

than two of his villeins to warm his feet in their warm entrails; and that such a state of things could continue because it was convenient for the *Noblesse*, and because the King was called most Christian and the eldest son of the Church, and the people should believe it was all for their good, or that if a change was to be made, it could be made in the way of peaceable reform. (2) Another reason why the Revolution was not understood in Britain, was that John Bull is not very anxious, and perhaps not very able to understand anything that is not an exact copy of something in his own tight little island. And above all things the idea of learning anything from France, was to him an absurdity. Frenchmen! were they not merely skinny grimacing mounseers, monkeys rather than men, the whole of them Papists or infidels, did not they eat frogs, and was not one Englishman able to thrash a dozen of them? And so it was that though at that time there was Burns in Scotland, and youths like Coleridge and Wordsworth, at Cambridge, and generous hearts rising up all over the land, who yearned for better things than the social injustice and the no faith with lip service that their century offered them, yet public opinion ran strongly against all such new lights, and denounced them with loud universal hue and cry, as Jacobins, Levellers, Infidels, &c. &c.

It is comparatively easy to stir the mob into a tumult, especially if you can offer it some striking act, or some suspected person to abuse, or some taking cry to raise. But let the cry be as loud and many-throated as you will, can it alter the stern facts of the case? Was it well, at that time, with "Merrie England," with "Protestant England," with "Bible-loving Britain!" Well, with Whiteboys and Captain Rock, with Orangemen and Ribbonmen, with hunger and anarchy, with petty persecution and dastardly retaliation, in Ireland! Well, in England, with pluralists and sinecures and Justices' justice; with less money spent on the education of the whole people than "the first gentleman in Europe" spent on his waistcoats; with a Church Establishment that gathered in its tithes but made no effort of extension at home or abroad, cried lustily "No Popery," but scarcely kept in repair the old Churches that Popery had built,—that blossomed out in no works of faith and charity, that inspired not the heart of the people with hope and trust to swell out in million-toned psalms of praise to a