

morality, like a ray of light through darkness, emphasized by contrast.

With what may be designated the positive policy of his adopted country, Burke busied himself as much as his contemporaries, and history justly awards him no small measure of credit for England's material advancement during this troublous period. But it is rather his advocacy and maintenance of the negative policy that will forever identify his name with whatever is great, elevated, and just, in statesmanship and legislation.

The pursuit of his policy meant for him unceasing battle; first, against the insidious doctrines of revolutionary France; secondly, against oppression in every form. These mighty struggles entailed minor conflicts, but all served the same ultimate end, the preservation of England from "the portentous comet of the rights of man," and the boon of liberty for all, of a liberty "inseparable from order, from virtue, from morals and religion."

Against the so called "philosophy" of the eighteenth century he asserted the principles:—that national welfare depends upon the security of the individual, that the security of the individual is based upon religion; that society is a contract, essential to the perfection of our nature—a partnership not subservient to man alone, and not to be torn asunder by any subordinate community; that innovation is not reformation; that, to form a free government, is to temper together these opposite elements of liberty and restraint in one consistent work. With his overwhelming torrents of eloquence and all the ability of his mighty pen, he swept away whatever chances there may have been of England's "leading up the death-dance of democratic revolution."

Whether the sufferers were the persecuted Catholics of his native Ireland, the hunted Negroes of Africa, or the downtrodden and plundered natives of England's Indian Empire, oppression ever found him an uncompromising foe.

Macaulay, in his description of the conductors of the impeachment of Warren Hastings, says: "There was Burke, ignorant indeed, or negligent of the art of adopting his reasonings and his style to the capacity and taste of his hearers, but in amplitude of comprehension, and richness of imagination, superior to every orator, ancient or modern."

His writings will ever remain an enduring monument both to his work and to his character. Of the political productions