Comment on the following document	EAE 0422 A	
Joseph Chamberlain, "Preface", *A Unionist Policy for Ireland*, London: Swan Sonnenschein & Co., 1888, pp. iv-vi	Code Sujet	CCV A1
	Sujet Jury	
	Sujet Candidat	

At the present moment rather more than three millions of Irishmen demand self government and a separate Parliament, and they are supported by a large minority of the people of Great Britain. To grant this demand would, in the opinion of nearly two millions of Irishmen, and a majority of Englishmen and Scotchmen, lead immediately to strife and civil war in Ireland, and in the end to the disruption of the United Kingdom. What that means few have probably thought out, and none can predict with certainty; but those who think, as the Liberal Unionists do, that it would paralyse an influence that has been potent in the civilisation of the world, and that it would weaken and divide a beneficent Empire that has been slowly built up by the courage, the tenacity, and the wisdom of many generations, may be forgiven if, even at the risk of being called traitors and impostors, they hold steadily to the ancient ways of Liberalism, and refuse absolutely to share the responsibility for projects which would put in jeopardy their great inheritance. In taking this stand they are consistent, though at the sacrifice of much that public men hold dear; but they would cease to deserve this title if, at the same time that they resist to the uttermost changes that would be destructive of the best interests of their country, they did not also search out and examine into the causes underlying this dangerous agitation, and seek to remove the grievances which give to it its strength and importance. This has been the constant aspiration of all Liberals during the present century, and we should be false to our professions and to our creed if we abandoned it now, because a great leader at the end of his career has thrown up the task in despair, and having failed in successive attempts either to cajole or to compel the discontented party to submit, has suddenly gone over to them, with those of his followers whom he could induce to keep him company, and is now fighting on their side against all his former declarations. It is our duty, and, it may be added, it is our only hope of safety, to meet this unparalleled desertion by a strenuous adherence to the old lines; and we shall fail if we do not show, not only that the policy, hitherto identified with the enemies of our country, and now suddenly adopted by so many of our old companions in arms, ought still to be resisted and rejected, but also that the objects which its authors profess to seek can be better and more securely attained by methods in strict accordance with the Liberal faith.

Liberal Unionists, then, because they are Liberals, and Conservative Unionists, because they are Unionists, must alike recognise the necessity of seeking some permanent remedy for Irish discontent, and the first step must be to discover its material cause.

Comment on the following document	EAE 0422 A	
The Scotsman, editorial, 9 April 1886, p. 4.	Code Sujet	CCV A2
	Sujet Jury	
	Sujet Candidat	

Apparently the anti-Gladstone press has failed to turn the hearts of the people against Mr Gladstone. There have been times when the streets of London were disposed to give him unfriendly greeting, and it might have been expected that they would not hail him with applause when he was proceeding to attempt the dismemberment of the Empire. The inference is, not that those who applauded Mr Gladstone are willing to see the Empire dismembered, but that, whatever the professed exponents of opinion may say, the British public does not believe that the unity of the Empire is in danger. There is no popular distrust of Mr Gladstone's patriotism. It is also a safe inference that there is no vehement public feeling, even in London, against Home Rule. The outcry of the Tories and the Metropolitan press is an artificial and factious outcry. It may represent the feelings of a class; but it does not represent the feelings of the people of the Metropolis, and certainly not the feelings of the nation. This particular Bill which Mr Gladstone has framed may have to be opposed; there are points on which it must be opposed; and it may possibly fail to become law. But nothing is more certain that the fact that Mr Gladstone has gained a substantial victory, and that the Home Rule principle has already triumphed. The country accepts Home Rule as inevitable, and, more than that, it is manifestly not unpopular. There are serious objections to Mr Gladstone's scheme, and some of them may be fatal; but from this day forward it will be impossible to doubt or deny that the concession to Ireland of the power of managing its own affairs in an Irish Assembly is but a question of time and deliberation. And it is just as certain that Irish Home Rule will be the forerunner of Home Rule for Scotland and England.

The times we live in have seen no other growth of public opinion so remarkable as that in favour of Home Rule. It is not many years since to the ordinary British mind the term Home Ruler was almost synonymous with rebel, and represented a man who was disloyal to the Crown, an enemy to the commonwealth, and a person to be suspected of a capacity for all sorts of atrocities. In Scotland, this alarmist view has never been so prevalent and powerful as in England. The enormous advantages of the Parliamentary union with England were but slowly acknowledged in this country, and though at last they were fully recognised, the recognition has always been accompanied by a sense of certain disadvantages, which have been borne only because they seemed inevitable. For some time a belief has been growing up that they need not be regarded as inevitable, and that a way must and would be found by which Scotland might obtain more effective control over Scottish affairs. But even in Scotland it is not a very long time since a proposition to confer Home Rule on Scotland would have been regarded by most people as preposterous, and to demand it for Ireland would have been counted hardly less than treasonable.

Comment on the following document	EAE 0422 A	
Benjamin Disraeli, House of Commons, in Hansard, *Parliamentary Debates,* "MOTION FOR A COMMITTEE", 2 July 1874, vol. 220, cc. 951-4.	Code Sujet	CCV A3
	Sujet Jury	
	Sujet Candidat	

[…] hon. Members from Scotland have brought forward measures supported by a considerable majority of Scotch Members, and they have not been passed. I never heard a Scotch Member rise and say that because such measures were not carried, they had a right of managing exclusively Scotch affairs in a Scotch Parliament for that purpose. They might have regretted the loss of the measure; but they acknowledged the constitutional right of Parliament in refusing to accede to it. Therefore the principal purpose of the hon. and learned Member for Limerick [Isaac Butt] in asking us to go into Committee that we should assert the right of the Irish people to manage exclusively Irish affairs, is to assert a right which has never existed, and which ought not to exist, and one not enjoyed either by the English or Scotch people. But assuming—which is a very large assumption—that the principle of the hon. and learned Member is a principle which ought to be admitted, and that this right should be acknowledged, I want to know how it is to be carried into effect. Now, we have listened to the right hon. Gentleman [Robert Lowe, Liberal] who has just addressed us with much acuteness, and who, speaking upon matters of which he has both Parliamentary and official experience, has pointed out some of the difficulties and the ridiculous consequences of the course which we are invited to adopt. We have also listened to speakers on the previous night, and especially to the noble Lord (the Marquess of Hartington) who in an effective address showed, from his own experience as a Minister of State, the great difficulties in which we should be involved. But admitting the principle, I will ask the House—having followed this debate with interest and attention, and especially the addresses of the hon. and learned Member for Limerick and his principal supporters—have they obtained any definite conception from any language that has been used of the means by which they intend to carry into effect the vague policy which they recommend? We are told that what they require is not Repeal, but Federation; and for a time that seemed to fall upon the House as a new, if not a true, point in debate. But Federation is an arrangement between equal and independent States, and it would be impossible to construct a Federation without previously repealing that Act of Union, which we are told is not sought to be repealed. Well, if this arrangement be carried into effect—the means not being detailed to us, and which I cannot divine—but, assuming that it is possible, I am quite sure that it will pull down the whole administrative hierarchy of the country, with the whole system of constitutional administration which has been gradually formed during two centuries by the constant efforts of Parliament. All that must be abolished. Whether we should have one Imperial Parliament and one Local Parliament, or whether we must have, as has just been suggested—and it will probably be the solution of many difficulties, although it will lead to greater ones—one Imperial and three Local Parliaments; one thing is quite clear—that we should end in having co-ordinate and competing authorities, and that we should find officers of State acting on policies totally distinct […].

Comment on the following document	EAE 0422 A	
Resolution of the House of Commons of Canada, 21 April 1882, in *Journals of the House of Commons of the Dominion of Canada from the 9th February 1882, to the 17th May, 1882 ... being the 4th session of the 4th Parliament of Canada*, session 1882, Vol. XVI, Ottawa: MacLean, Roger, 1882, pp. 307-8.	Code Sujet	CCV A4
	Sujet Jury	
	Sujet Candidat	

Most Gracious Sovereign:

We, Your Majesty's most dutiful and loyal subjects, the Commons of *Canada*, in Parliament assembled, desire most earnestly, in our own name, and on behalf of the people whom we represent, to renew the expression of our unswerving loyalty and devotion to Your Majesty's person and Government.

1. We have observed, may it please Your Majesty, with feelings of profound regret and concern, the distress and discontent which have prevailed for some time among Your Majesty's subjects in *Ireland*.

2. We would respectfully represent to Your Majesty that your Irish subjects in the Dominion of *Canada* are among the most loyal, most prosperous, and most contented of Your Majesty's subjects.

3. We would further respectfully represent to Your Majesty that the Dominion of Canada, while offering the greatest advantages and attractions for those of our fellow-subjects who may desire to make their homes amongst us, does not receive that proportion of emigrants from *Ireland* which might reasonably be expected, and that this is due, in a great measure, in the case of many of our Irish fellow-subjects who have sought foreign homes, to their feelings of estrangement towards the Imperial Government.

4. We would further most respectfully represent to Your Majesty that in the interests of this, Your loyal Dominion and of the entire Empire, it is extremely to be desired that Your Majesty may not be deprived, in the development of Your Majesty's possessions on this continent, of the valuable aid of those of Your Majesty's Irish subjects who may feel disposed to leave their native land to seek more prosperous homes.

5. We desire respectfully to suggest to Your Majesty, that *Canada* and its inhabitants have prospered exceedingly under a Federal system, allowing to each Province of the Dominion considerable power of self-government, and would venture to express a hope that if consistent with the integrity and well-being of the Empire and if the rights and status of the minority are fully protected and secured, sure means may be found of meeting the expressed desire of so many of Your Irish subjects in that regard, so that *Ireland* may become a source of strength to Your Majesty's Empire, and that Your Majesty's Irish subjects at home and abroad may feel the same pride in the greatness of Your Majesty's Empire, the same veneration for the justice of Your Majesty's rule, and the same devotion to, and affection for, our common flag, as are now felt by all classes of Your Majesty's loyal subjects in this Dominion.

6. We would further express a hope that the time has come when Your Majesty's clemency may without injury to the interests of the United Kingdom be extended to those persons who are now imprisoned in *Ireland* charged with political offences only, and the inestimable blessing of personal liberty restored to them.

We pray that the blessings of Your Majesty's Reign may, for Your people's sake, be long continued.

Comment on the following document	**EAE 0422 A**	
John Redmond, 'Speech delivered before the House of Commons, 14th April 1893', in *Home Rule. Speeches of John Redmond, M. P.*, ed. R. Barry O'Brien, London, T. Fisher and Unwin, 1910, pp. 44-46	Code Sujet	CCV A5
	Sujet Jury	
	Sujet Candidat	

Speech delivered by John Redmond before the House of Commons, 14th April 1893:

[…] No, we cannot bind the future – the future, with its new interests, its wider opinions, and its higher aspirations in the generations to come. In that sense I absolutely decline to give any such guarantee as the right hon. gentleman the member for West Birmingham [Joseph Chamberlain] thinks necessary from those who commend this Bill to the consideration of the country. But that was not what the right hon. gentleman meant. He meant that we, in saying that we will accept this Bill, will do so in bad faith, and with no desire to find in the working of the measure a solution of the Irish question, and that is for the purpose of showing that this measure has designs hostile to the English Government and the Empire. That is what he means. For my part, I disclaim any such intention.

It is true we decline to pledge ourselves that this must remain a final settlement. It is true we regard this Bill as a compromise and not as a full concession of all we are entitled to obtain, but we wish to accept the measure in a fair, honest and candid spirit ; and to work it for all it is worth in the hope and belief that it may put an end to the old chapter of English oppression and Irish resistance. But the right hon. gentleman, the member for West Birmingham, says there is the question of the Imperial Parliament. It is not necessary for me to dwell a moment longer upon that point. I challenge anyone in this House to quote a statement of mine, or any of those associated with me, that so long as we remain partners in the Empire at all, and so long as the Act of Union remains unrepealed, the supremacy of the Imperial Parliament is to be, or can be, abrogated. We have maintained that the concession of free institutions in Ireland means that you have put trust in the Irish people, and that the interference of this Parliament in the working of those institutions would be absolutely inconsistent. Representative institutions exist in other portions of the Empire. How many of them would exist in six months if this House took into its head to exercise its right as a supreme legislature? The concession of representative institutions to Ireland means that you have made up your minds to let us manage our own affairs, free from the interference of the Imperial Parliament. It is true that hon. gentlemen anticipate that the necessity for interference by this Parliament will cease. That may be. I think it will, for I am one of those who agree with Mr Parnell's opinion, that the Irish people under Home Rule will be shrewd enough to know that any violation of the constitution or oppression by that Parliament will be so many nails driven into the coffin of the constitution, and I do not, therefore, think that the occasion for interference will arise. If it does arise nothing we can say, nothing we can do, nothing that you can put in an Act of Parliament now so long as the Union remains unrepealed, can deprive you of the right to control the Irish Parliament, as you can control the Australian and Canadian Parliaments, and to check the growth of oppression and injustice. […]

EAE 0422 A	
Code Sujet	LCV A4
Sujet Jury	
Sujet Candidat	

Question au programme :
La question du Home Rule (1870-1914)
Sujet de leçon :
Discuss:
Home Rule and conciliation (1870-1914)

EAE 0422 A	
Code Sujet	LCV A5
Sujet Jury	
Sujet Candidat	

Question au programme :
La question du *Home Rule*, 1870-1914
Sujet de leçon :
Discuss the following statement:
"In an era when so many in Ireland remained thoroughly 'disaffected' from the British polity, Irish nationalism was shaped by the evolution of the widening British imperial sphere and by Irish responses to it." Paul A. Townend, *The Road to Home Rule. Anti-imperialism and the Irish National Movement*, Madison, University of Wisconsin Press, 2016, p. 8

EAE 0422 A	
Code Sujet	LCV A6
Sujet Jury	
Sujet Candidat	

Question au programme :
La question du Home Rule (1870-1914)
Sujet de leçon :
Discuss the following statement:
"The alliance between Liberalism and the Home Rule movement which was formulated in 1886, and which lasted virtually until 1918, was perhaps a likely, but never an automatic denouement to the politicking of the early 1880s". Alvin Jackson, *Home Rule. An Irish History 1800-2000*, London: Weidenfeld & Nicolson, 2003, p. 58.

EAE 0422 A	
Code Sujet	LCV A9
Sujet Jury	
Sujet Candidat	

Question au programme :
La question du *Home Rule*, 1870-1914
Sujet de leçon :
Discuss the following theme:
Home rule and the crisis of the Liberal Party from 1870 to 1914

EAE 0422 A	
Code Sujet	LCV A10
Sujet Jury	
Sujet Candidat	

Question au programme :
La question du Home Rule (1870-1914)
Sujet de leçon :
Discuss the following statement:
"Gladstone was a pragmatist who was convinced that the extension of responsible government to Ireland would strengthen rather than weaken the empire. He was equally determined to relieve the over-burdened Westminster Parliament and thus strengthen it for its imperial tasks." John Kendle, *Ireland and the Federal Solution. The Debate over the United Kingdom Constitution, 1870-1921*, Kingston & Montreal: McGill-Queen's University Press, 1989, p. 41.

EAE 0422 A	
Code Sujet	LCV A11
Sujet Jury	
Sujet Candidat	

Question au programme :
La question du Home Rule (1870-1914)
Sujet de leçon :
Discuss:
The Home Rule debate and party politics, 1870-1914

Comment on the following document, with reference to the review below:	**EAE 0422 A**	
George Stevens, *Shane*, Paramount Pictures, 1953 (1:23:15 – 1:25:30)	Code Sujet	CCV B1
	Sujet Jury	
	Sujet Candidat	

"In fact, the action grinds to a halt when Joe utters his motivational speech to the homesteaders, inspired by Shane, who immediately beforehand quietly reminds them of their responsibilities not only to themselves but to those who come after […]. Viewed from a traditional historical standpoint, this speech reiterates ideas about Manifest Destiny, the God-given right to the land, the right to build America, whatever that may entail. This is seen as an intrinsically progressive process, one which involves cultivating the wilderness so that the land can be populated and thereby regenerated, a right, moreover, granted by God."

Ruth Griffin, "Writing the West: Critical Approaches to *Shane*", *Literature Compass*, Vol. 4, Issue 1 (January 2007), p. 30.

Comment on the following document, with reference to the book excerpt below	**EAE 0422 A**	
John Ford, *Cheyenne Autumn*, Warner Bros., 1964 (1:48:44-1:50:52).	Code Sujet	CCV B4
	Sujet Jury	
	Sujet Candidat	

"The picture had unquestionably turned the cavalry story around, giving what hope there was to a minority culture at the mercy of an inhumane majority. The Indians are no longer the savage enemies of an advancing civilization; they are the tragic heroes, the dispossessed. The cavalry has become the pawn of a remote and vindictive government, while Ford appears to have lost faith in the individual's capacity to right society's wrongs. […] Society's leaders have become powerless, in contrast to Ford's lifelong hero, Abraham Lincoln, in whose framed portrait Schurz's face is reflected. But the Cheyenne are doomed to defeat, too. The Indians not only face starvation and annihilation, but they splinter from within."

Ronald. L. Davis, *John Ford: Hollywood's Old Master*, Norman and London: University of Oklahoma Press, 1995, p. 328.

EAE 0422 A	
Code Sujet	LCV B4
Sujet Jury	
Sujet Candidat	

Question au programme :
La construction de l'Ouest américain [1865-1895] dans le cinéma hollywoodien
Sujet de leçon :
Discuss:
Manifest Destiny in Hollywood westerns

EAE 0422 A	
Code Sujet	LCV B7
Sujet Jury	
Sujet Candidat	

Question au programme :
L'Ouest américain [1865-1895] dans le cinéma hollywoodien
Sujet de leçon :
Discuss the following statement:
"The Western myth has taken the historical setting and shaped it into a model of the present, which states in concrete images the conceptual conflicts of modern America and resolves them through types of action. The western land, particularly the visual images of its landscape, is an integral part of the understanding and resolution of these conflicts; if the myth is to succeed as a myth, the land must take on these meanings." Will Wright, *Six-Guns and Society: A Structural Study of the Western*, Berkeley and Los Angeles: University of California Press, 1975, p. 190.

EAE 0422 A	
Code Sujet	LCV B11
Sujet Jury	
Sujet Candidat	

Question au programme :
La construction de l'Ouest américain [1865-1895] dans le cinéma hollywoodien
Sujet de leçon :
Discuss:
The West: a land of opportunity?

EAE 0422 A	
Code Sujet	LCV B13
Sujet Jury	
Sujet Candidat	

Question au programme :
La construction de l'Ouest américain [1865-1895] dans le cinéma hollywoodien
Sujet de leçon :
Discuss the following statement
"… one of the things the Western is always about is America rewriting and reinterpreting her own past, however honestly or dishonestly it may be done." Philip French, *Westerns: Aspects of a Movie Genre and Western Revisited*, Manchester: Carcanet, revised and expanded edition 2005 [1973], p. 13.

EAE 0422 A	
Code Sujet	LCV B14
Sujet Jury	
Sujet Candidat	

Question au programme :
L'Ouest américain [1865-1895] dans le cinéma hollywoodien
Sujet de leçon :
Discuss the following statement:
"The mythic West imagined by Americans has shaped the West of history just as the West of history has helped create the West Americans have imagined." Richard White, *It's Your Misfortune and None of My Own: A New History of the American West*, Norman: University of Oklahoma Press, 1991, p. 616.

Comment on the following document	EAE 0422 A	
Oration at the meeting of the Manumission Society of North Carolina, July 4, 1820, *The Emancipator*, volume 1, number 7, October 31, 1820, p. 97.	Code Sujet	CCV C2
	Sujet Jury	
	Sujet Candidat	

On this day we recollect that memorable epoch, July the fourth, 1776.—We hail this day with lively sensations mingled with joy and gratitude,—That we then set up our standard of liberty,—and that we have enjoyed it through a lapse of time, scarcely equaled by any other nation,—Forty four times since that day has this earth in her annual course carried us around the sun, and produced the varying seasons, fertilizing our soil, and bringing forth the fruits of the earth in great profusion. Happy land of freedom—happy have we been in the abundant blessings of Providence, a land where each citizen may sit under his own vine, and under his own fig tree, and none to make him afraid!—But have we been truly thankful for these blessings? have we in gratitude acknowledged the obligations we are under to the omnipotent being for his bounties thus conferred on us? In 1776, when we were young, when we were small in our own eyes, when we felt distressed, when the alternative was Slavery, if we failed in establishing our independence—we then were serious, & called upon the Supreme Judge of the world to witness the rectitude of our intentions!!—Our representatives then declared that these United Colonies, are, and of right ought to be free and independent States—acknowledging no right of control of any earthly power over their liberties;—They had felt how hateful the oppressor was, is clearly evinced from their declaration, viz: "we hold these truths to be self evident, that ALL MEN are created equal; that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness." Observations worthy to be written in letters of gold,—But how did they construe those words (ALL MEN)—have we any room to doubt but they defined them according to the liberal signification? It being in their minds a self evident truth! and to my understanding is as plain, as if they had said, there ought not to be a slave on earth, black or white. Now let us look and see how we have kept our first principle, how have we loosed the bands of the oppressor and let the captive go free? Do we not hold a million and a half of human beings in the most abject state of slavery? are they not doomed by their task masters to drudge out their days, and their posterity after them after this miserable condition? are they not sold as brutes, and considered the property of the owner equally with the dogs of his flock!!—Now what have we done with that declaration that (all men) are equal? Surely if those words meant what they have expressed, we have violated those first principles shamefully. Let us look, let us consider, whether we, who profess christianity, are not acting a part that would disgrace a Mahometan.—Those infidels on the north of Africa take the Christians at sea and hold them as slaves, but if the slaves will turn to their religion, they are liberated; it being against their tenets, to hold a Mahometan in bondage!—But we (Christendom) who profess to act on the principles of benevolence and christian charity, have nearly depopulated whole kindgoms […]

Comment on the following document	EAE 0422 A	
"A Letter to the American Slaves from those who have fled from American Slavery," Cazenovia Fugitive Slave Law Convention, August 21-22, 1850 (published in the *North Star* and the *National Anti-Slavery Standard*, September 5, 1850). http://coloredconventions.org/items/show/234	Code Sujet	CCV C3
	Sujet Jury	
	Sujet Candidat	

Afflicted and Beloved Brothers:—The meeting which sends you this letter, is a meeting of runaway slaves. We thought it well, that they, who had once suffered, as you still suffer, that they, who had once drank of that bitterest of all bitter cups, which you are still compelled to drink of, should come together for the purpose of making a communication to you.

The chief object of this meeting is, to tell you what circumstances we find ourselves in—that, so, you may be able [to ascertain] for yourselves, whether the prize we have obtained is worth the peril of the attempt to obtain it.

The heartless pirates, who compelled us to call them "master," sought to persuade us, as such pirates seek to persuade you, that the condition of those, who escape from their clutches, is thereby made worse, instead of better. We confess, that we had our fears, that this might be so. Indeed, so great was our ignorance, that we could not be sure that the abolitionists were not the friends, which our masters represented them to be. When they told us, that the abolitionists, could they lay hands upon us would buy and sell us, we could not certainly know, that they spoke falsely; and when they told us, that abolitionists are in the habit of skinning the black man for leather, and of regaling their cannibalism on his flesh, even such enormities seemed to us to be possible. But owing to the happy change in our circumstances, we are not as ignorant and credulous now, as we once were; and if we did not know it before, we know it now, that the slaveholders are as great liars, as they are great tyrants.

The abolitionists act the part of friends and brothers to us; and our only complaint against them is, that there are so few of them. The abolitionists, on whom it is safe to rely, are, almost all of them, members of the American Anti-Slavery Society, or of the Liberty Party. There are other abolitionists: but most of them are grossly inconsistent, and, hence, not entirely trustworthy abolitionists. So inconsistent are they, as to vote for anti-abolitionists for civil rulers, and to acknowledge the obligation of laws, which they themselves interpret to be pro-slavery.

We get wages for our labor. We have schools for our children. We have opportunities to hear and to learn to read the Bible—that blessed book, which is all for freedom, notwithstanding the lying slaveholders who say it is all for slavery. Some of us take part in the election of civil rulers. Indeed, but for the priests and politicians, the influence of most of whom is against us, our condition would be every way eligible. The priests and churches of the North, are, with comparatively few exceptions, in league with the priests and churches of the South; and this, of itself, is sufficient to account for the fact, that a caste-religion and a Negro-pew are found at the North, as well as at the South. […]

NB: The letter has been attributed to Gerrit Smith, who was the Chairman of the Business Committee of the Convention, which was attended by White and Black activists.

Comment on the following document	**EAE 0422 A**	
"Address of the Boston Female Anti-Slavery Society. To the women of Massachusetts," July 13, 1836, published in *The Liberator*, August 13, 1836, p. 130.	Code Sujet	CCV C8
	Sujet Jury	
	Sujet Candidat	

SISTERS AND FRIENDS:

As *immortal souls*, created by God to know and love him with all our hearts, and our neighbor as ourselves, we owe immediate obedience to his commands, respecting the sinful system of Slavery, beneath which, 2,500,000 of our Fellow-Immortals, children of the same country, are crushed, soul and body, in the extremity of degradation and agony.

As *women*, it is incumbent upon us, instantly and always, to labor to increase the knowledge and the love of God, that such concentrated hatred of his character and laws may no longer be so intrenched in *men's* business and bosoms, that they dare not condemn and renounce it.

As *wives* and *mothers*, as *sisters* and *daughters*, we are deeply responsible for the influence we have on the human race. We are bound to exert it; we are bound to urge men to cease to do evil, and learn to do well. We are bound to urge them to regain, defend, and preserve inviolate the rights of all, especially those whom they have most deeply wronged. We are bound to the constant exercise of the only right we ourselves enjoy—the right which our physical weakness renders peculiarly appropriate—the right of petition. We are bound to try how much it can accomplish in the District of Columbia, or we are as verily guilty touching slavery as our brethren and sisters in the slaveholding States: for Congress possesses power 'to exercise exclusive legislation over the District of Columbia in all cases whatsoever,' by a provision of the Constitution; and by an *act* of the *First* Congress, the right of petition was secured to us.

By a resolution of the *Last* Congress, that no petition respecting slavery, shall be printed for the information of the members, and that no vote shall be taken on it, by which we may know whether the men we call our representatives are truly such, the whole nation is made to feel the slaveholder's scourge. The best and noblest of our countrymen, thus seeing, and thus feeling these things, have spoken and acted like freemen—Oh, let us aid them to rouse the slumbering manhood of the rest! Let us rise in the moral power of womanhood; and give utterance to the voice of outraged mercy, and insulted justice, and eternal truth, and mighty love, and holy freedom; in the name and for the sake of our Saviour; and in the mountain-moving faith, that we can do all things, Christ strengthening us.

Let us petition:—petition, till, even for our importunity, we cannot be denied. Let us know no rest till we have done our utmost to convince the mind, and to obtain the testimony of every woman, in every town, in every county of our Commonwealth, against the horrible Slave-traffic, which makes the District of Columbia a disgrace to the earth, and exhibits in the center of a Christian country, an unrebuked wickedness, for which no other spot on earth affords a parallel. […]

EAE 0422 A	
Code Sujet	LCV C2
Sujet Jury	
Sujet Candidat	

Question au programme :

De l'antiesclavagisme à l'abolition de l'esclavage aux Etats-Unis : idées, arguments et écrits des militants noirs et blancs, 1776-1865.

Sujet de leçon :

Discuss the following statement:

" 'Abolitionism' is a more specific term than 'antislavery,' and no doubt it should be confined to the doctrine that slavery must *be* abolished, as opposed to the hope that it would ultimately disappear as a result of natural causes. [...] I would argue [...] for a greater flexibility of language, which would recognize that abolitionists thought of themselves as 'antislavery people,' and which would draw distinctions according to historical context, rather than relying on abstract and changeless categories."

David Brion Davis, "Antislavery or Abolition?" *Reviews in American History*, vol. 1, no. 1 (1973), pp. 97-98.
JSTOR, www.jstor.org/stable/2701691

EAE 0422 A	
Code Sujet	LCV C5
Sujet Jury	
Sujet Candidat	

Question au programme :
De l'antiesclavagisme à l'abolition de l'esclavage aux États-Unis : idées, arguments et écrits des militants noirs et blancs, 1776-1865
Sujet de leçon :
Discuss the following statement:
"All abolitionists were radicals when it came to slavery and race." Manisha Sinha, *The Slave's Cause: A History of Abolition*, New Haven: Yale University Press, 2016, p. 256.

EAE 0422 A	
Code Sujet	LCV C6
Sujet Jury	
Sujet Candidat	

Question au programme :
De l'antiesclavagisme à l'abolition de l'esclavage aux États-Unis : idées, arguments et écrits des militants noirs et blancs, 1776-1865
Sujet de leçon :
Discuss:
Principles and pragmatism

EAE 0422 A	
Code Sujet	LCV C9
Sujet Jury	
Sujet Candidat	

Question au programme :

De l'antiesclavagisme à l'abolition de l'esclavage aux États-Unis : idées, arguments et écrits des militants noirs et blancs, 1776-1865

Sujet de leçon :

Discuss the following statement:

"Abolitionism was a religious movement, emerging from the ferment of evangelical Protestantism, psychologically akin to other reforms—women's rights, temperance, and pacifism—which agitated the spirits of the Northern middle classes during the three decades before the Civil War. Its philosophy was essentially a theology, its technique similar to the techniques of revivalism, its agencies the church congregations of the towns."

Richard Hofstadter, *The American Political Tradition: And the Men Who Made It*, New York: Alfred A. Knopf, 1948, p. 142.