

globe is burnt to ashes, our advocate or accuser before the great judge, when he comes to call upon us for the tenour of a well-spent life." Then referring to the Parliament of Paris which, with the other powers of France, had perished in the flood of Revolution, he spoke of the likeness it bore to the House of Lords; how it had been a place where the pure hands of justice had remained unsullied in the exercise of power; how in its fall it had been glorious and had drawn even from its destroyers glowing tributes of its honest worth. His remarks on the possibility of a like event happening the House of Lords contain the following beautiful passage. "My Lords, if you must fall, may you so fall! but if you stand,—and stand, I trust you will, together with the fortune of this ancient monarchy, together with the ancient laws and liberties of this great and illustrious kingdom—may you stand as unimpeached in honor as in power! May you stand, not as a substitute for virtue, but as an ornament of virtue, as a security for virtue! May you stand long, and long stand the terror of tyrants! May you stand the refuge of afflicted nations! May you stand a sacred temple, for the perpetual residence of an inviolable justice!" These words concluded his appeal for judgment upon Hastings and from them can be drawn the noble views Burke held on justice,—it should be the refuge of afflicted people; and should be handed out to them from the precincts of a sacred temple.

The great regard Burke had for the order which should exist among a civilized people is seen, in one form or another, on almost every page of his "Reflections on the Revolution in France." Speaking of Society he calls it a contract,—“a

partnership in all science; a partnership in all art; a partnership in every virtue and in all perfection." Society is a contract by which the higher are joined with the lower, and once men have been admitted to membership in this Society—parties to the contract, as it were—they are required to obey its commands and to endeavor to further its preservation. It is also their duty to remember that Society is the bark in which resides the authority of states, and Burke establishes this fact when he quotes, as was often his custom, from one of the Latin authors: "To the Sovereign and all powerful Deity who governs the Universe nothing that happens on earth is more acceptable than those Unions and combinations of men held together by law and justice which are called states." To Burke there was no reason why Anarchy should ever exist. It was only an extreme necessity, which admitted of no discussion, that would excuse a people for taking up arms against lawful authority. This is, perhaps, the reason why he was so moved by the slight attempt made in the meetings of the Old Jewry to incite the people of England to rebel. Whatever chance there may have been for such a calamity need not be considered, there is only for us to remember that it afforded Burke an opportunity of reading the people of England a lesson which they have not yet forgotten, nor will they soon forget.

Burke's description of the attitude of the great mass of the English people towards the French Revolution is an evidence of his great respect for law and authority. It had been openly charged that the people of England were at heart in direct sympathy with the leaders of the