

What the future of oratory in general will be it is impossible to forecast. The English word 'orator' seems to have fallen on evil days. It is rarely used without a slightly derisory accent as when men say with curious emphasis, 'I am no orator as Brutus is'. The orators of ancient times felt themselves to be engaged on a task of the highest worth and value. They were 'shaping works for all the future' and "offering themselves to be examined by all-testing Envy and Time", as one of the ancient writers said when defending and praising the scrupulous care taken by Demosthenes. Today, the care and attention given to the art of public speaking has sensibly declined. Sir Winston Churchill was, in many respects, a survivor from the golden age of oratory. No doubt it could be said of him as was said of the great orator of ancient times, 'he adopts no thought, no word at random, but takes much care of both the arrangement of his ideas and the graciousness of his language". English oratory is adorned with many famous names and among them Churchill stands extraordinarily high. For more than fifty years he has expressed himself on great national and international matters, and the volumes of his speeches are a history in themselves. Many of his speeches will live as examples of human speech at its highest and best, and they will be woven into the fabric of our own history and the history of the world.

Oratory in Ancient Times

It is not possible to foretell the future of oratory. The orators of ancient times considered it a task of highest prestige. During the public speech, utmost care was taken as they were shaping the future passing through all the tests. Now a days, a little effect is made while speaking publicly. An illustrating example from past is Churchill who always presented a careful connection of his ideas and his speech. His speeches that he presented on national and international stage will always act as linchpin in world's history.

John Lock reflects the new situation in England more than ever when he goes on to argue that the reason men come together to live in a society, with laws, is for the preservation of their property. Since men are driven into society, it follows that the power of that society 'can never be suffered to extend further than the common good. And this common good can only be determined by standing laws, statues, that all are aware of and agree to, and not by extemporary degrees of, say, an absolute sovereign. Moreover, these laws must be administered 'by indifferent and upright judges'. Only In this way can the people (and rulers) know where they are.

In an important amendment to the idea of absolute monarchy, Lock said that the king can never suspend the law. Finally, Lock gave voice to the main anxiety of the rising commercial classes in England (fear of something which they saw happening in France, in state intervention in trade), that no power can take from a man his property without his consent.

A soldier may be commanded by a superior in all things, save the disposal of his property. In the same way, a man has property in his own person, meaning that a man's labor is his property too. The most important consequence of this, Lock says is that people can be taxed only with their consent. (We recognize this now in the doctrine 'No taxation without representation.)

Lock's Concept of Society

John Locke presented his stance on formation of society that is for the preservation of man's property. The real power of society extends to common good that can be achieved by laws and statutes and these laws must be upheld by impartial judges. This is the only way for the people to recognize where they are. His ideas of king's limited power for suspension of a law gave relief to commercial classes in England that no one take a man's property or make a man to pay tax without his consent.

اس کرہ ارض پر زندگی کو تباہی پربادی اور غیر قطری اور غیر طبعی موت سے بچانے کے لیے بقاء باہمی کے اصولوں کی پابندی ایسی ناگزیر ہے کہ انسان تو انسان حیوان بھی اس کا شعور رکھتے ہیں ہیں جنگلی حیات کا معمولی مشاہدہ کرنے والوں کو یہ بھی علم ہے کہ مختلف انواع کے جانور باہم مل کر رہتے ہیں۔ جانے بانی کی تلاش میں اجتماعی سفر کرتے ہیں سینکڑوں ہزاروں کی تعداد میں اکٹھے رہتے ہیں ایسی خوراک کے حصول کی جدوجہد میں ایک دوسرے کو فنا کر دینے کی کوشش بھی نہیں کرتے۔ درندے اگر چندوں کو حیر بھاڑ کر کھا جاتے ہیں تو اس لیے کہ وہ اگر ایسا نہ کریں تو ان کی بقاء خطرے میں پڑ جائے گی تاہم ان کی حیر بھاڑ وہاں ختم ہو جاتی ہے جہاں ان کی بھوک مٹ جاتی ہے۔ درندوں کے برعکس انسان میں کہ ان کی بھوک ان کی زندگی میں کبھی مٹتی نظر نہیں آتی ان کا بیٹ جتنے ہی ممکن حد تک سب پڑ کر لینے کے باوجود نہیں بھرتا تو قبر کی مٹی سے بھرتا ہے۔ تاہم تاریخ کے مطالعے سے یہ بھی معلوم ہوتا ہے کہ کبھی کوئی دور ایسا نہیں آیا جو انسانوں میں باہمی محبت کے جوت جگانے والوں کی جدوجہد سے خالی رہا ہو۔

Translation:

Adherence to principles of mutual coexistence is crucial to save this Earth from devastation and unnatural and artificial death. Humans and animals alike possess this consciousness. Observers of wildlife know that different species of animals live together in harmony. They move together in search of food and water. Hundred and thousands of animals living together do not even try to harm one another for sake of food. They only prey on each other when their survival is in danger and stop to do so when their hunger is satisfied. Humans, unlike the animals, never seem to be satisfied even after their stomach absorb to beim. It is the soil of grave which makes them satisfy. However, it is evident from the history that there has been no such era devoid of those who struggled to awaken mutual love among humans.