

**TEXTE 3 : JOHN LOCKE (1632-1704)**

I shall assert that the whole trust, power and authority of the magistrate is vested in him for no other purpose, but to be made use of for the good, preservation, and peace of men in that society over which he is set, and therefore this alone is and ought to be the standard and measure according to which he ought to square and proportion his laws, model and frame his government. [...] This being premised, that the magistrate ought to do or meddle with nothing but barely in order to securing the civil peace and proprieties of his subjects, let us next consider the opinions and actions of men, which, in reference to toleration, divide themselves into three sorts. [1) *purely speculative opinions and divine worship* ; 2) *practical opinions and actions in matters of indifferency* : 3) *moral virtues and vices*] I say that the first sort only, viz., speculative opinions and divine worship, are those things alone which have an absolute and universal right to toleration. First, purely speculative opinions as the belief of the Trinity, purgatory, transubstantiation, antipodes, Christ's personal reign on earth, etc.; and that in these every man has his unlimited freedom appears. Because bare speculations give no bias to my conversation with men, nor, having any influence on my actions as I am a member of any society, but being such as would be still the same with all the consequences of them, though there were no other person besides myself in the world, cannot by any means either disturb the state, or inconvenience my neighbour, and so come not within the magistrate's cognisance.

J. Locke, *An Essay Concerning Toleration* (1667).

**1/TRADUCTION :**

- Etablir un lexique anglais-français comprenant les termes les plus difficiles du texte.
- Traduire soigneusement le texte en français.

**2/ QUESTIONS:**

- Retracer les différentes étapes de l'unique argument de Locke dans ce texte en faveur d'une certaine tolérance religieuse.
- Faites une recherche sur la distinction théologique entre « choses nécessaires » et « choses indifférentes » (« *matters of indifferency* » dans le texte).