

savagery of misguided mobs. He was not a monarchist as he plainly showed by his energetic anti-royal policy; on the other hand he was not infatuated with abstract ideas of liberty, and the same principles of justice served him unaltered in defending the king of France and the patriots of the American colonies.

The vast powers of comprehension and foresight with which he swept the whole political horizon enabled him to discover at an early stage the cyclone cloud which threatened France. In 1773 he visited that country and had the opportunity of sounding some of the "sophisters, economists and calculators," and immediately scented danger. On his return he gave warning that the foundations of good government were giving away under the corruption of false doctrine; and having discovered the danger afar off, he riveted his gaze upon it with the utmost attention and anxiety. The hurricane struck France with most deplorable consequences and Burke, incensed almost beyond control at the sight of outraged humanity, was further harassed by the dread lest the foul thing should infect England. It was then he published his famous paper—"Reflections on the Revolution in France, and on the proceedings in certain societies in London relative to that event,"—a paper which might be said to have been the barrier between England and French Revolution. Already there had arisen in England a feeble current of disapprobation of the extravagancies going on across the strait, and this pronouncement by Burke gave that current a strong impetus. The Anglo-Saxon is naturally less impressionable than his subtle neighbor on the continent. Not so ready to conceive, he is likewise not so ready to forget. The past forms a long broad rudder to his ethical bark; its traditions are not readily abandoned. It was this tenacity to established order that Burke used as salt to preserve public sentiment from the putridity of the rationalistic philosophy. He appealed strongly to this sentiment of stability, he pointed out its wisdom and its virtue and drew from it the "milk of human kindness." He exposed the baseness, vulgarity, degradation, impiety, unnaturalness and horror of the new system,

and took occasion to throw unbounded odium on the society of English fanatics who were holding up their voices in blatant sympathy with the revolutionists.

A more powerful rebuff there could not be given to the progress of the new system than his reflections on the proceedings in France. He dwelt at length upon the inhumanity of the doctrine; a doctrine founded not upon the natural tenderness of the human heart, but conceiving each new measure in violence and executing it in blood; a doctrine that never found other means to an end than evil ones. One of his finest bursts of indignation occurs in his reference to the outrages committed upon the king and queen of France. After his splendid vision of Marie Antoinette, he shames the fallen honor of Frenchmen; "I thought," says he, "that ten thousand swords must have leaped from their scabbards to avenge even a look that threatened her with dishonor. But the age of chivalry is gone. That of sophisters, economists and calculators has succeeded; and the glory of Europe is extinguished forever." That chivalry, "the cheap defence of nations, the nurse of manly sentiment and heroic enterprise" had indeed gone from France, and had been replaced by a mechanical philosophy of government, "the off-spring of cold hearts and muddy understandings" which was to be supported by its own terrors and the selfish concerns of individuals. "Kings will be tyrants from policy when subjects are rebels from principle."

With still more force and keenness he pointed to the consequent retrogression of civilization itself. Civilization depends upon two things, the spirit of a gentleman and the spirit of religion. It was the nobility and the clergy that kept learning in existence through the confusion of the past, and now that the nobility and clergy were being cast into the mire, learning would go along with its natural protectors. Further, commerce, trade, and manufactures grew in the same shade as learning and would also perish with their natural protectors. "All other people," he observed, "had laid the foundation of civil freedom in severer manners and a system of more austere and masculine morality." What must