

Name: \_\_\_\_\_

February 8, 2018

## **HIST 2302: World History 1500 to the Present**

Europe and the Americas, 1400s-1700s: The Protestant Reformation and the Enlightenment

### **Workshops #4** (15 points)

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#### **Learning Historical Skills (TDS): Historical Significance, Continuity and Change**

Objectives: —Analyze a primary source's content  
—Practice comparative analysis with different sources  
—Practice assigning historical significance  
—Understand the difference between continuity and change in history

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*Directions: Read both sources carefully and answer the questions that relate to them below. Be sure to use your own words (avoid using quotes) for each question and make your answers as concise as possible. We will discuss each source and your answers to the questions as a class. (est. time: 50 minutes)*

#### **Source #1**

##### **1. Content**

In this section, write down any unfamiliar terms or phrases, or any familiar terms or phrases that appear in an unfamiliar context:

Who is the author writing about (list all that apply)?

What does the author write about them?

**Source #2**

## 1. Content

In this section, write down any unfamiliar terms or phrases, or any familiar terms or phrases that appear in an unfamiliar context:

Who is the author writing about (list all that apply)?

What does the author write about them?

**Historical Skills**

## 1. Comparative Analysis

What type of language or words do both authors use?

What type of language or words used by each author seem contradictory to each other?

|  |   |
|--|---|
| Which ideas or principles do both authors use? | Which type of ideas or principles used by each author seem contradictory to each other? |
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## 2. Historical Significance

Which of the two documents is more significant? Why?

## 3. Continuity and Change

Based on these sources, how much had changed between 1545 and 1690? How much had stayed the same? Why do you think so?

**SOURCE #1**

\_Dr. Martin Luther to the Christian Reader\_

by Dr. Martin Luther, 1545

Published in:

\_Works of Martin Luther\_

Adolph Spaeth, L.D. Reed, Henry Eyster Jacobs, et Al., Trans. & Eds.  
(Philadelphia: A. J. Holman Company, 1915), Vol. 1, pp. 10-11.

**DR. MARTIN LUTHER TO THE CHRISTIAN READER****EDITION OF 1545**

Above all things I beseech the Christian reader and beg him for the sake of our Lord Jesus Christ, to read my earliest books very circumspectly and with much pity, knowing that before now I too was a monk, and one of the right frantic and raving papists. When I took up this matter against Indulgences, I was so full and drunken, yea, so besotted in papal doctrine that, out of my great zeal, I would have been ready to do murder -- at least, I would have been glad to see and help that murder should be done -- on all who would not be obedient and subject to the pope, even to his smallest word.

Such a Saul was I at that time; and I meant it right earnestly; and there are still many such to-day. In a word, I was not such a frozen and ice-cold champion of the papacy as Eck and others of his kind have been and still are. They defend the Roman See more for the sake of the shameful belly, which is their god, than because they are really attached to its cause. Indeed I am wholly of the opinion that like latter-day Epicureans, they only laugh at the pope. But I verily espoused this cause in deepest earnest and in all fidelity; the more so because I shrank from the Last Day with great anxiety and fear and terror, and yet from the depths of my heart desired to be saved.

Therefore, Christian reader, thou wilt find in my earliest books and writings how many points of faith I then, with all humility, yielded and conceded to the pope, which since then I have held and condemned for the most horrible blasphemy and abomination, and which I would have to be so held and so condemned forever. Amen.

Thou wilt therefore ascribe this my error, or as my opponents

venomously call it, this inconsistency of mine, to the time, and to my ignorance and inexperience. At the beginning I was quite alone and without any helpers, and moreover, to tell the truth, unskilled in all these things, and far too unlearned to discuss such high and weighty matters. For it was without any intention, purpose, or will of mine that I fell, quite unexpectedly, into this wrangling and contention. This I take God, the Searcher of hearts, to witness.

I tell these things to the end that, if thou shalt read my books, thou mayest know and remember that I am one of those who, as St. Augustine says of himself, have grown by writing and by teaching others, and not one of those who, starting with nothing, have in a trice become the most exalted and most learned doctors. We find, alas! many of these self-grown doctors; who in truth are nothing, do nothing and accomplish nothing, are moreover untried and inexperienced, and yet, after a single look at the Scriptures, think themselves able wholly to exhaust its spirit.

Farewell, dear reader, in the Lord. Pray that the Word may be further spread abroad, and may be strong against the miserable devil. For he is mighty and wicked, and just now is raving everywhere and raging cruelly, like one who well knows and feels that his time is short, and that the kingdom of his Vicar, the Antichrist in Rome, is sore beset. But may the God of all grace and mercy strengthen and complete in us the work He has begun, to His honor and to the comfort of His little flock. Amen.

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**SOURCE #2**

John Locke, Second Treatise of Civil Government (1690)

Chapter VIII: Of the Beginning of Political Societies

MEN being, as has been said, by nature all free, equal, and independent, no one can be put out of this estate and subjected to the political power of another without his own consent, which is done by agreeing with other men, to join and unite into a community for their comfortable, safe, and peaceable living, one amongst another, in a secure enjoyment of their properties, and a greater security against any that are not of it. This any number of men may do, because it injures not the freedom of the rest; they are left, as they were, in the liberty of the state of Nature. When any number of men have so consented to make one community or government, they are thereby presently incorporated, and make one body politic, wherein the majority have a right to act and conclude the rest.

For, when any number of men have, by the consent of every individual, made a community, they have thereby made that community one body, with a power to act as one body, which is only by the will and determination of the majority. . . .or else it is impossible it should act or continue one body, one community, which the consent of every individual that united into it agreed that it should; and so every one is bound by that consent to be concluded by the majority. . . .

And thus every man, by consenting with others to make one body politic under one government, puts himself under an obligation to every one of that society to submit to the determination of the majority, and to be concluded by it; or else this original compact, whereby he with others incorporates into one society, would signify nothing, and be no compact if he be left free and under no other ties than he was in before in the state of Nature.

Chapter IX: of the Ends of Political Society and Government

If man in the state of Nature be so free as has been said, if he be absolute lord of his own person and possessions, equal to the greatest and subject to nobody, why will he part with his freedom, this empire, and subject himself to the dominion and control of any other power? To which it is obvious to answer, that though in the state of Nature he hath such a right, yet the enjoyment of it is very uncertain and constantly exposed to the invasion of others; for all being kings as much as he, every man his equal, and the greater part no strict observers of equity and justice, the enjoyment of the property he has in this state is very unsafe, very insecure. This makes him willing to quit this condition which, however free, is full of fears and continual dangers; and it is not without reason that he seeks out and is willing to join in society with others who are already united, or have a mind to unite for the mutual preservation of their lives, liberties and estates, which I call by the general name- property.

The great and chief end, therefore, of men uniting into commonwealths, and putting themselves under government, is the preservation of their property; to which in the state of Nature there are many things wanting.

### Chapter XV: Of Despotical Power

. . . Despotical power is an absolute, arbitrary power one man has over another, to take away his life whenever he pleases; and this is a power which neither Nature gives, for it has made no such distinction between one man and another, nor compact can convey. . . . For having quitted reason, which God hath given to be the rule betwixt man and man, and the peaceable ways which that teaches, and made use of force to compass his unjust ends upon another where he has no right, he renders himself liable to be destroyed by his adversary whenever he can, as any other noxious and brutish creature that is destructive to his being.

<http://www.historywiz.com/locke.htm>