

La Marseillaise

La Marseillaise, the French national anthem, was composed in one night during the French Revolution (April 24, 1792) by Claude-Joseph Rouget de Lisle, a captain of the engineers and amateur musician stationed in Strasbourg in 1792. It was played at a patriotic banquet at Marseilles, and printed copies were given to the revolutionary forces then marching on Paris. They entered Paris singing this song, and to it they marched to the Tuileries on August 10th.

Ironically, Rouget de Lisle was himself a royalist and refused to take the oath of allegiance to the new constitution. He was imprisoned and barely escaped the guillotine..

Allons enfants de la Patrie
Le jour de gloire est arrivé.
Contre nous, de la tyrannie,
L'étandard sanglant est levé,
L'étandard sanglant est levé,
Entendez-vous, dans la compagne.
Mugir ces farouches soldats
Ils viennent jusque dans nos bras
Egorger vos fils,
vos compagnes.

*Aux armes citoyens!
Formez vos bataillons,
Marchons, marchons!
Qu'un sang impur
Abreuve nos sillons.*

Amour sacré de la Patrie,
Conduis, soutiens nos bras vengeurs,
Liberté, liberté chérie,
Combats avec tes défenseurs;
Combats avec tes défenseurs.
Sous drapeaux, que la victoire
Acoure à tes mâles accents;
Que tes ennemis expirants
Voient ton triomphe et notre gloire!

*Aux armes citoyens!
Formez vos bataillons,
Marchons, marchons!
Qu'un sang impur
Abreuve nos sillons.*

Originally entitled Chant de guerre de l'armée du Rhin (War Song of the Army of the Rhine), the anthem became called La Marseillaise because of its popularity with volunteer army units from Marseilles.

The Convention accepted it as the French national anthem in a decree passed July 14, 1795. La Marseillaise was banned by Napoleon during the Empire, and by Louis XVIII on the Second Restoration (1815), because of its revolutionary associations. Authorized after the July Revolution of 1830, it was again banned by Napoleon III and not reinstated until 1879.

The text here consists of only the first two verses [out of seven].

Let us go, children of the fatherland
Our day of Glory has arrived.
Against us stands tyranny,
The bloody flag is raised,
The bloody flag is raised.
Do you hear in the countryside
The roar of these savage soldiers
They come right into our arms
To cut the throats of your sons,
your country.

*To arms, citizens!
Form up your battalions
Let us march, Let us march!
That their impure blood
Should water our fields*

Sacred love of the fatherland
Guide and support our vengeful arms.
Liberty, beloved liberty,
Fight with your defenders;
Fight with your defenders.
Under our flags, so that victory
Will rush to your manly strains;
That your dying enemies
Should see your triumph and glory

*To arms, citizens!
Form up your battalions
Let us march, Let us march!
That their impure blood
Should water our fields*

Maximilien Robespierre

The Cult of the Supreme Being

Maximilien Robespierre (1758-1794) was one of the leaders of the Committee of Public Safety, the effective governing body of France during the most radical phase of the revolution.

Although this period - from mid 1793 to mid 1794 is usually known as the reign of terror, it was also a period of very effective government. Many of the changes which later enable Napoleon to dominate Europe for a generation were begun by the Committee.

The leaders of this revolution attempted, perhaps more than any other revolutionary leaders before or since, to totally transform human society in every way. For instance the Revolution abolished the traditional calendar with its Christian associations. Some were anti-religion, but Robespierre was interested in religion, and promoted a state cult, first of Supreme Reason and then later of the Supreme Being. This a case of Deism being made a state religion.

The failure of the revolution to transform society totally had provided matter for political thinkers ever since.

The day forever fortunate has arrived, which the French people have consecrated to the Supreme Being. Never has the world which He created offered to Him a spectacle so worthy of His notice. He has seen reigning on the earth tyranny, crime, and imposture. He sees at this moment a whole nation, grappling with all the oppressions of the human race, suspend the course of its heroic labors to elevate its thoughts and vows toward the great Being who has given it the mission it has undertaken and the strength to accomplish it.

Is it not He whose immortal hand, engraving on the heart of man the code of justice and equality, has written there the death sentence of tyrants? Is it not He who, from the beginning of time, decreed for all the ages and for all peoples liberty, good faith, and justice?

He did not create kings to devour the human race. He did not create priests to harness us, like vile animals, to the chariots of kings and to give to the world examples of baseness, pride, perfidy, avarice, debauchery, and falsehood. He created the universe to proclaim His power. He created men to help each other, to love each other mutually, and to attain to happiness by the way of virtue.

It is He who implanted in the breast of the triumphant oppressor remorse and terror, and in the heart of the oppressed and innocent calmness and fortitude. It is He who impels the just man to hate the evil one, and the evil man to respect the just one. It is He who adorns with modesty the brow of beauty, to make it yet more beautiful. It is He who makes the mother's heart beat with tenderness and joy. It is He who bathes with delicious tears the eyes of the son pressed to the bosom of his mother. It is He who silences the most imperious and tender passions before the sublime love of the fatherland. It is He who has covered nature with charms, riches, and majesty. All that is good is His work, or is Himself. Evil belongs to the depraved man who oppresses his fellow man or suffers him to be oppressed.

The Author of Nature has bound all mortals by a boundless chain of love and happiness. Perish the tyrants who have dared to break it!

Republican Frenchmen, it is yours to purify the earth which they have soiled, and to recall to it the justice that they have

banished! Liberty and virtue together came from the breast of Divinity. Neither can abide with mankind without the other.

O generous People, would you triumph over all your enemies? Practice justice, and render the Divinity the only worship worthy of Him. O People, let us deliver ourselves today, under His auspices, to the just transports of a pure festivity. Tomorrow we shall return to the combat with vice and tyrants. We shall give to the world the example of republican virtues. And that will be to honor Him still.

The monster which the genius of kings had vomited over France has gone back into nothingness. May all the crimes and all the misfortunes of the world disappear with it! Armed in turn with the daggers of fanaticism and the poisons of atheism, kings have always conspired to assassinate humanity. If they are able no longer to disfigure Divinity by superstition, to associate it with their crimes, they try to banish it from the earth, so that they may reign there alone with crime.

O People, fear no more their sacrilegious plots! They can no more snatch the world from the breast of its Author than remorse from their own hearts. Unfortunate ones, uplift your eyes toward heaven! Heroes of the fatherland, your generous devotion is not a brilliant madness. If the satellites of tyranny can assassinate you, it is not in their power entirely to destroy you. Man, whoever thou mayest be, thou canst still conceive high thoughts for thyself. Thou canst bind thy fleeting life to God, and to immortality. Let nature seize again all her splendor, and wisdom all her empire! The Supreme Being has not been annihilated.

It is wisdom above all that our guilty enemies would drive from the republic. To

wisdom alone it is given to strengthen the prosperity of empires. It is for her to guarantee to us the rewards of our courage. Let us associate wisdom, then, with all our enterprises. Let us be grave and discreet in all our deliberations, as men who are providing for the interests of the world. Let us be ardent and obstinate in our anger against conspiring tyrants, imperturbable in dangers, patient in labors, terrible in striking back, modest and vigilant in successes. Let us be generous toward the good, compassionate with the unfortunate, inexorable with the evil, just toward every one. Let us not count on an unmixed prosperity, and on triumphs without attacks, nor on all that depends on fortune or the perversity of others. Sole, but infallible guarantors of our independence, let us crush the impious league of kings by the grandeur of our character, even more than by the strength of our arms.

Frenchmen, you war against kings; you are therefore worthy to honor Divinity. Being of Beings, Author of Nature, the brutalized slave, the vile instrument of despotism, the perfidious and cruel aristocrat, outrages Thee by his very invocation of Thy name. But the defenders of liberty can give themselves up to Thee, and rest with confidence upon Thy paternal bosom. Being of Beings, we need not offer to Thee unjust prayers. Thou knowest Thy creatures, proceeding from Thy hands. Their needs do not escape Thy notice, more than their secret thoughts. Hatred of bad faith and tyranny burns in our hearts, with love of justice and the fatherland. Our blood flows for the cause of humanity. Behold our prayer. Behold our sacrifices. Behold the worship we offer Thee.

Justification of the Use of Terror (1794)

Maximilien Robespierre (1758-1794) was the leader of the twelve-man Committee of Public Safety elected by the National Convention, and which effectively governed France at the height of the radical phase of the revolution. He had once been a fairly straightforward liberal thinker - reputedly he slept with a copy of Rousseau's Social Contract at his side. But his own purity of belief led him to impatience with others.

The committee was among the most creative executive bodies ever seen - and rapidly put into effect policies which stabilized the French economy and began the formation of the very successful French army. It also directed its energies against counter-revolutionary uprisings, especially in the south and west of France. In doing so it unleashed the reign of terror. Here Robespierre, in his speech of February 5, 1794, from which excerpts are given here, discussed this issue. The figures behind this speech indicate that in the five months from September, 1793, to February 5, 1794, the revolutionary tribunal in Paris convicted and executed 238 men and 31 women and acquitted 190 persons, and that on February 5 there were 5,434 individuals in the prisons in Paris awaiting trial.

Robespierre was frustrated with the progress of the revolution. After issuing threats to the National Convention, he himself was arrested in July 1794. He tried to shoot himself but missed, and spent his last few hours with his jaw hanging off. He was guillotined, as a victim of the terror, on July 28, 1794.

But, to found and consolidate democracy, to achieve the peaceable reign of the constitutional laws, we must end the war of liberty against tyranny and pass safely across the storms of the revolution: such is the aim of the revolutionary system that you have enacted. Your conduct, then, ought also to be regulated by the stormy circumstances in which the republic is placed; and the plan of your administration must result from the spirit of the revolutionary government combined with the general principles of democracy.

Now, what is the fundamental principle of the democratic or popular government—that is, the essential spring which makes it move? It is virtue; I

am speaking of the public virtue which effected so many prodigies in Greece and Rome and which ought to produce much more surprising ones in republican France; of that virtue which is nothing other than the love of country and of its laws.

But as the essence of the republic or of democracy is equality, it follows that the love of country necessarily includes the love of equality.

It is also true that this sublime sentiment assumes a preference for the public interest over every particular interest; hence the love of country presupposes or produces all the virtues: for what are they other than that spiritual strength which renders one capable of those sacrifices? And how could the slave of avarice or ambition, for example, sacrifice his idol to his country?

Not only is virtue the soul of democracy; it can exist only in that government

Republican virtue can be considered in relation to the people and in relation to the government; it is necessary in both. When only the government lacks virtue, there remains a resource in the people's virtue; but when the people itself is corrupted, liberty is already lost.

Fortunately virtue is natural to the people, notwithstanding aristocratic prejudices. A nation is truly corrupted when, having by degrees lost its character and its liberty, it passes from democracy to aristocracy or to monarchy; that is the decrepitude and death of the body politic....

But when, by prodigious efforts of courage and reason, a people breaks the chains of despotism to make them into trophies of liberty; when by the force of its moral temperament it comes, as it were, out of the arms of the death, to recapture all the vigor of youth; when by turns it is sensitive and proud, intrepid and docile, and can be stopped neither by impregnable ramparts nor by the innumerable armies of the tyrants armed against it, but stops of itself upon confronting the law's image; then if it does not climb rapidly to the summit of its destinies, this can only be the fault of those who govern it.

. . . From all this let us deduce a great truth: the characteristic of popular government is confidence in the people and severity towards itself.

The whole development of our theory would end here if you had only to pilot the vessel of the Republic through calm waters; but the tempest roars, and the revolution imposes on you another task.

This great purity of the French revolution's basis, the very sublimity of its objective, is precisely what causes both our strength and our weakness. Our strength, because it gives to us truth's ascendancy over imposture, and the rights of the public interest over private interests; our weakness, because it rallies all vicious men against us, all those who in their hearts contemplated despoiling the people and all those who intend to let it be despoiled with impunity, both those who have rejected freedom as a personal calamity and those who have embraced the revolution as a career and the Republic as prey. Hence the defection of so many ambitious or greedy men who since the point of departure have abandoned us along the way because they did not begin the journey with the same destination in view. The two opposing spirits that have been represented in a struggle to rule nature might be said to be fighting in this great period of human history to fix irrevocably the world's destinies, and France is the scene of this fearful combat. Without, all the tyrants encircle you; within, all tyranny's friends conspire; they will conspire until hope is wrested from crime. We must smother the internal and external enemies of the Republic or perish with it; now in this situation, the first maxim of your policy ought to be to lead the people by reason and the people's enemies by terror.

If the spring of popular government in time of peace is virtue, the springs of popular government in revolution are at once *virtue and terror*: virtue, without which terror is fatal; terror, without which virtue is powerless. Terror is nothing other than justice, prompt, severe, inflexible; it is therefore an emanation of virtue; it is not so much a special principle as it is a consequence of the general principle of democracy applied to our country's most urgent needs.

It has been said that terror is the principle of despotic government. Does your government therefore resemble despotism? Yes, as the sword that gleams in the hands of the heroes of liberty resembles that with which the henchmen of tyranny are armed. Let the despot govern by terror his brutalized subjects; he is right, as a despot. Subdue by terror the enemies of liberty, and you will be right, as founders of the Republic. The government of the revolution is liberty's despotism against tyranny. Is force made only to protect crime? And

is the thunderbolt not destined to strike the heads of the proud?

. . . Indulgence for the royalists, cry certain men, mercy for the villains! No! mercy for the innocent, mercy for the weak, mercy for the unfortunate, mercy for humanity.

Society owes protection only to peaceable citizens; the only citizens in the Republic are the republicans. For it, the royalists, the conspirators are only strangers or, rather, enemies. This terrible war waged by liberty against tyranny- is it not indivisible? Are the enemies within not the allies of the enemies without? The assassins who tear our country apart, the intriguers who buy the consciences that hold the people's mandate; the traitors who sell them; the mercenary pamphleteers hired to dishonor the people's cause, to kill public virtue, to stir up the fire of civil discord, and to prepare political counterrevolution by moral counterrevolution — are all those men less guilty or less dangerous than the tyrants whom they serve?

Source: Robespierre: On the Moral and Political Principles of Domestic Policy. Introduction © Paul Halsall, Internet Modern History Sourcebook.

Two Declarations of Rights during the French Revolution by Charles B. Paul

On August 17, 1789, the French revolutionaries drew up, as a prelude to a proposed constitution, a Bill of Rights that became known as the *Declaration of the Rights of Man and Citizen*. It is one of the most significant documents of the entire revolutionary period (1789-99) in that its stress on individual freedoms and property rights served as a model for future liberal and bourgeois declarations and constitutions in Europe and Latin America.

Note, too, the attempt to balance individual rights and national sovereignty, the reference to Rousseau's general will, the special emphasis placed on liberty of opinion and freedom from arbitrary arrests and unusual punishments, and, by indirection, a description of some of the abuses of the Old Regime.

This Declaration also unwittingly served as a model for *The Declaration of the Rights of Woman a Female Citizen* published in 1790 by the playwright Olympe de Gouges (1748-93). For women soon became aware that the freedoms, rights, and duties proclaimed by the revolutionaries were designed for the male gender only. Whence Gouges's amplification of the specific articles of the men's Declaration to include reforms that middle-class feminists were to press on public attention from 1789 on. These included political and property rights for both genders, equality of civil employment, reform of marriage laws, and freedom from male oppression.

Note: The two documents have been set side by side to as to accentuate the similarities and dissimilarities between them.

Declaration of the Rights of Man and Citizen

Approved by the National Assembly of France,
August 26, 1789

The Representatives of the French people, organized in National Assembly, considering that ignorance, forgetfulness, or contempt of the rights of man are the sole causes of public miseries and the corruption of governments, have resolved to set forth in a solemn declaration the natural, inalienable, and sacred rights of man, so that this declaration, being ever present to all the members of the social body, may unceasingly remind them of their rights and duties; in order that the acts of the legislative power, and those of the executive power, may at each moment be compared with the aim and of every political institution and thereby may be more respected; and in order that the demands of the citizens, grounded henceforth upon simple and incontestable principles, may always take the direction

Declaration of the Rights of Woman and Female Citizen

For the National Assembly to decree in its last sessions, or in those of the next legislature:

Mothers, daughters, sisters, representatives of the nation demand to be constituted into a national assembly. Believing that ignorance, omission, or scorn for the rights of woman are the only causes of public misfortunes and of the corruption of governments, they have resolved to set forth a solemn declaration the natural, inalienable, and sacred rights of woman in order that this declaration, constantly exposed before all members of the society, will ceaselessly remind them of their rights and duties; in order that the authoritative acts of women and the authoritative acts of men may be at any moment compared with and respectful of the purpose of all political institutions; and in order that citizens' demands, henceforth

of maintaining the constitution and welfare of all.

In consequence, the National Assembly recognizes and declares, in the presence and under the auspices of the Supreme Being, the following rights of man and citizen:

Articles:

1. Men are born free and remain free and equal in rights. Social distinctions can be based only on common utility.
2. The aim of every political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression.
3. The principle of all sovereignty resides essentially in the nation; no body, no individual can exercise authority that does not proceed from it in plain terms.
4. Liberty consists in the power to do anything that does not injure others; accordingly, the exercise of the rights of each man has no limits except those that secure the enjoyment of these same rights to the other members of society. These limits can be determined only by law.
5. The law has only the rights to forbid such actions as are injurious to society. Nothing can be forbidden that is not interdicted by the law, and no one can be constrained to do that which it does not order.
6. Law is the expression of the general will. All citizens have the right to take part personally, or by their representatives, and its formation. It must be the same for all, whether it protects or punishes. All citizens, being equal in its eyes, are equally eligible to all public dignities, places, and employments, according to their capacities, and without other distinctions besides those of their virtues and talents.
7. No man can be accused, arrested, or detained,

based on simple and incontestable principles, will always support the constitution, good morals, and the happiness of all. Consequently, the sex that is as superior in beauty as it is in courage during the sufferings of maternity recognizes and declares in the presence and under the auspices of the Supreme Being, the following Rights of Woman and of Female Citizens.

Articles:

1. Woman is born free and lives equal to man in her rights. Social distinctions can be based only on the common utility.
2. The aim of any political association is the preservation of the natural and imprescriptible rights of woman and man; these rights are liberty property, security, and especially resistance to oppression.
3. The principle of all sovereignty resides essentially with the nation, which is nothing but the union of woman and man; no body and no individual can exercise any authority which does not come expressly from it.
4. Liberty and justice consist of restoring all that belongs to others; thus, the only limits on the exercise of the natural rights of woman are perpetual male tyranny; these limits are to be reformed by the laws of nature and reason.
5. Laws of nature and reason proscribe all acts harmful to society; everything which is not prohibited by these wise and divine laws cannot be prevented, and no one can be constrained to do what they do not command.
6. Law must be the expression of the

except in the cases determined by the law and according to the forms it has prescribed. Those who procure, expedite, execute, or cause arbitrary orders to be executed, ought to be punished: but every citizen summoned or seized in virtue of the law ought to render instant obedience; he makes himself guilty by resistance.

8. The law ought only to establish penalties that are strict and obviously necessary, and no one can be punished except in virtue of a law established and promulgated prior to the offense and legally applied.

9. Every man being presumed innocent until he has been pronounced guilty, if it is thought indispensable to arrest him, all severity that may not be necessary to secure his person ought to be strictly suppressed by law.

10. No one can be disturbed on account of his opinions, even religious, provided their manifestation does not upset the legally established public order.

11. The free communication of ideas and opinions is one of the most precious of the rights of man; every citizen can then freely speak, write, and print, subject to responsibility for the abuse of this liberty in the cases is determined by law.

12. The guarantee of the rights of man and citizen requires a public force; this force then is instituted for the advantage of all and not for the particular benefit of those to whom it is entrusted.

13. For the upkeep of the public force and the expenses of administration, a general tax is indispensable; it ought to be equally apportioned among all citizens according to their means.

general will; all female and male citizens must contribute either personally or through their representatives to its formation; it must be the same for all: male and female citizens, being equal in the eyes of the law, must be equally admitted to all honors, positions, and public employment according to their capacity and without other distinctions besides those of their virtues and talents.

7. No woman can be an exception; she is accused, arrested, and detained in cases determined by law. Women, like men, must obey this rigorous law.

8. The law must establish only those penalties that are strictly and obviously necessary, and no one can be punished except in virtue of a law established and promulgated prior to the offense and legally applied.

9. Once any woman is declared guilty, full severity must be exercised by law.

10. No one can be disturbed on account of his opinions; a woman has the right to mount the scaffold; she must equally have the right to mount the rostrum, provided that her demonstrations do not upset the legally established public order.

11. The free communication of thoughts and opinions is one of the most precious rights of woman, since this liberty assures recognition of children by their fathers. Any female citizen thus may say freely, "I

14. All the citizens have a right to ascertain, by themselves or through their representatives, the necessity of the public tax, to consent to it freely, to follow the employment of it, and to determine proportion, the assessment, the collection, and the duration of the tax.

15. Society has the right to demand an accounting of his administration from any public official.

16. Any society in which the guarantee of the rights is not secured, or the separation of powers not determined, has no constitution.

17. Property being a inviolable and sacred right, no one can be deprived of it, unless the legally determined public need obviously dictates it, and then only with a just and prior indemnity

am the mother of a child that belongs to you,” without being forced by a barbarous prejudice to hide the truth; except to respond to the abuse of this liberty in cases determined by law.

12. The guarantee of the rights of woman and the female citizen implies a major benefit; this guarantee must be instituted for the advantage of all, and not for the particular benefit of those to whom it is entrusted.

13. For the upkeep of the public force and the expenses of administration, the contributions of woman and man are equal; she shares all the duties and all the painful tasks; therefore, she must have the same share in the distribution of positions, employment, offices, honors, and jobs.

14. Female and male citizens have the right to verify, by themselves or through their representatives, the necessity of the public tax. This can only apply to women if they are granted an equal share, not only of wealth, but also of public administration, and in the determination of the proportion, the assessment, the collection, and the duration of the tax.

15. The collectivity of women, joined for tax purposes to the aggregate of men, has the right to demand an accounting of his administration from any public official.

16. Any society in which the guarantee of the rights is not secured, or the separation of powers not determined, has no constitution; and the constitution is void if the majority of individuals comprising the

Introduction to Burke's *Reflections on the Revolution in France* by Charles B. Paul

At the end of 1790, the French Revolutionary government was peacefully reorganizing the country, abolishing the last remnants of feudalism, and drafting its first written constitution. It was at this quiet moment in the history of the French Revolution that Edmund Burke (1729-97) wrote the book that came to be known as "the manifesto of the counter-revolution." The *Reflections on the Revolution in France* appeared at the end of a career that had encompassed a revolutionary treatise on aesthetics, political writing and oratory, and an active if checkered life as a Parliamentarian.

Born in Dublin, Ireland, the son of an Anglican attorney and a Roman Catholic mother, Burke studied for the law. In 1756 he wrote *On the Sublime and the Beautiful*, a landmark in aesthetics. He then joined the Whigs, the more moderate of the two British political parties, sat in the House of Commons for a number of years, and for a short time acted as London agent to the colony of New York. When the American Revolution broke out, he strongly attacked the Tory government in power for its tyrannical handling of the American colonies, arguing eloquently that the Americans were justifiably rebelling for nothing less than the restoration of their rights as Englishmen.

From being a friend of the American Revolution, Burke, however, became one of the most bitter enemies of the French Revolution. The occasion that set off the *Reflections* was a speech delivered in 1789 by a Dr. Richard Price at a Whig club called the Revolutionary Society, in which Price favorably compared the French Revolution of 1789 to the English ("Glorious") Revolution of 1688-89. This comparison outraged Burke

who, like many of contemporaries in England, excluded the French Revolution from the tradition of constitutionalism out of which modern Great Britain and the new American Republic had evolved. As Professor Bruce Mazlish put it, Burke and others castigated Price's comparison in part

because the American Revolution was farther away, and was therefore less likely to spread to England. In part, they felt that the American Revolution was run by men like themselves, and not by a barefoot and starving crowd. And in part—a most important part—they felt that the American Revolution was concerned only with the rearrangement of political power, but that the French Revolution was a design to take power away from men of substance.

The following excerpts from the *Reflections* describe the major differences Burke felt distinguished the French Revolution from the English Revolution and, by inference, from the American Revolution as well. These differences, he argued, revolved primarily around the issues of equality versus hierarchy, political idealism versus political experience, abstract ideas versus "prejudices" or ingrained cultural habits, freedom within tradition, the necessity of property and religion in a well-ordered society, and the view of society as a contract between all generations, past, present, and future. These excerpts also display Burke's virtuosity in his handling of the English language: at times he sounds rational and matter-of-fact, at other times ironic, and at still other times vehement to the point of frenzy. Finally, these excerpts have survived the acrimonious debate about the pros and cons of the French Revolution of 1789: they form the core of an ideology

fashionable among many conservatives
today.

Reflections On the Revolution in France

In a Letter Intended to Have Been Sent
to a Gentleman in Paris
[1790]
by Edmund Burke

It may not be unnecessary to inform the reader that the following Reflections had their origin in a correspondence between the Author and a very young gentleman at Paris, who did him the honor of desiring his opinion upon the important transactions which then, and ever since, have so much occupied the attention of all men. An answer was written some time in the month of October 1789, but it was kept back upon prudential considerations. That letter is alluded to in the beginning of the following sheets. It has been since forwarded to the person to whom it was addressed. The reasons for the delay in sending it were assigned in a short letter to the same gentleman. This produced on his part a new and pressing application for the Author's sentiments.

The Author began a second and more full discussion on the subject. This he had some thoughts of publishing early in the last spring; but, the matter gaining upon him, he found that what he had undertaken not only far exceeded the measure of a letter, but that its importance required rather a more detailed consideration than at that time he had any leisure to bestow upon it. However, having thrown down his first thoughts in the form of a letter, and, indeed, when he sat down to write, having intended it for a private letter, he found it difficult to change the form of address when his sentiments had grown into a greater extent and had received another direction. A different plan, he is sensible, might be more favorable to a commodious division and distribution of his matter. DEAR SIR,

You are pleased to call again, and with some earnestness, for my thoughts on the late proceedings in France. I will not give you reason to imagine that I think my sentiments of such value as to wish myself to be solicited about them. They are of too little consequence to be very anxiously

either communicated or withheld. It was from attention to you, and to you only, that I hesitated at the time when you first desired to receive them. In the first letter I had the honor to write to you, and which at length I send, I wrote neither for, nor from, any description of men, nor shall I in this. My errors, if any, are my own. My reputation alone is to answer for them.

You see, Sir, by the long letter I have transmitted to you, that though I do most heartily wish that France may be animated by a spirit of rational liberty, and that I think you bound, in all honest policy, to provide a permanent body in which that spirit may reside, and an effectual organ by which it may act, it is my misfortune to entertain great doubts concerning several material points in your late transactions.

* * *

[Burke begins by arguing against those in England who assert that, in William and Mary's so-called Glorious Revolution of 1688, three fundamental rights were established for the English: first, "to choose our own governors"; second, "to cashier them for misconduct"; and third, "to frame a government for ourselves." Rather than approving of any such "right," Burke claims, "the body of the people of England have no share in it. They utterly disclaim it. They will resist the practical assertion of it with their lives and fortunes." He then goes on to give his own interpretation of the Act of Right enacted under William, and to place it in a longer historical perspective.]

You will observe that from Magna Charta to the Declaration of Right it has been the uniform policy of our constitution to claim and assert our liberties as an entailed inheritance derived to us from our forefathers, and to be transmitted to our posterity, as an estate specially belonging to the people of this kingdom, without any reference whatever to any other more general or prior right. By this means our constitution preserves a unity in so great a diversity of its parts. We have an inheritable crown, an inheritable peerage, and a

House of Commons and a people inheriting privileges, franchises, and liberties from a long line of ancestors.

This policy appears to me to be the result of profound reflection, or rather the happy effect of following nature, which is wisdom without reflection, and above it. A spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity, who never look backward to their ancestors. Besides, the people of England well know that the idea of inheritance furnishes a sure principle of conservation and a sure principle of transmission, without at all excluding a principle of improvement. It leaves acquisition free, but it secures what it acquires. Whatever advantages are obtained by a state proceeding on these maxims are locked fast as in a sort of family settlement, grasped as in a kind of mortmain forever. By a constitutional policy, working after the pattern of nature, we receive, we hold, we transmit our government and our privileges in the same manner in which we enjoy and transmit our property and our lives. The institutions of policy, the goods of fortune, the gifts of providence are handed down to us, and from us, in the same course and order. Our political system is placed in a just correspondence and symmetry with the order of the world and with the mode of existence decreed to a permanent body composed of transitory parts, wherein, by the disposition of a stupendous wisdom, molding together the great mysterious incorporation of the human race, the whole, at one time, is never old or middle-aged or young, but, in a condition of unchangeable constancy, moves on through the varied tenor of perpetual decay, fall, renovation, and progression. Thus, by preserving the method of nature in the conduct of the state, in what we improve we are never wholly new; in what we retain we are never wholly obsolete. By adhering in this manner and on those principles to our forefathers, we are guided not by the superstition of antiquarians, but by the spirit of philosophic analogy. In this choice of inheritance we have given to our frame of polity the image of a relation in blood, binding up the constitution of our country with our dearest domestic ties, adopting our fundamental laws into the bosom of our family affections, keeping inseparable and cherishing with the warmth of all their combined and mutually reflected charities our state, our hearths, our sepulchres, and our altars.

Through the same plan of a conformity to nature in our artificial institutions, and by calling in the aid of her unerring and powerful instincts to fortify the fallible and feeble contrivances of our reason, we have derived several other, and those no small, benefits from considering our liberties in the light of an inheritance. Always acting as if in the presence of canonized forefathers, the spirit of freedom, leading in itself to misrule and excess, is tempered with an awful gravity. This idea of a liberal descent inspires us with a sense of habitual native dignity which prevents that upstart insolence almost inevitably adhering to and disgracing those who are the first acquirers of any distinction. By this means our liberty becomes a noble freedom. It carries an imposing and majestic aspect. It has a pedigree and illustrating ancestors. It has its bearings and its ensigns armorial. It has its gallery of portraits, its monumental inscriptions, its records, evidences, and titles. We procure reverence to our civil institutions on the principle upon which nature teaches us to revere individual men: on account of their age and on account of those from whom they are descended. All your sophisters cannot produce anything better adapted to preserve a rational and manly freedom than the course that we have pursued, who have chosen our nature rather than our speculations, our breasts rather than our inventions, for the great conservatories and magazines of our rights and privileges.

You might, if you pleased, have profited of our example and have given to your recovered freedom a correspondent dignity. Your privileges, though discontinued, were not lost to memory. Your constitution, it is true, whilst you were out of possession, suffered waste and dilapidation; but you possessed in some parts the walls and in all the foundations of a noble and venerable castle. You might have repaired those walls; you might have built on those old foundations. Your constitution was suspended before it was perfected, but you had the elements of a constitution very nearly as good as could be wished. In your old states you possessed that variety of parts corresponding with the various descriptions of which your community was happily composed; you had all that combination and all that opposition of interests; you had that action and counteraction which, in the natural and in the political world, from the reciprocal struggle of discordant powers, draws out the harmony of the universe. These opposed and conflicting interests which you considered as so great a blemish in your old and in our present constitution interpose a salutary check to all

precipitate resolutions. They render deliberation a matter, not of choice, but of necessity; they make all change a subject of compromise, which naturally begets moderation; they produce temperaments preventing the sore evil of harsh, crude, unqualified reformations, and rendering all the headlong exertions of arbitrary power, in the few or in the many, for ever impracticable. Through that diversity of members and interests, general liberty had as many securities as there were separate views in the several orders, whilst, by pressing down the whole by the weight of a real monarchy, the separate parts would have been prevented from warping and starting from their allotted places.

You had all these advantages in your ancient states, but you chose to act as if you had never been molded into civil society and had everything to begin anew. You began ill, because you began by despising everything that belonged to you. You set up your trade without a capital. If the last generations of your country appeared without much luster in your eyes, you might have passed them by and derived your claims from a more early race of ancestors. Under a pious predilection for those ancestors, your imaginations would have realized in them a standard of virtue and wisdom beyond the vulgar practice of the hour; and you would have risen with the example to whose imitation you aspired. Respecting your forefathers, you would have been taught to respect yourselves. You would not have chosen to consider the French as a people of yesterday, as a nation of lowborn servile wretches until the emancipating year of 1789. In order to furnish, at the expense of your honor, an excuse to your apologists here for several enormities of yours, you would not have been content to be represented as a gang of Maroon slaves suddenly broke loose from the house of bondage, and therefore to be pardoned for your abuse of the liberty to which you were not accustomed and ill fitted. Would it not, my worthy friend, have been wiser to have you thought, what I, for one, always thought you, a generous and gallant nation, long misled to your disadvantage by your high and romantic sentiments of fidelity, honor, and loyalty; that events had been unfavorable to you, but that you were not enslaved through any illiberal or servile disposition; that in your most devoted submission you were actuated by a principle of public spirit, and that it was your country you worshiped in the person of your king? Had you made it to be understood that in the delusion of this amiable error you had gone further than your wise ancestors, that you were resolved to

resume your ancient privileges, whilst you preserved the spirit of your ancient and your recent loyalty and honor; or if, diffident of yourselves and not clearly discerning the almost obliterated constitution of your ancestors, you had looked to your neighbors in this land who had kept alive the ancient principles and models of the old common law of Europe meliorated and adapted to its present state; by following wise examples you would have given new examples of wisdom to the world. You would have rendered the cause of liberty venerable in the eyes of every worthy mind in every nation. You would have shamed despotism from the earth by showing that freedom was not only reconcilable, but, as when well disciplined it is, auxiliary to law. You would have had an unoppressive but a productive revenue. You would have had a flourishing commerce to feed it. You would have had a free constitution, a potent monarchy, a disciplined army, a reformed and venerated clergy, a mitigated but spirited nobility to lead your virtue, not to overlay it; you would have had a liberal order of commons to emulate and to recruit that nobility; you would have had a protected, satisfied, laborious, and obedient people, taught to seek and to recognize the happiness that is to be found by virtue in all conditions; in which consists the true moral equality of mankind, and not in that monstrous fiction which, by inspiring false ideas and vain expectations into men destined to travel in the obscure walk of laborious life, serves only to aggravate and embitter that real inequality which it never can remove, and which the order of civil life establishes as much for the benefit of those whom it must leave in a humble state as those whom it is able to exalt to a condition more splendid, but not more happy. You had a smooth and easy career of felicity and glory laid open to you, beyond anything recorded in the history of the world, but you have shown that difficulty is good for man.

Compute your gains: see what is got by those extravagant and presumptuous speculations which have taught your leaders to despise all their predecessors, and all their contemporaries, and even to despise themselves until the moment in which they become truly despicable. By following those false lights, France has bought undisguised calamities at a higher price than any nation has purchased the most unequivocal blessings! France has bought poverty by crime! France has not sacrificed her virtue to her interest, but she has abandoned her interest, that she might prostitute her virtue. All other nations have begun the fabric of a new government, or the reformation of an old,

by establishing originally or by enforcing with greater exactness some rites or other of religion. All other people have laid the foundations of civil freedom in severer manners and a system of a more austere and masculine morality. France, when she let loose the reins of regal authority, doubled the license of a ferocious dissoluteness in manners and of an insolent irreligion in opinions and practice, and has extended through all ranks of life, as if she were communicating some privilege or laying open some secluded benefit, all the unhappy corruptions that usually were the disease of wealth and power. This is one of the new principles of equality in France.

France, by the perfidy of her leaders, has utterly disgraced the tone of lenient council in the cabinets of princes, and disarmed it of its most potent topics. She has sanctified the dark, suspicious maxims of tyrannous distrust, and taught kings to tremble at (what will hereafter be called) the delusive plausibilities of moral politicians. Sovereigns will consider those who advise them to place an unlimited confidence in their people as subverters of their thrones, as traitors who aim at their destruction by leading their easy good-nature, under specious pretenses, to admit combinations of bold and faithless men into a participation of their power. This alone (if there were nothing else) is an irreparable calamity to you and to mankind. Remember that your parliament of Paris told your king that, in calling the states together, he had nothing to fear but the prodigal excess of their zeal in providing for the support of the throne. It is right that these men should hide their heads. It is right that they should bear their part in the ruin which their counsel has brought on their sovereign and their country. Such sanguine declarations tend to lull authority asleep; to encourage it rashly to engage in perilous adventures of untried policy; to neglect those provisions, preparations, and precautions which distinguish benevolence from imbecility, and without which no man can answer for the salutary effect of any abstract plan of government or of freedom. For want of these, they have seen the medicine of the state corrupted into its poison. They have seen the French rebel against a mild and lawful monarch with more fury, outrage, and insult than ever any people has been known to rise against the most illegal usurper or the most sanguinary tyrant. Their resistance was made to concession, their revolt was from protection, their blow was aimed at a hand holding out graces, favors, and immunities.

This was unnatural. The rest is in order. They have found their punishment in their success: laws overturned; tribunals subverted; industry without vigor; commerce expiring; the revenue unpaid, yet the people impoverished; a church pillaged, and a state not relieved; civil and military anarchy made the constitution of the kingdom; everything human and divine sacrificed to the idol of public credit, and national bankruptcy the consequence; and, to crown all, the paper securities of new, precarious, tottering power, the discredited paper securities of impoverished fraud and beggared rapine, held out as a currency for the support of an empire in lieu of the two great recognized species that represent the lasting, conventional credit of mankind, which disappeared and hid themselves in the earth from whence they came, when the principle of property, whose creatures and representatives they are, was systematically subverted.

Were all these dreadful things necessary? Were they the inevitable results of the desperate struggle of determined patriots, compelled to wade through blood and tumult to the quiet shore of a tranquil and prosperous liberty? No! nothing like it. The fresh ruins of France, which shock our feelings wherever we can turn our eyes, are not the devastation of civil war; they are the sad but instructive monuments of rash and ignorant counsel in time of profound peace. They are the display of inconsiderate and presumptuous, because unresisted and irresistible, authority. The persons who have thus squandered away the precious treasure of their crimes, the persons who have made this prodigal and wild waste of public evils (the last stake reserved for the ultimate ransom of the state) have met in their progress with little or rather with no opposition at all. Their whole march was more like a triumphal procession than the progress of a war. Their pioneers have gone before them and demolished and laid everything level at their feet. Not one drop of their blood have they shed in the cause of the country they have ruined. They have made no sacrifices to their projects of greater consequence than their shoebuckles, whilst they were imprisoning their king, murdering their fellow citizens, and bathing in tears and plunging in poverty and distress thousands of worthy men and worthy families. Their cruelty has not even been the base result of fear. It has been the effect of their sense of perfect safety, in authorizing treasons, robberies, rapes, assassinations, slaughters, and burnings throughout their harassed land. But the cause of all was plain from the beginning.

This unforced choice, this fond election of evil, would appear perfectly unaccountable if we did not consider the composition of the National Assembly. I do not mean its formal constitution, which, as it now stands, is exceptionable enough, but the materials of which, in a great measure, it is composed, which is of ten thousand times greater consequence than all the formalities in the world. If we were to know nothing of this assembly but by its title and function, no colors could paint to the imagination anything more venerable. In that light the mind of an inquirer, subdued by such an awful image as that of the virtue and wisdom of a whole people collected into a focus, would pause and hesitate in condemning things even of the very worst aspect. Instead of blamable, they would appear only mysterious. But no name, no power, no function, no artificial institution whatsoever can make the men of whom any system of authority is composed any other than God, and nature, and education, and their habits of life have made them. Capacities beyond these the people have not to give. Virtue and wisdom may be the objects of their choice, but their choice confers neither the one nor the other on those upon whom they lay their ordaining hands. They have not the engagement of nature, they have not the promise of revelation, for any such powers.

After I had read over the list of the persons and descriptions elected into the *Tiers Etat*, nothing which they afterwards did could appear astonishing. Among them, indeed, I saw some of known rank, some of shining talents; but of any practical experience in the state, not one man was to be found. The best were only men of theory. But whatever the distinguished few may have been, it is the substance and mass of the body which constitutes its character and must finally determine its direction. In all bodies, those who will lead must also, in a considerable degree, follow. They must conform their propositions to the taste, talent, and disposition of those whom they wish to conduct; therefore, if an assembly is viciously or feebly composed in a very great part of it, nothing but such a supreme degree of virtue as very rarely appears in the world, and for that reason cannot enter into calculation, will prevent the men of talent disseminated through it from becoming only the expert instruments of absurd projects! If, what is the more likely event, instead of that unusual degree of virtue, they should be actuated by sinister ambition and a lust of meretricious glory, then the feeble part of the assembly, to whom at first they conform, becomes in its turn the dupe and instrument of their designs. In this political traffic,

the leaders will be obliged to bow to the ignorance of their followers, and the followers to become subservient to the worst designs of their leaders.

To secure any degree of sobriety in the propositions made by the leaders in any public assembly, they ought to respect, in some degree perhaps to fear, those whom they conduct. To be led any otherwise than blindly, the followers must be qualified, if not for actors, at least for judges; they must also be judges of natural weight and authority. Nothing can secure a steady and moderate conduct in such assemblies but that the body of them should be respectably composed, in point of condition in life or permanent property, of education, and of such habits as enlarge and liberalize the understanding.

In the calling of the States-General of France, the first thing that struck me was a great departure from the ancient course. I found the representation for the Third Estate composed of six hundred persons. They were equal in number to the representatives of both the other orders. If the orders were to act separately, the number would not, beyond the consideration of the expense, be of much moment. But when it became apparent that the three orders were to be melted down into one, the policy and necessary effect of this numerous representation became obvious. A very small desertion from either of the other two orders must throw the power of both into the hands of the third. In fact, the whole power of the state was soon resolved into that body. Its due composition became therefore of infinitely the greater importance.

Judge, Sir, of my surprise when I found that a very great proportion of the assembly (a majority, I believe, of the members who attended) was composed of practitioners in the law. It was composed, not of distinguished magistrates, who had given pledges to their country of their science, prudence, and integrity; not of leading advocates, the glory of the bar; not of renowned professors in universities; but for the far greater part, as it must in such a number, of the inferior, unlearned, mechanical, merely instrumental members of the profession. There were distinguished exceptions, but the general composition was of obscure provincial advocates, of stewards of petty local jurisdictions, country attorneys, notaries, and the whole train of the ministers of municipal litigation, the fomenters and conductors of the petty war of village vexation. From the moment I read the list, I

saw distinctly, and very nearly as it has happened, all that was to follow.

The degree of estimation in which any profession is held becomes the standard of the estimation in which the professors hold themselves. Whatever the personal merits of many individual lawyers might have been, and in many it was undoubtedly very considerable, in that military kingdom no part of the profession had been much regarded except the highest of all, who often united to their professional offices great family splendor, and were invested with great power and authority. These certainly were highly respected, and even with no small degree of awe. The next rank was not much esteemed; the mechanical part was in a very low degree of repute.

Whenever the supreme authority is vested in a body so composed, it must evidently produce the consequences of supreme authority placed in the hands of men not taught habitually to respect themselves, who had no previous fortune in character at stake, who could not be expected to bear with moderation, or to conduct with discretion, a power which they themselves, more than any others, must be surprised to find in their hands. Who could flatter himself that these men, suddenly and, as it were, by enchantment snatched from the humblest rank of subordination, would not be intoxicated with their unprepared greatness? Who could conceive that men who are habitually meddling, daring, subtle, active, of litigious dispositions and unquiet minds would easily fall back into their old condition of obscure contention and laborious, low, unprofitable chicane? Who could doubt but that, at any expense to the state, of which they understood nothing, they must pursue their private interests, which they understand but too well? It was not an event depending on chance or contingency. It was inevitable; it was necessary; it was planted in the nature of things. They must join (if their capacity did not permit them to lead) in any project which could procure to them a litigious constitution; which could lay open to them those innumerable lucrative jobs which follow in the train of all great convulsions and revolutions in the state, and particularly in all great and violent permutations of property. Was it to be expected that they would attend to the stability of property, whose existence had always depended upon whatever rendered property questionable, ambiguous, and insecure? Their objects would be enlarged with their elevation, but their disposition

and habits, and mode of accomplishing their designs, must remain the same.

Well! but these men were to be tempered and restrained by other descriptions, of more sober and more enlarged understandings. Were they then to be awed by the supereminent authority and awful dignity of a handful of country clowns who have seats in that assembly, some of whom are said not to be able to read and write, and by not a greater number of traders who, though somewhat more instructed and more conspicuous in the order of society, had never known anything beyond their counting house? No! Both these descriptions were more formed to be overborne and swayed by the intrigues and artifices of lawyers than to become their counterpoise. With such a dangerous disproportion, the whole must needs be governed by them. To the faculty of law was joined a pretty considerable proportion of the faculty of medicine. This faculty had not, any more than that of the law, possessed in France its just estimation. Its professors, therefore, must have the qualities of men not habituated to sentiments of dignity. But supposing they had ranked as they ought to do, and as with us they do actually, the sides of sickbeds are not the academies for forming statesmen and legislators. Then came the dealers in stocks and funds, who must be eager, at any expense, to change their ideal paper wealth for the more solid substance of land. To these were joined men of other descriptions, from whom as little knowledge of, or attention to, the interests of a great state was to be expected, and as little regard to the stability of any institution; men formed to be instruments, not controls. Such in general was the composition of the Tiers Etat in the National Assembly, in which was scarcely to be perceived the slightest traces of what we call the natural landed interest of the country.

We know that the British House of Commons, without shutting its doors to any merit in any class, is, by the sure operation of adequate causes, filled with everything illustrious in rank, in descent, in hereditary and in acquired opulence, in cultivated talents, in military, civil, naval, and politic distinction that the country can afford. But supposing, what hardly can be supposed as a case, that the House of Commons should be composed in the same manner with the Tiers Etat in France, would this dominion of chicane be borne with patience or even conceived without horror? God forbid I should insinuate anything derogatory to that profession which is another priesthood,

administering the rights of sacred justice. But whilst I revere men in the functions which belong to them, and would do as much as one man can do to prevent their exclusion from any, I cannot, to flatter them, give the lie to nature. They are good and useful in the composition; they must be mischievous if they preponderate so as virtually to become the whole. Their very excellence in their peculiar functions may be far from a qualification for others. It cannot escape observation that when men are too much confined to professional and faculty habits and, as it were, inveterate in the recurrent employment of that narrow circle, they are rather disabled than qualified for whatever depends on the knowledge of mankind, on experience in mixed affairs, on a comprehensive, connected view of the various, complicated, external and internal interests which go to the formation of that multifarious thing called a state.

After all, if the House of Commons were to have a wholly professional and faculty composition, what is the power of the House of Commons, circumscribed and shut in by the immovable barriers of laws, usages, positive rules of doctrine and practice, counterpoised by the House of Lords, and every moment of its existence at the discretion of the crown to continue, prorogue, or dissolve us? The power of the House of Commons, direct or indirect, is indeed great; and long may it be able to preserve its greatness and the spirit belonging to true greatness at the full; and it will do so as long as it can keep the breakers of law in India from becoming the makers of law for England. The power, however, of the House of Commons, when least diminished, is as a drop of water in the ocean, compared to that residing in a settled majority of your National Assembly. That assembly, since the destruction of the orders, has no fundamental law, no strict convention, no respected usage to restrain it. Instead of finding themselves obliged to conform to a fixed constitution, they have a power to make a constitution which shall conform to their designs. Nothing in heaven or upon earth can serve as a control on them. What ought to be the heads, the hearts, the dispositions that are qualified or that dare, not only to make laws under a fixed constitution, but at one heat to strike out a totally new constitution for a great kingdom, and in every part of it, from the monarch on the throne to the vestry of a parish? But "fools rush in where angels fear to tread." In such a state of unbounded power for undefined and undefinable purposes, the evil of a moral and almost physical inaptitude of the man to the function must be the greatest we can

conceive to happen in the management of human affairs.

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It is no wonder, therefore, that with these ideas of everything in their constitution and government at home, either in church or state, as illegitimate and usurped, or at best as a vain mockery, they look abroad with an eager and passionate enthusiasm. Whilst they are possessed by these notions, it is vain to talk to them of the practice of their ancestors, the fundamental laws of their country, the fixed form of a constitution whose merits are confirmed by the solid test of long experience and an increasing public strength and national prosperity. They despise experience as the wisdom of unlettered men; and as for the rest, they have wrought underground a mine that will blow up, at one grand explosion, all examples of antiquity, all precedents, charters, and acts of parliament. They have "the rights of men". Against these there can be no prescription, against these no agreement is binding; these admit no temperament and no compromise; anything withheld from their full demand is so much of fraud and injustice. Against these their rights of men let no government look for security in the length of its continuance, or in the justice and lenity of its administration. The objections of these speculatists, if its forms do not quadrature with their theories, are as valid against such an old and beneficent government as against the most violent tyranny or the greenest usurpation. They are always at issue with governments, not on a question of abuse, but a question of competency and a question of title. I have nothing to say to the clumsy subtilty of their political metaphysics. Let them be their amusement in the schools.— "*Illa se jactet in aula— Aeolus, et clauso ventorum carcere regnet*".— But let them not break prison to burst like a Levanter to sweep the earth with their hurricane and to break up the fountains of the great deep to overwhelm us.

Far am I from denying in theory, full as far is my heart from withholding in practice (if I were of power to give or to withhold) the real rights of men. In denying their false claims of right, I do not mean to injure those which are real, and are such as their pretended rights would totally destroy. If civil society be made for the advantage of man, all the advantages for which it is made become his right. It is an institution of beneficence; and law itself is only beneficence acting by a rule. Men have a right to live by that rule; they have a

right to do justice, as between their fellows, whether their fellows are in public function or in ordinary occupation. They have a right to the fruits of their industry and to the means of making their industry fruitful. They have a right to the acquisitions of their parents, to the nourishment and improvement of their offspring, to instruction in life, and to consolation in death. Whatever each man can separately do, without trespassing upon others, he has a right to do for himself; and he has a right to a fair portion of all which society, with all its combinations of skill and force, can do in his favor. In this partnership all men have equal rights, but not to equal things. He that has but five shillings in the partnership has as good a right to it as he that has five hundred pounds has to his larger proportion. But he has not a right to an equal dividend in the product of the joint stock; and as to the share of power, authority, and direction which each individual ought to have in the management of the state, that I must deny to be amongst the direct original rights of man in civil society; for I have in my contemplation the civil social man, and no other. It is a thing to be settled by convention.

If civil society be the offspring of convention, that convention must be its law. That convention must limit and modify all the descriptions of constitution which are formed under it. Every sort of legislative, judicial, or executory power are its creatures. They can have no being in any other state of things; and how can any man claim under the conventions of civil society rights which do not so much as suppose its existence—rights which are absolutely repugnant to it? One of the first motives to civil society, and which becomes one of its fundamental rules, is that no man should be judge in his own cause. By this each person has at once divested himself of the first fundamental right of uncovenanted man, that is, to judge for himself and to assert his own cause. He abdicates all right to be his own governor. He inclusively, in a great measure, abandons the right of self-defense, the first law of nature. Men cannot enjoy the rights of an uncivil and of a civil state together. That he may obtain justice, he gives up his right of determining what it is in points the most essential to him. That he may secure some liberty, he makes a surrender in trust of the whole of it.

Government is not made in virtue of natural rights, which may and do exist in total independence of it, and exist in much greater clearness and in a much greater degree of abstract

perfection; but their abstract perfection is their practical defect. By having a right to everything they want everything. Government is a contrivance of human wisdom to provide for human wants. Men have a right that these wants should be provided for by this wisdom. Among these wants is to be reckoned the want, out of civil society, of a sufficient restraint upon their passions. Society requires not only that the passions of individuals should be subjected, but that even in the mass and body, as well as in the individuals, the inclinations of men should frequently be thwarted, their will controlled, and their passions brought into subjection. This can only be done by a power out of themselves, and not, in the exercise of its function, subject to that will and to those passions which it is its office to bridle and subdue. In this sense the restraints on men, as well as their liberties, are to be reckoned among their rights. But as the liberties and the restrictions vary with times and circumstances and admit to infinite modifications, they cannot be settled upon any abstract rule; and nothing is so foolish as to discuss them upon that principle.

The moment you abate anything from the full rights of men, each to govern himself, and suffer any artificial, positive limitation upon those rights, from that moment the whole organization of government becomes a consideration of convenience. This it is which makes the constitution of a state and the due distribution of its powers a matter of the most delicate and complicated skill. It requires a deep knowledge of human nature and human necessities, and of the things which facilitate or obstruct the various ends which are to be pursued by the mechanism of civil institutions. The state is to have recruits to its strength, and remedies to its distempers. What is the use of discussing a man's abstract right to food or medicine? The question is upon the method of procuring and administering them. In that deliberation I shall always advise to call in the aid of the farmer and the physician rather than the professor of metaphysics.

The science of constructing a commonwealth, or renovating it, or reforming it, is, like every other experimental science, not to be taught a priori. Nor is it a short experience that can instruct us in that practical science, because the real effects of moral causes are not always immediate; but that which in the first instance is prejudicial may be excellent in its remoter operation, and its excellence may arise even from the ill effects it

produces in the beginning. The reverse also happens: and very plausible schemes, with very pleasing commencements, have often shameful and lamentable conclusions. In states there are often some obscure and almost latent causes, things which appear at first view of little moment, on which a very great part of its prosperity or adversity may most essentially depend. The science of government being therefore so practical in itself and intended for such practical purposes—a matter which requires experience, and even more experience than any person can gain in his whole life, however sagacious and observing he may be—it is with infinite caution that any man ought to venture upon pulling down an edifice which has answered in any tolerable degree for ages the common purposes of society, or on building it up again without having models and patterns of approved utility before his eyes.

These metaphysic rights entering into common life, like rays of light which pierce into a dense medium, are by the laws of nature refracted from their straight line. Indeed, in the gross and complicated mass of human passions and concerns the primitive rights of men undergo such a variety of refractions and reflections that it becomes absurd to talk of them as if they continued in the simplicity of their original direction. The nature of man is intricate; the objects of society are of the greatest possible complexity; and, therefore, no simple disposition or direction of power can be suitable either to man's nature or to the quality of his affairs. When I hear the simplicity of contrivance aimed at and boasted of in any new political constitutions, I am at no loss to decide that the artificers are grossly ignorant of their trade or totally negligent of their duty. The simple governments are fundamentally defective, to say no worse of them. If you were to contemplate society in but one point of view, all these simple modes of polity are infinitely captivating. In effect each would answer its single end much more perfectly than the more complex is able to attain all its complex purposes. But it is better that the whole should be imperfectly and anomalously answered than that, while some parts are provided for with great exactness, others might be totally neglected or perhaps materially injured by the over-care of a favorite member.

The pretended rights of these theorists are all extremes; and in proportion as they are metaphysically true, they are morally and politically false. The rights of men are in a sort of

middle, incapable of definition, but not impossible to be discerned. The rights of men in governments are their advantages; and these are often in balances between differences of good, in compromises sometimes between good and evil, and sometimes between evil and evil. Political reason is a computing principle: adding, subtracting, multiplying, and dividing, morally and not metaphysically or mathematically, true moral denominations.

By these theorists the right of the people is almost always sophistically confounded with their power. The body of the community, whenever it can come to act, can meet with no effectual resistance; but till power and right are the same, the whole body of them has no right inconsistent with virtue, and the first of all virtues, prudence. Men have no right to what is not reasonable and to what is not for their benefit; for though a pleasant writer said, *liceat perire poetis*, when one of them, in cold blood, is said to have leaped into the flames of a volcanic revolution, *ardentem frigidus Aetnam insiluit*, I consider such a frolic rather as an unjustifiable poetic license than as one of the franchises of Parnassus; and whether he was a poet, or divine, or politician that chose to exercise this kind of right, I think that more wise, because more charitable, thoughts would urge me rather to save the man than to preserve his brazen slippers as the monuments of his folly.

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[Still considering the social and political affects of the French revolution, Burke offers this spirited defense of the nobility.]

All this violent cry against the nobility I take to be a mere work of art. To be honored and even privileged by the laws, opinions, and inveterate usages of our country, growing out of the prejudice of ages, has nothing to provoke horror and indignation in any man. Even to be too tenacious of those privileges is not absolutely a crime. The strong struggle in every individual to preserve possession of what he has found to belong to him and to distinguish him is one of the securities against injustice and despotism implanted in our nature. It operates as an instinct to secure property and to preserve communities in a settled state. What is there to shock in this? Nobility is a graceful ornament to the civil order. It is the Corinthian capital of polished society. *Omnes boni nobilitati semper favemus*, was the saying of a

wise and good man. It is indeed one sign of a liberal and benevolent mind to incline to it with some sort of partial propensity. He feels no ennobling principle in his own heart who wishes to level all the artificial institutions which have been adopted for giving a body to opinion, and permanence to fugitive esteem. It is a sour, malignant, envious disposition, without taste for the reality or for any image or representation of virtue, that sees with joy the unmerited fall of what had long flourished in splendor and in honor. I do not like to see anything destroyed, any void produced in society, any ruin on the face of the land. It was, therefore, with no disappointment or dissatisfaction that my inquiries and observations did not present to me any incorrigible vices in the noblesse of France, or any abuse which could not be removed by a reform very short of abolition. Your noblesse did not deserve punishment; but to degrade is to punish.

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[Finally, Burke concludes that, far from freeing the people, the French Revolution has enslaved them, since its leaders and “pretended citizens treat France exactly like a country of conquest. Acting as conquerors, they have imitated the policy of the harshness of that harsh race. . . . They have made France free in the manner in which those sincere friends to the rights of mankind, the Romans, freed Greece, Macedon, and other nations. They destroyed the bonds of their union under color of providing for the independence of each of their cities.” Burke continues, by reviewing in detail some of the financial policies and misdealings of revolutionary France, before concluding that, after all, it is much better in England.]

Whatever they are, I wish my countrymen rather to recommend to our neighbors the example of the British constitution than to take models from them for the improvement of our own. In the former, they have got an invaluable treasure. They are not, I think, without some causes of apprehension and complaint, but these they do not owe to their constitution but to their own conduct. I think our happy situation owing to our constitution, but owing to the whole of it, and not to any part singly, owing in a great measure to what we have left standing in our several reviews and reformations as well as to what we have altered or superadded. Our people will find employment enough for a truly patriotic, free, and independent spirit in guarding what they possess from violation.

I would not exclude alteration neither, but even when I changed, it should be to preserve. I should be led to my remedy by a great grievance. In what I did, I should follow the example of our ancestors. I would make the reparation as nearly as possible in the style of the building. A politic caution, a guarded circumspection, a moral rather than a complexional timidity were among the ruling principles of our forefathers in their most decided conduct. Not being illuminated with the light of which the gentlemen of France tell us they have got so abundant a share, they acted under a strong impression of the ignorance and fallibility of mankind. He that had made them thus fallible rewarded them for having in their conduct attended to their nature. Let us imitate their caution if we wish to deserve their fortune or to retain their bequests. Let us add, if we please, but let us preserve what they have left; and, standing on the firm ground of the British constitution, let us be satisfied to admire rather than attempt to follow in their desperate flights the aeronauts of France.

I have told you candidly my sentiments. I think they are not likely to alter yours. I do not know that they ought. You are young; you cannot guide but must follow the fortune of your country. But hereafter they may be of some use to you, in some future form which your commonwealth may take. In the present it can hardly remain; but before its final settlement it may be obliged to pass, as one of our poets says, “through great varieties of untried being”, and in all its transmigrations to be purified by fire and blood.

I have little to recommend my opinions but long observation and much impartiality. They come from one who has been no tool of power, no flatterer of greatness; and who in his last acts does not wish to belie the tenor of his life. They come from one almost the whole of whose public exertion has been a struggle for the liberty of others; from one in whose breast no anger, durable or vehement, has ever been kindled but by what he considered as tyranny; and who snatches from his share in the endeavors which are used by good men to discredit opulent oppression the hours he has employed on your affairs; and who in so doing persuades himself he has not departed from his usual office; they come from one who desires honors, distinctions, and emoluments but little, and who expects them not at all; who has no contempt for fame, and no fear of obloquy; who shuns contention, though he will hazard an opinion; from one who wishes to preserve consistency, but who

would preserve consistency by varying his means to secure the unity of his end, and, when the equipoise of the vessel in which he sails may be endangered by overloading it upon one side, is desirous of carrying the small weight of his reasons to that which may preserve its equipoise.

