

Comment on the following document	EAE 0422 A	
King James the Second's Speech at opening his Parliament for Ireland, the 7th May, 1689, at Dublin, in <i>Calendar of the Manuscripts of the Marquess of Ormonde, K. P., preserved at Kilkenny Castle</i> , London: His Majesty's Stationery Office, 1920, vol. 8, p. 391-92.	Code Sujet	CCV
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My Lords and Gentlemen,

5 The exemplary loyalty which this nation expressed to me at a time when others of my subjects so undutifully misbehaved themselves to me, or so basely deserted me, and your seconding my Deputy as you did in his bold and resolute attesting my right, in preserving this kingdom for me, and putting it in a posture of defence, made me resolve to come to you, and to venture my life with you in defence of your liberties and my own right, and to my great satisfaction I have not only found you ready to serve me, but that your courage has equalled your zeal.

10 I have also really been for liberty of conscience, and against invading any man's property; having still in my mind that saying in Holy Writ, do as you would be done to, for that is the law and the prophets.

15 It was this liberty of conscience I gave, which my enemies both abroad and at home dreaded, especially when they saw I was resolved to have it established by law in all my dominions, and made them set themselves up against me, though for different reasons, seeing that if I had once settled it, my people, in the opinion of the one, would have been too happy, and I, in the opinion of the other, too great.

20 This argument was made use of to persuade their own people to join with them, and to many of my subjects to use me as they have done. But nothing shall ever persuade me to change my mind as to that, and whensoever now I am the master, I design, God willing, to establish it my Law, and have no other test or distinction but that of Loyalty.

25 I expect your concurrence in so Christian a Work, and in making [laws] against prophaneness and all sorts of debauchery.

30 I shall also most readily consent to the making such good and wholesome laws as may be for your and the general good of the nation, and the improvement of trade, and relieving such as have been injured by the late Acts of Settlement, as far forth as may be consistent with reason, justice, and the public good of my people.

And as I have done my part to make you happy and rich, I make no doubt of your assistance by enabling me to oppose the unjust designs of my enemies, and to make this nation flourish.

35 And to encourage you the more to it, you know with how great generosity and kindness the most Christian King gave a secure retreat to the Queen, my son, and myself, when we were forced out of England, and came to seek for protection and safety in his dominions, how he embraced my interest, and gave me such supplies of all sorts as enabled me to come to you, which, without his obliging assistance, I could not have done. This he did at a time when he had so many and so considerable enemies to deal with, and you see, still continues to do.

40 I shall conclude as I have begun, and assure you I am as sensible as you desire of the signal loyalty you have expressed to me, and shall make it my chief study, as it always has been, to make you and all my subjects happy.

Comment on the following document	EAE 0422 A	
<i>Debates of the House of Commons, From the Year 1667 to the Year 1694, Collected by the Hon. Anchitell Grey, Esq, 10 vols., vol. IX, London: D. Henry, R. Cave & J. Emonson, 1763, p. 29-30.</i>	Code Sujet	CCV
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Tuesday, January 29, 1689

5 [...] **Mr Wharton:** You resolved, by Vote, yesterday, "That the Throne was vacant," and I suppose every Gentleman, and those few who were against the Vote, are now for filling the Throne, and re-settling the Government as can be. 'Tis a matter of the greatest weight, and deserves the greatest consideration. Consider of it a thousand years, and you cannot cast your eyes upon a person so well to fill it as the Prince and Princess of *Orange*. To them we owe all our safety; most of us, by this time, must either have been slaves to the Papists, or hanged. I hope, that, for the future, we shall have security and preservation from them, and put them in a condition of saving us from our dangers for the future. As you did yesterday, so I desire you will now call upon the Gentleman of the Long Robe to put you in some way practicable. I have read the story of *Philip and Mary*; that was not a good reign, and so not a good Precedent; but I hope we shall be all happy under King *William* and Queen *Mary*.

15 **Lord Falkland:** It concerns us to take such care, that, as the Prince of Orange has secured us from Popery, we may secure ourselves from Arbitrary Government. The Prince's Declaration is for a lasting foundation of the Government. I would know what our foundation is. Before the Question be put, who shall be set upon the Throne, I would consider what powers we ought to give the Crown, to satisfy them that sent us hither. We have had a Prince that did dispense with our Laws; and I hope we shall never leave that doubtful. The King set up an Ecclesiastical Court, as he was Supreme Head of the Church, and acted against Law, and made himself Head of the Charters. Therefore, before 20 you fill the Throne, I would have you resolve, what Power you will give the King, and what not.

25 **Mr Garroway:** We have had such Violation of our Liberties in the last reigns, that the Prince of *Orange* cannot take it ill, if we make conditions, to secure ourselves for the future; and in it we shall but do justice to those who sent us hither, and not deliver them up without very good reason.

30 **Sir William Williams:** When we have considered the preservation of the Laws of *England* for the future, then it will be time to consider the persons to fill the Throne. The Prince's Declaration has given us a fair platform. Some of your Laws have been very grievous to the people, though not Grievances, and perhaps those occasioned Arbitrary Government. Those are to be redressed. Because 35 King *Charles II* was called home by the Convention, and nothing settled, you found the consequence. *Charles II* was a young man, in the strength of his youth, and as you know, much Money was given him, and what became of it? The Act of the Militia is worthy your consideration, and he in whose hands you will put it should be our Head. I take it to be your security to settle your safety for the 40 future, and then to consider the person. I now speak for all *England*. [...]

Comment on the following document	EAE 0422 A	
Gilbert Burnet, <i>A Sermon Preached before the Queen, at White-Hall, on the 16th Day of July, 1690, Being the Monthly-Fast by the Right Reverend Father in God, Gilbert Lord Bishop of Sarum</i> [Salisbury]. Published by Her Majesty's Command, London, 1690, p. 28-29.	Code Sujet	CCV
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5 The last Crisis in which we still are, began in 85, when within the compass of one
 Year, Popery was on the Throne here in England; it had likewise the Palatinate
 brought under it, and the Protestant Religion was proscribed and Persecuted, both
 in France and Savoy. Then the Instruments of the Pride and Cruelty of the
 10 Persecutor, reckoned that Heresy was to be extirpated all the World over: There
 was indeed no visible Hope left, but in him who had begun his Carrier with so
 much Glory, and seemed marked out to be the Common Deliverer of Europe, as
 well as the special Blessing of all the Churches of God. I shall not enlarge further
 15 on that, with the Sense of which I hope all your Hearts are filled, how ungratefully
 soever it may be opposed by some, whose Designs, whatever their meaning may
 be, tend to the bringing us under French Tyranny, and Popish Cruelty. When we
 also consider the special Deliverances of this Church, the Critical Time of Henry
 the Eighth's breaking with Rome; and of Queen Mary's Death. Queen Elizabeth's
 20 Glorious Reign; the discovery of the Gunpowder-Treason; the long Peace of Eighty
 Years with which this Kingdom was blessed, to which there is not anything that
 can be compared in our whole History; the easy conclusion of a long and bloody
 Civil War; the First, and now the Second Preservation of Ireland, with the
 surprising Circumstances of both: What reason have we from all these to
 25 conclude, that as God has hitherto watched over us, and preserved us in so
 wonderful a manner, he will still continue to do it? But this last Deliverance of
 Ireland must not be passed over in general Words. Can we reflect on the many
 Dangers to which that Sacred Life, on which all ours depend, in so signal a
 manner, was so lately exposed, without feeling a Commotion within us, that is
 30 both melting and tender? for though it is now past, we still tremble to think that
 it was once so near; while a Hand of Heaven seemed so to lead the Bullet, that
 though it was suffered *to touch his Anointed, yet could do him no Harm*.¹ Do not
 we look amazed on one another, when we think in what a State we had been, if
 it had gone deeper; while he that received it, seemed to be the least concerned
 of all that beheld it. And thus while other Princes take care of their own Safety,
 35 and grow proud upon the Glory that their Subjects procure them; He does not
 think the Regal Dignity bright enough, but as it takes a fresh Lustre from Military
 Glory. But while we take leave humbly to complain, that he has so little regard to
 himself, we must with all Thankfulness acknowledge, that this defect of Care in
 him is fully supplied by the watchfulness of that Providence, on which he does in
 so particular a manner depend. If our Glory has on another side received an
 Eclipse, though even on those less fortunate Occasions we have seen particular
 Instances of a watchful Providence, while the Winds changed to preserve and
 favour us [...].

¹ "Touch not mine anointed, and do my prophets no harm." (Psalm 105.15).

Comment on the following document	EAE 0422 A	
Andrew Fletcher, <i>A Discourse of Government with Relation to Militias</i> , Edinburgh, 1698. http://oll.libertyfund.org/titles/fletcher-selected-discourses-and-speeches	Code Sujet	CCV
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Scotland and England are nations that were formerly very jealous of liberty; of which there are many remarkable instances in the histories of these countries. And we may hope that the late revolution having given such a blow to arbitrary power in these kingdoms, they will be very careful to preserve their rights and privileges. And sure it is not very suitable to these, that any standing forces be kept up in Britain: or that there should be any Scots, English, or Irish regiments maintained in Ireland, or anywhere abroad; or regiments of any nation at the charge of England. I shall not say how readily the regiments that were in the service of Holland came over against the duke of Monmouth: he was a rebel, and did not succeed. But we all know with what expedition the Irish mercenary forces were brought into Britain to oppose his present majesty in that glorious enterprise for our deliverance.

The subjects formerly had a real security for their liberty, by having the sword in their own hands. That security, which is the greatest of all others, is lost; and not only so, but the sword is put into the hand of the king by his power over the militia. All this is not enough; but we must have in both kingdoms standing armies of mercenaries, who for the most part have no other way to subsist, and consequently are capable to execute any commands: and yet every man must think his liberties as safe as ever, under pain of being thought disaffected to the monarchy. But sure it must not be the ancient limited and legal monarchies of Scotland and England that these gentlemen mean. It must be a French fashion of monarchy, where the king has power to do what he pleases, and the people no security for anything they possess. We have quitted our ancient security, and put the militia into the power of the king. The only remaining security we have is, that no standing armies were ever yet allowed in time of peace, the parliament of England having so often and so expressly declared them to be contrary to law: and that of Scotland having not only declared them to be a grievance, but made the keeping them up an article in the forfeiture of the late King James. If a standing army be allowed, what difference will there be between the government we shall then live under, and any kind of government under a good prince? Of which there have been some in the most despotic tyrannies. If these be limited and not absolute monarchies, then, as there are conditions, so there ought to be securities on both sides. The barons never pretended that their militias should be constantly on foot, and together in bodies in times of peace. It is evident that would have subverted the constitution, and made every one of them a petty tyrant. And it is as evident, that standing forces are the fittest instruments to make a tyrant. Whoever is for making the king's power too great or too little, is an enemy to the monarchy. But to give him standing armies, puts his power beyond control, and consequently makes him absolute.

Comment on the following document	EAE 0422 A	
Anon., <i>Reflections on the Jacobite Plot, in answer to a Letter directed to the Right Honourable the Earl of Perth, Governour to the Prince</i> , London, printed and sold by A. Baldwin in Warwicklane, near the Oxford Arms, 1701, pp. 1-3.	Code Sujet	CCV
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Epistle to all True-Englishmen

I don't tell you, Gentlemen, that there will be an Invasion, for all this noise, or any thing like it; for if the Lords of the Admiralty take care of our Shipping, our honest Tars¹ will do their business, before they reach our Coast; but suppose the
5 worst, an Invasion should happen, take an honest word or two of Advice.

When an Enemy lands upon your Country, you need not wait for any Orders from above; I mean for any Proclamation or Royal Order to oppose them: Your Country is your own, and you have a Right to defend it if there was no King in England; you are empowered by the Laws of God, Nations and Nature, to defend
10 the Place of your Nativity. If your Commanders are tardy, go your selves, and fight under the command of such men as you know are true to the Interest of their Country, and the present Settlement.

Besides the Militia, which are the proper regular Troops of this Kingdom, there is the Posse², *i.e.* all from 16 to 60; these may be formed into regular
15 Companies, and join with the County Regiments, and this must be done with all the expedition that can be; for your business is to fight them as they land upon the Beaches and Strands, where they first get footing; for you must not suffer them to get into a Body, if it can possibly be avoided: and as soon as they attempt to land, send immediately into the neighbouring Counties with notice thereof:
20 Your Beacons³ are not out of repair; they have been thought useful by our Forefathers, who lov'd their Country as well, and knew as well now to defend it as any men in the Universe.

You have time enough to arm your selves, the *Jacobites* have given you fair warning; but those that have neither Pikes, Guns or Swords, may use
25 Pitchforks, Flails, Scythes, Spits: Any thing well us'd will kill a *French*-man.

I don't question the Courage of *English* men, which is known to the whole World, but you not being accustomed to Fighting, may find a little awkwardness at first; but I can assure you after the first Charge you'l [sic.] find it as delightful to shoot *French*-men as to kill Rabbits or Woodcocks: You have a vast advantage
30 over them in point of Courage. Besides the natural disposition of your Bodies, the Cause you engage in is a vast Advantage to you. Courage rises or falls according to the goodness or badness of the Cause: They come to take away what is none of their own, they are downright Rogues, worse than Highwaymen: You fight to defend your Estates, your Laws, Liberties and Religion, and in so doing you may
35 expect the Blessing of God on your Arms, who always loves such as love their Country, and the Justice of your Cause recommends you his special Favour.

As soon as you find them begin to land, send away your Women and Children (and if you can trust them, the Parsons with them, for they'll do you more hurt than good) up into the Country, and let 'em drive away all your Cattle
40 with them, and carry away all the provisions in your Houses. [...]

¹ 'Jack Tar': a familiar appellation for a common sailor

² 'posse': the body of men in a county whom the sheriff may summon to repress a riot or for other purposes

³ 'beacon': a signal fire

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Question au programme :

La Glorieuse Révolution

Sujet de leçon :

Discuss the following statement:

“Was it [the Glorious Revolution] achieved by what might be termed the most successful confidence trick in British history? One thing is certain: William of Orange did not come over to England by popular demand. The thick smokescreen which became the Whig interpretation was put up very quickly to mask what had really happened.”

Eveline Cruickshanks, *The Glorious Revolution*, Basingstoke: Palgrave Macmillan, 2000, p. 2.

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Question au programme :

La Glorieuse Révolution

Sujet de leçon :

Discuss the following statement:

"[...] though this [the Glorious Revolution] cannot be called a revolution by the people, [...] it can be described as a popular revolution."

Edward Vallance, *The Glorious Revolution, 1688: Britain's Fight for Liberty* [2006], London: Abacus, 2007, p. 19.

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Question au programme :

La Glorieuse Révolution (1688-1701)

Sujet de leçon :

Discuss the following statement:

"The most striking feature of the Glorious Revolution was its failure to effect any fundamental changes in the English Church or constitution. [...] The changes that came over the constitution between 1689 and 1714 did not originate directly in the legislation or pronouncements made in 1688-9, nor were they envisaged by the architects of the Glorious Revolution. They were instead the direct product of England's involvement in a major European war."

Barry Coward, *The Stuart Age. A History of England 1603-1714*, London; New York: Longman, 1980, p. 312.

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Question au programme :

La Glorieuse Révolution (1688-1701)

Sujet de leçon :

Discuss the following statement:

"By the Declaration of Right and the Bill of Rights the tenure of the Crown was made strictly conditional. [...] By this beneficent Revolution, the liberty of the subject and the power of Parliament were finally secured against the power of the Crown."

George Macaulay Trevelyan, *England under the Stuarts* [1904], London, 1960, p. 430.

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Question au programme :

La Glorieuse Révolution (1688-1701)

Sujet de leçon :

Discuss the following statement:

"[...] there were practical and political reasons of obvious importance why the Glorious Revolution became so preeminently glorious for men of *substantial* property. This was a revolution both conceived and carried through by representatives of the propertied classes, and if it was not wholly in the interests of these classes that it was effected, it was not to be expected that those interests would be ignored in its aftermath."

Geoffrey Holmes, *The Making of a Great Power: Late Stuart and Early Georgian Britain, 1660-1722*, London; New York: Longman, 1993, p. 278.

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Question au programme :

La Glorieuse Révolution (1688-1701)

Sujet de leçon :

Discuss the following statement:

"1689 could both be seen as having changed quite a lot and as having altered very little – as a victory for popular sovereignty or as a miraculous deliverance wrought by God. The ability of the Glorious Revolution in England to appear all things to so many different types of people, of course, goes a considerable way towards explaining its success."

Tim Harris, *Revolution. The Great Crisis of the British Monarchy 1685-1720*, Harmondsworth: Penguin, 2007, p. 310.

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Question au programme :

The Glorious Revolution, 1688-1701

Sujet de leçon :

Discuss the following statement:

"In a sense, the Glorious Revolution began as an attempt to vindicate Tory principles. Unfortunately for Tory Anglicans, things got out of hand, and they had to concede much more than they would have wanted (most obviously on the central issue of the transfer of the Crown). But they also salvaged much, so that the new regime was established upon principles which were much more conducive to Toryism than is normally thought."

Tim Harris, *Politics under the Later Stuarts. Party Conflict in a Divided Society, 1660-1715*, London: Longman, 1993, p. 119.

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Question au programme :

The Glorious Revolution, 1688-1701

Sujet de leçon :

Discuss the following statement:

“What is [the Bill of Rights], but a bargain, which the parts of the government made with each other to divide powers, profits, and privileges? You shall have so much, and I will have the rest; and with respect to the nation, it said, for your share, You shall have the right of petitioning. This being the case, the bill of rights is more properly a bill of wrongs, and of insult.”

Thomas Paine, *Rights of Man, part II*, London, 1792, p. 52.

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Question au programme :
La Glorieuse Révolution
Sujet de leçon :
Discuss the following topic:
Dissenting and Resisting in the Glorious Revolution.

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Question au programme :
La Glorieuse Révolution (1688-1701)
Sujet de leçon :
Discuss the following topic:
Violence and compromise in the British Isles, 1688-1691.

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Question au programme :
The Glorious Revolution, 1688-1701
Sujet de leçon :
Discuss the following topic:
Religious Toleration in the Glorious Revolution.