritystyle/ig/Princess-Diana-Style/Princess-Diana--1994.htm#step-heading>