

"Is there no dawn?" and the voice harsh and sneering  
 Replied, "For you the dawn shall never break."  
 "For the denier, the blasphemer shrouded  
 In lies and selfishness there is no dawn."  
 Then stillness of the grave once more up-clouded,  
 But after long eternities were drawn,  
 He cried once more, "My God, is there no morning,  
 Must I be ever crushed into the sod?"  
 And hark! the answer with relentless scorning,  
 "There is no morning and you have no God."

E. C. M. T.

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## Rousseau.

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EDMUND BURKE'S analytical knowledge of human character could in no way be better shown than in his appreciation of Rousseau, one of the chief instigators of the French Revolution. Burke was never more graphic nor more vehement than in his denunciations of the French innovations, in his splendid "Essay on Vanity." At the root of these innovations, and prompting the French to more extreme measures, was found the powerful influence of Rousseau. Burke claims that the motive, which persuaded the great French philosopher to side with the revolutionists, was a deranged, eccentric, inordinate and omnivorous vanity.

Rousseau was in himself a personification of this selfish, flattering, seductive and ostentatious vice; yet France chose him as a model and even turned out statues which, though ostensibly portraying him, yet in reality were the representations of Vanity. Rousseau had but one quality and that, as Burke says, consisted in an unbounded vanity. As for good qualities he had none, not even a belief in his Creator. Yet he was appointed the French hero. Surely this is an inverted order of the true and proper mode of reward for services.

Rousseau, says Burke, changed the whole system of life in