

the characters of the past, and the famous dead, after being consigned to their quiet abode, are being all summoned before the tribunal of Minos to be judged over again. Tom Paine, both as a publicist and a writer on religion, is called up among the rest. We cannot love him, but are willing to do him justice. As a member of the French Convention he bravely voted against the execution of Louis XVI., and we believe him when he assures us that he opposed violence throughout: he drew upon himself thereby the hatred of the Terrorists, was thrown into prison, and actually set down by Robespierre for the guillotine. Thus he risked, and all but lost, his life for the highest interests of humanity in general, and the Liberal cause in particular. He was not the halcyon of a summer calm, but the petrel of a terrific storm, by the blast of which he was driven to and fro, from England to America, from America to France, from France back again to America, labouring without rest at the destruction of tyrannies and the regeneration of mankind. His violence and vituperativeness were the ways of his time; and if his life was loose, as is alleged, it was not more so than those of Tory statesmen, leaders of society, and political defenders of religion. His political philosophy, like that of other reformers of the period, was metaphysical, not evolutionist, and his theory of governments was that which, after ages of misgovernment, naturally prevailed: he fancied, with the other prophets of the Revolution, that if kings could only be pulled down the people would be happy; but he can hardly be called a fanatic, much less a maniac. "Society," he says, "in every state is a blessing, but government, even in its best state, is but a necessary evil—in its worst state an intolerable one. . . . Government, like dress, is the badge of lost innocence, the palaces of kings are built on the ruins of the bowers of Paradise. For, were the impulses of conscience clear, uniform and irresistably obeyed, man would need no other lawgiver; but that not being the case, he finds it necessary to surrender a part of his property to furnish means for the protection of the rest; and this he is induced to do by the same prudence which, in