

bonds of order and authority, undermined the securities of social life, offered free scope to the passions, and made room for the material and lower appetites to rule and enslave the spirit.

We, anti-revolutionists, have taken up arms against this system, not against those liberties. We know the *perspectives du paradis* cannot be realized on earth, but we are equally unwilling, without just cause, to retrace our steps to the *supplices de l'enfer*.

Thinking it an act of wisdom, the press has taken delight in calling us extreme revolutionists whenever our protests were entered against reaction and repristination. But this is a mistake. So little are we averse to revolutions, in the general sense, that the insurrection of Greece against Persia commands our admiration, and Switzerland's insurrection against the Hapsburgs awakens our sympathies, the resistance of Holland against Spain incites our love, England's glorious revolution receives our hearty approval, and America's liberation our warmest praise and applause.

But protest is entered against those who place these revolutionists side by side with the French Revolution.

Bluntschli's name excites no suspicion in the minds of liberals, and yet in his "Geschichte des allgemeinen Staatsrechts" he writes: "The English revolution did not intend, as the French Revolution did later on, to bring into the world a new state, and a new law; its only purpose was to defend the ancient rights of the people and with new guarantees to re-establish them."

And why not quote Burke, introduced among us by Professor Opzoomer in his rectoral oration in 1857 as a liberal statesman *par excellence* and a most trustworthy guide in all matters politic. Edmund Burke was an anti-revolutionist. He defended the American insurrection, because faith "always a principle of energy showed itself in this good people the main cause of a free spirit, the most adverse to all im-