

2013

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Recommended Citation

Samson, Steven Alan, "Edmund Burke on the Moral Imagination Study Guide" (2013). *Faculty Publications and Presentations*. 420.
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EDMUND BURKE ON THE MORAL IMAGINATION STUDY GUIDE

Steven Alan Samson

NOTE: Edmund Burke's *Reflections on the Revolution in France* (1789-90) are written in the style of a lengthy letter written in reply to an acquaintance in Paris who sought an expression of his approval of recent events in revolutionary France. Far into his meditation, Burke introduces the "concept of the moral imagination, the mark of true civilization; and he discusses the two principles which sustained the European world – the spirit of a gentleman and the spirit of religion."

I flatter myself that I love a manly, moral, regulated liberty as well as any gentleman of that society [Society for Constitutional Information, which supported the Revolution], be he who he will; and perhaps I have given as good proofs of my attachment to that cause in the whole course of my public conduct. I think I envy **liberty** as little as they do to any other nation. But I cannot stand forward and give praise or blame to anything which relates to human actions, and human concerns, on a simple view of the object, as it stands stripped of every relation, in all the nakedness and solitude of metaphysical abstraction. Circumstances (which with some gentlemen pass for nothing) give in reality to every political principle its distinguishing color and discriminating effect. The **circumstances** are what render every civil and political scheme beneficial or noxious to mankind. Abstractedly speaking, government, as well as liberty, is good; yet could I, in common sense, ten years ago, have felicitated France on her enjoyment of a government (for she then had a government) without inquiry what the nature of that government was, or how it was administered? Can I now congratulate the same nation upon its freedom? Is it because liberty in the abstract may be classed amongst the blessings of mankind, that I am seriously to felicitate a madman, who has escaped from the protecting restraint and wholesome darkness of his cell, on his restoration to the enjoyment of light and liberty? Am I to congratulate a highwayman and murderer who has broke prison upon the recovery of his **natural rights**? This would be to act over again the scene of the criminals condemned to the galleys, and their heroic deliverer, the metaphysic Knight of the Sorrowful Countenance [Miguel de Cervantes's *Don Quixote*].

When I see the **spirit of liberty** in action, I see a strong principle at work; and this, for a while, is all I can possibly know of it. The wild gas, the fixed air, is plainly broke loose; but we ought to suspend our judgment until the first effervescence is a little subsided, till the liquor is cleared, and until we see something deeper than the agitation of a troubled and frothy surface. I must be tolerably sure, before I venture publicly to congratulate men upon a blessing, that they have really received one. **Flattery** corrupts both the receiver and the giver, and adulation is not of more service to the people than to kings. I should, therefore, suspend my congratulations on the new liberty of France until I was informed how it had been combined with government, with public force, with the discipline and obedience of armies, with the collection of an effective and well-distributed revenue, with morality and religion, with the solidity of property, with peace and order, with civil and social manners. All these (in their way) are good things, too,

and without them liberty is not a benefit whilst it lasts, and is not likely to continue long. The effect of liberty to individuals is that they may do what they please; we ought to see what it will please them to do, before we risk congratulations which may be soon turned into complaints. **Prudence** would dictate this in the case of separate, insulated, private men, but liberty, when men act in bodies, is power. Considerate people, before they declare themselves, will observe the use which is made of power and particularly of so trying a thing as new power in new persons of whose principles, tempers, and dispositions they have little or no experience, and in situations where those who appear the most stirring in the scene may possibly not be the real movers.

Our oldest reformation is that of **Magna Charta**. You will see that Sir **Edward Coke**, that great oracle of our law, and indeed all the great men who follow him, to Blackstone, are industrious to prove the pedigree of our liberties. They endeavor to prove that the ancient charter, the Magna Charta of King John, was connected with another positive charter from **Henry I**, and that both the one and the other were nothing more than a reaffirmance of the still more **ancient standing law of the kingdom**. In the matter of fact, for the greater part these authors appear to be in the right; perhaps not always; but if the lawyers mistake in some particulars, it proves my position still the more strongly, because it demonstrates the powerful prepossession toward antiquity, with which the minds of all our lawyers and legislators, and of all the people whom they wish to influence, have been always filled, and the stationary policy of this kingdom in considering their most **sacred rights and franchises** as an **inheritance**.

In the famous law of the 3rd of Charles I, called the **Petition of Right**, the parliament says to the king, "Your subjects have inherited this freedom", claiming their franchises not on abstract principles "as the rights of men", but as the rights of Englishmen, and as a patrimony derived from their forefathers. [John] Selden and the other profoundly learned men who drew this Petition of Right were as well acquainted, at least, with all the general theories concerning the "rights of men" as any of the discourses in our pulpits or on your tribune; full as well as Dr. [Richard] Price or as the Abbe Sieyes. But, for reasons worthy of that practical wisdom which superseded their theoretic science, they preferred this positive, recorded, hereditary title to all which can be dear to the man and the citizen, to that vague speculative right which exposed their sure inheritance to be scrambled for and torn to pieces by every wild, **litigious spirit**. The same policy pervades all the laws which have since been made for the preservation of our liberties. In the 1st of William and Mary, in the famous statute called the **Declaration of Right**, the two Houses utter not a syllable of "a right to frame a government for themselves". You will see that their whole care was to secure the religion, laws, and liberties that had been long possessed, and had been lately endangered. "Taking into their most serious consideration the best means for making such an establishment, that their religion, laws, and liberties might not be in danger of being again subverted", they auspicate all their proceedings by stating as some of those best means, "in the first place" to do "as their ancestors in like cases have usually done for vindicating their ancient rights and liberties, to declare"— and then they pray the king and queen "that it may be declared and enacted that all and singular the rights and liberties asserted and declared are the true ancient and indubitable rights and liberties of the people of this kingdom".

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** [a predetermined order of succession of real property to heirs, such as Naboth's vineyard, 1 Kings 21] 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** [unalienable holding of landed property] 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 [armories] of our rights and privileges.

It is now sixteen or seventeen years since I saw the queen of France [**Marie Antoinette**], then the dauphiness, at Versailles; and surely never lighted on this orb, which she hardly seemed to touch, a more delightful vision. I saw her just above the horizon, decorating and cheering the elevated sphere she just began to move in – glittering like the morning-star, full of life, and splendour, and joy. Oh! what a revolution! and what an heart must I have, to contemplate without emotion that elevation and that fall! Little did I dream when she added titles of veneration to those of enthusiastick, distant, respectful love, that she should ever be obliged to carry the sharp antidote against disgrace concealed in that bosom; little did I dream that I should have lived to see such disasters fallen upon her in a nation of gallant men, in a nation of men of honour, and of cavaliers. I thought ten thousand swords must have leaped from their scabbards to avenge even a look that threatened her with insult. But the **age of chivalry is gone**. That of sophisters, oeconomists, and calculators, has succeeded; and the glory of Europe is extinguished for ever. Never, never more, shall we behold that generous loyalty to rank and sex, that proud submission, that dignified obedience, that subordination of the heart, which kept alive, even in servitude itself, the spirit of an exalted freedom. The **unbought grace of life**, the cheap defence of nations, the nurse of manly sentiment and heroic enterprize is gone! It is gone, that sensibility of principle, that chastity of honour, which felt a stain like a wound, which inspired courage whilst it mitigated ferocity, which ennobled whatever it touched, and under which vice itself lost half its evil, by losing all its grossness.

This mixed system of opinion and sentiment had its origin in the antient chivalry; and the principle, though varied in its appearance by the varying state of human affairs, subsisted and influenced through a long succession of generations, even to the time we live in. If it should ever be totally extinguished, the loss I fear will be great. It is this which has given its character to modern Europe. It is this which has distinguished it under all its forms of government, and distinguished it to its advantage, from the states of Asia, and possibly from those states which flourished in the most brilliant periods of the antique world. It was this, which, without confounding ranks, had produced a noble equality, and handed it down through all the gradations of social life. It was this opinion which mitigated kings into companions, and raised private men to be fellows with kings. Without force, or opposition, it subdued the fierceness of pride and power; it obliged sovereigns to submit to the soft collar of social esteem, compelled stern authority to submit to elegance, and gave a domination vanquisher of laws, to be subdued by

manners.

But now all is to be changed. All the pleasing illusions, which made power gentle, and obedience liberal, which harmonized the different shades of life, and which, by a bland assimilation, incorporated into politics the sentiments which beautify and soften private society, are to be dissolved by this new conquering empire of light and reason. All the decent drapery of life is to be rudely torn off. All the super-added ideas, furnished from the **wardrobe of a moral imagination**, which the heart owns, and the understanding ratifies, as necessary to cover the defects of our naked, shivering nature, and to raise it to dignity in our own estimation, are to be exploded as a ridiculous, absurd, and antiquated fashion.

On this scheme of things, a king is but a man, a queen is but a woman; a woman is but an animal, and an animal not of the highest order. All homage paid to the sex in general as such, and without distinct views, is to be regarded as romance and folly. Regicide, and parricide, and sacrilege, are but fictions of superstition, corrupting jurisprudence by destroying its simplicity. The murder of a king, or a queen, or a bishop, or a father, are only common homicide; and if the people are by any chance, or in any way gainers by it, a sort of homicide much the most pardonable, and into which we ought not to make too severe a scrutiny.

On the scheme of this barbarous philosophy, which is the offspring of cold hearts and muddy understandings, and which is as void of solid wisdom, as it is destitute of all taste and elegance, laws are to be supported only by their own terrors, and by the concern, which each individual may find in them, from his own private speculations, or can spare to them from his own private interest. In the groves of *their* academy, at the end of every vista, you see nothing but the gallows. Nothing is left which engages the affections on the part of the commonwealth. On the principles of this **mechanic philosophy** [the Enlightenment idea that man is a machine, espoused by La Mettrie], our institutions can never be embodied, if I may use the expression, in persons; so as to create in us love, veneration, admiration, or attachment. But that sort of reason which banishes the affections is incapable of filling their place. These public affections, combined with manners, are required sometimes as supplements, sometimes as correctives, always as aids to law. The precept given by a wise man, as well as a great critic, for the construction of poems, is equally true as to states:--*Non satis est pulchra esse poemata, dulcia sunt* ["It is not enough for poems to be fine; they must charm" – Horace, *De Arte Poetica*]. There ought to be a system of manners in every nation, which a well-formed mind would be disposed to relish. To make us love our country, our country ought to be lovely.

But power, of some kind or other, will survive the shock in which manners and opinions perish; and it will find other and worse means for its support. The usurpation which, in order to subvert ancient institutions, has destroyed ancient principles, will hold power by arts similar to those by which it has acquired it. When the old feudal and chivalrous spirit of **Fealty**, which, by freeing kings from fear, freed both kings and subjects from the precaution of tyranny, shall be extinct in the minds of men, plots and assassinations will be anticipated by **preventive murder** and **preventive confiscation**, and that long roll of grim and bloody maxims, which form the political code of all power, not standing on its own honour, and the honour of those who are to obey it. **Kings will be tyrants from policy, when subjects are rebels from principle.**

When antient opinions and rules of life are taken away, the loss cannot possibly be estimated. From that moment we have no compass to govern us; nor can we know distinctly to what port we steer. Europe, undoubtedly, taken in a mass, was in a flourishing condition the day on which your revolution was completed. How much of that prosperous state was owing to the spirit of our old manners and opinions is not easy to say; but as such causes cannot be indifferent in their operation, we must presume, that, on the whole, their operation was beneficial.

We are but too apt to consider things in the state in which we find them, without sufficiently adverting to the causes by which they have been produced, and possibly may be upheld. Nothing is more certain, than that our manners, our civilization, and all the good things which are connected with manners, and with civilization, have, in this European world of ours, depended for ages upon two principles; and were indeed the result of both combined; I mean **the spirit of a gentleman**, and **the spirit of religion**. The nobility and the clergy, the one by profession, the other by patronage, kept learning in existence, even in the midst of arms and confusions, and whilst governments were rather in their causes, than formed. Learning paid back what it received to nobility and to priesthood; and paid it with usury, by enlarging their ideas, and by furnishing their minds. Happy if they had all continued to know their indissoluble union, and their proper place! Happy if learning, not debauched by ambition, had been satisfied to continue the instructor, and not aspired to be the master! Along with its natural protectors and guardians, learning will be cast into the mire; and trodden down under the hoofs of a swinish multitude.

If, as I suspect, modern letters owe more than they are always willing to own to antient manners, so do other interests which we value full as much as they are worth. Even commerce, and trade, and manufacture, the gods of our oeconomical politicians, are themselves perhaps but creatures; are themselves but effects, which, as first causes, we choose to worship. They certainly grew under the same shade in which learning flourished. They too may decay with their natural protecting principles. With you, for the present at least, they all threaten to disappear together. Where trade and manufactures are wanting to a people, and the spirit of nobility and religion remains, sentiment supplies, and not always ill supplies, their place; but if commerce and the arts should be lost in an experiment to try how well a state may stand without these old fundamental principles, what sort of a thing must be a nation of gross, stupid, ferocious, and, at the same time, poor and sordid barbarians, destitute of religion, honour, or manly pride, possessing nothing at present, and hoping for nothing hereafter? . . .

[A few pages are devoted to the Rev. Dr. Richard Price, an English apologist for the French Revolution, and other such "loud and troublesome insects of the hour," as well as to the allegations that were being made against Louis XVI, the king of France].

. . . If the king and queen of France, and their children, were to fall into our hands by chance of war, in the most acrimonious of all hostilities (I deprecate such an event, I deprecate such hostility) they would be treated with another sort of triumphal entry into London. We formerly have had a king of France in that situation; you have read how he was treated by the victor in the field; and in what manner he was afterwards received in England. Four hundred years have gone over us; but I believe we are not materially changed since that period. Thanks to our sullen resistance to innovation, thanks to the cold sluggishness of our national character, we still bear the stamp of our forefathers.

We have not (as I conceive) lost the generosity and dignity of thinking of the fourteenth century; nor as yet have we subtilized ourselves into savages. We are not the converts of Rousseau; we are not the disciples of Voltaire; Helvetius has made no progress amongst us. Atheists are not our preachers; madmen are not our lawgivers [probably a dig at Rousseau, as a reading of Rousseau's chapter on "The Legislator" would suggest]. We know that we have made no discoveries; and we think that no discoveries are to be made, in morality; nor many in the great principles of government, nor in the ideas of liberty, which were understood long before we were born, altogether as well as they will be after the grave has heaped its mould upon our presumption, and the silent tomb shall have imposed its law on our pert loquacity. In England we have not yet been completely disemboweled of our natural entrails; we still feel within us, and we cherish and cultivate, those inbred sentiments which are the faithful guardians, the active monitors of our duty, the true supporters of all liberal and manly morals. We have not been drawn and trussed, in order that we may be filled, like stuffed birds in a museum, with chaff and rags, and paltry, blurred shreds of paper about the rights of man. We preserve the whole of our feelings still native and entire, unsophisticated by pedantry and infidelity. We have real hearts of flesh and blood beating in our bosoms. We fear God; we look up with awe to kings; with affection to parliaments; with duty to magistrates; with reverence to priests; and with respect to nobility. Why? Because when such ideas are brought before our minds, it is *natural* to be so affected; because all other feelings are false and spurious, and tend to corrupt our minds, to vitiate our primary morals, to render us unfit for rational liberty; and by teaching us a servile, licentious, and abandoned insolence, to be our low sport for a few holidays, to make us perfectly fit for, and justly deserving of slavery, through the whole course of our lives.

You see, Sir, that in this enlightened age I am bold enough to confess, that we are generally men of untaught feelings; that instead of casting away all our old prejudices, we cherish them to a very considerable degree, and, to take more shame to ourselves, we cherish them because they are prejudices; and the longer they have lasted, and the more generally they have prevailed, the more we cherish them. We are afraid to put men to live and trade each on his own **private stock of reason**; because we suspect that this stock in each man is small, and that the individuals would do better to avail themselves of the general bank and capital of nations, and of ages. Many of our men of speculation, instead of exploding general prejudices, employ their sagacity to discover the latent wisdom which prevails in them. If they find what they seek, and they seldom fail, they think it more wise to continue the prejudice, with the reason involved, than to cast away the coat of prejudice, and leave nothing but the naked reason; because prejudice, with its reason, has a motive to give action to that reason, and an affection which will give it permanence. Prejudice is of ready application in an emergency; it previously engages the mind in a steady course of wisdom and virtue, and does not leave a man hesitating in the moment of decision, skeptical, puzzled, and unresolved. Prejudice renders a man's virtue his habit; and not a series of disconnected acts. Through just prejudice, his duty becomes part of his nature.

Your literary men, and your politicians, and so do the whole clan of the enlightened among us, essentially differ in these points. They have no respect for the wisdom of others; but they pay it off by a very full measure of confidence in their own. With them it is a sufficient motive to destroy an old scheme of things, because it is an

old one. As to the new, they are in no sort of fear with regard to the duration of a building run up in haste; because duration is no object to those who think little or nothing has been done before their time, and who place all their hopes in discovery. They conceive, very systematically, that all things which give perpetuity are mischievous, and therefore they are at inexorable war with all establishments [cf. Roger Scruton's "culture of repudiation"]. They think that government may vary like modes of dress, and with a little ill effect. That there needs no principle of attachment, except a sense of present expediency, to any constitution of the state. They always speak as if they were of opinion that there is a singular species of compact between them and their magistrates, but which has nothing reciprocal in it, but that the majority of the people has a right to dissolve it without any reason, but its **will**. Their attachment to their country itself, is only so far as it agrees with some of their fleeting projects; it begins and ends with that scheme of polity which falls in with their momentary opinion. . . .

We know, and what is better we feel inwardly, that religion is the basis of civil society, and the source of all good and of all comfort. In England we are so convinced of this, that there is no rust of superstition, with which the accumulated absurdity of the human mind might have crusted it over in the course of ages, that ninety-nine in a hundred of the people of England would not prefer to impiety. We shall never be such fools as to call in an enemy to the substance of any system to remove its corruptions, to supply its defects, or to perfect its construction. If our religious tenets should ever want a further elucidation, we shall not call on atheists to explain them. We shall not light up our temple from that unhallowed fire. It will be illuminated with other lights. It will be perfumed with other incense, than the infectious stuff which is imported by the smugglers of adulterated metaphysics. If our ecclesiastical establishment should want a revision, it is not avarice or rapacity, public or private, that we shall employ for the audit, or receipt, or application of its consecrated revenue. – Violently condemning neither the Greek nor the Armenian, nor, since heats are subsided, the Roman system of religion, we prefer the Protestant; not because we think it has less of the Christian religion in it, but because, in our judgment, it has more. We are protestants, not from indifference but from zeal.

We know, and it is our pride to know, that man is by his constitution a religious animal; that atheism is against, not only our reason, but our instincts; and that it cannot prevail long. But if, in the moment of riot, and in a drunken delirium from the hot spirit drawn out of the alembick of hell, which in France is now so furiously boiling, we should uncover our nakedness by throwing off that Christian religion which has hitherto been our boast and comfort, and one great source of civilization amongst us, and among many other nations, we are apprehensive (being well aware that the mind will not endure a void) that some uncouth, pernicious, and degrading superstition, might take place of it.

For that reason, before we take from our establishment the natural human means of estimation, and give it up to contempt, as you have done, and in doing it have incurred the penalties you well deserve to suffer, we desire that some other may be presented to us in the place of it. We shall then form our judgment. On these ideas, instead of quarrelling with establishments, as some do who have made a philosophy and a religion of their hostility to such institutions, we cleave closely to them. We are resolved to keep an established church, an established monarchy, an established

aristocracy, and an established democracy, each in the degree it exists, and in no greater. I shall show you presently how much of each of these we possess.

It has been the misfortune (not, as these gentlemen think it, the glory) of this age that everything is to be discussed as if the constitution of our country were to be always a subject rather of altercation than enjoyment. For this reason, as well as for the satisfaction of those among you (if any such you have among you) who may wish to profit of examples, I venture to trouble you with a few thoughts upon each of these establishments. I do not think they were unwise in ancient Rome who, when they wished to new-model their laws, set commissioners to examine the best constituted republics within their reach.

First, I beg leave to speak of our **church establishment**, which is the first of our prejudices, not a prejudice destitute of reason, but involving in it profound and extensive wisdom. I speak of it first. It is first and last and midst in our minds. For, taking ground on that religious system of which we are now in possession, we continue to act on the early received and uniformly continued sense of mankind. That sense not only, like a wise architect, hath built up the august fabric of states, but, like a provident proprietor, to preserve the structure from profanation and ruin, as a sacred temple purged from all the impurities of fraud and violence and injustice and tyranny, hath solemnly and forever consecrated the commonwealth and all that officiate in it. This consecration is made that all who administer the government of men, in which they stand in the person of God himself, should have high and worthy notions of their function and destination, that their hope should be full of immortality, that they should not look to the paltry pelf of the moment nor to the temporary and transient praise of the vulgar, but to a solid, permanent existence in the permanent part of their nature, and to a permanent fame and glory in the example they leave as a rich inheritance to the world.

Such sublime principles ought to be infused into persons of exalted situations, and religious establishments provided that may continually revive and enforce them. Every sort of moral, every sort of civil, every sort of politic institution, aiding the rational and natural ties that connect the human understanding and affections to the divine, are not more than necessary in order to build up that wonderful structure Man, whose prerogative it is to be in a great degree a creature of his own making, and who, when made as he ought to be made, is destined to hold no trivial place in the creation. But whenever man is put over men, as the better nature ought ever to preside, in that case more particularly, he should as nearly as possible be approximated to his perfection.

The consecration of the state by a state religious establishment is necessary, also, to operate with a wholesome awe upon free citizens, because, in order to secure their freedom, they must enjoy some determinate portion of power. To them, therefore, a religion connected with the state, and with their duty toward it, becomes even more necessary than in such societies where the people, by the terms of their subjection, are confined to private sentiments and the management of their own family concerns. All persons possessing any portion of power ought to be strongly and awfully impressed with an idea that they act in trust, and that they are to account for their conduct in that trust to the one great Master, Author, and Founder of society.

This principle ought even to be more strongly impressed upon the minds of those who compose the collective sovereignty than upon those of single princes. Without instruments, these princes can do nothing. Whoever uses instruments, in finding helps,

finds also impediments. Their power is, therefore, by no means complete, nor are they safe in extreme abuse. Such persons, however elevated by flattery, arrogance, and self-opinion, must be sensible that, whether covered or not by positive law, in some way or other they are accountable even here for the abuse of their trust. If they are not cut off by a rebellion of their people, they may be strangled by the very janissaries kept for their security against all other rebellion. Thus we have seen the king of France sold by his soldiers for an increase of pay. But where popular authority is absolute and unrestrained, the people have an infinitely greater, because a far better founded, confidence in their own power. They are themselves, in a great measure, their own instruments. They are nearer to their objects. Besides, they are less under responsibility to one of the greatest controlling powers on the earth, the sense of fame and estimation. The **share of infamy** that is likely to fall to the lot of each individual in public acts is small indeed, the operation of opinion being in the inverse ratio to the number of those who abuse power. Their own approbation of their own acts has to them the appearance of a public judgment in their favor. A perfect democracy is, therefore, the most shameless thing in the world. As it is the most shameless, it is also the most fearless. No man apprehends in his person that he can be made subject to punishment. Certainly the people at large never ought, for as all punishments are for example toward the conservation of the people at large, the people at large can never become the subject of punishment by any human hand. It is therefore of infinite importance that they should not be suffered to imagine that their will, any more than that of kings, is the standard of right and wrong. They ought to be persuaded that they are full as little entitled, and far less qualified with safety to themselves, to use any arbitrary power whatsoever; that therefore they are not, under a false show of liberty, but in truth to exercise an unnatural, inverted domination, tyrannically to exact from those who officiate in the state not an entire devotion to their interest, which is their right, but an abject **submission to their occasional will**, extinguishing thereby in all those who serve them all moral principle, all sense of dignity, all use of judgment, and all consistency of character; whilst by the very same process they give themselves up a proper, a suitable, but a most contemptible prey to the **servile ambition of popular sycophants or courtly flatterers**.

When the people have emptied themselves of all the lust of selfish will, which without religion it is utterly impossible they ever should, when they are conscious that they exercise, and exercise perhaps in a higher link of the order of delegation, the power, which to be legitimate must be according to that eternal, immutable law in which will and reason are the same, they will be more careful how they place power in base and incapable hands. In their nomination to office, they will not appoint to the exercise of authority as to a pitiful job, but as to a holy function, not according to their sordid, selfish interest, nor to their wanton caprice, nor to their arbitrary will, but they will confer that power (which any man may well tremble to give or to receive) on those only in whom they may discern that predominant proportion of active virtue and wisdom, taken together and fitted to the charge, such as in the great and inevitable mixed mass of human imperfections and infirmities is to be found.

When they are habitually convinced that no evil can be acceptable, either in the act or the permission, to him whose essence is good, they will be better able to extirpate

out of the minds of all magistrates, civil, ecclesiastical, or military, anything that bears the least resemblance to a proud and lawless domination.

But one of the first and most leading principles on which the commonwealth and the laws are consecrated is, lest the temporary possessors and **life-renters** in it, unmindful of what they have received from their ancestors or of what is due to their posterity, should act as if they were the entire masters, that they should not think it among their rights to cut off the entail or commit waste on the inheritance by destroying at their pleasure the whole original fabric of their society, hazarding to leave to those who come after them **a ruin instead of an habitation** [*i.e.*, a “tumble-down house”] — and teaching these successors as little to respect their contrivances as they had themselves respected the institutions of their forefathers. By this unprincipled facility of changing the state as often, and as much, and in as many ways as there are floating fancies or fashions, the whole chain and continuity of the commonwealth would be broken. No one generation could link with the other. Men would become little better than the flies of a summer.

And first of all, the **science of jurisprudence**, the pride of the human intellect, which with all its defects, redundancies, and errors is the collected reason of ages, combining the principles of original justice with the infinite variety of human concerns, as a heap of old exploded errors, would be no longer studied. Personal self-sufficiency and arrogance (the certain attendants upon all those who have never experienced a wisdom greater than their own) would usurp the tribunal. Of course, no certain laws, establishing invariable grounds of hope and fear, would keep the actions of men in a certain course or direct them to a certain end. Nothing stable in the modes of holding property or exercising function could form a solid ground on which any parent could speculate in the education of his offspring or in a choice for their future establishment in the world. No principles would be early worked into the habits. As soon as the most able instructor had completed his laborious course of institution, instead of sending forth his pupil, accomplished in a virtuous discipline, fitted to procure him attention and respect in his place in society, he would find everything altered, and that he had turned out a poor creature to the contempt and derision of the world, ignorant of the true grounds of estimation. Who would insure a tender and delicate sense of honor to beat almost with the first pulses of the heart when no man could know what would be the test of honor in a nation continually varying the standard of its coin? No part of life would retain its acquisitions. **Barbarism** with regard to science and literature, unskilfulness with regard to arts and manufactures, would infallibly succeed to the want of a steady education and settled principle; and thus the commonwealth itself would, in a few generations, crumble away, be disconnected into the dust and powder of individuality, and at length dispersed to all the winds of heaven.

To avoid, therefore, the evils of inconstancy and versatility, ten thousand times worse than those of obstinacy and the blindest prejudice, we have consecrated the state, that no man should approach to look into its defects or corruptions but with due caution; that he should never dream of beginning its reformation by its subversion, that he should approach to the faults of the state as to the wounds of a father, with pious awe and trembling solicitude. By this wise prejudice we are taught to look with horror on those children of their country who are prompt rashly to hack that aged parent to pieces, and put him in the kettle of magicians, in hopes that by their poisonous weeds,

and wild incantations, they may regenerate the paternal constitution, and renovate their father's life.

Society is indeed a **contract**. Subordinate contracts for objects of mere occasional interest may be dissolved at pleasure – but the state ought not be considered as nothing better than a partnership agreement in a trade of pepper and coffee, calico or tobacco, or some other such low concern, to be taken up by the fancy of the parties. It is to be looked on with other reverence; because it is not a partnership in things subservient only to the gross animal existence of a temporary and perishable nature. It is a partnership in all science; a partnership in all art; a partnership in every virtue, and in all perfection. As the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born. Each contract of each particular state is but a clause in the great primaeval contract of eternal society, linking the lower with the higher natures, connecting the visible and invisible world, according to a fixed compact sanctioned by the inviolable oath which holds all physical and all moral natures, each in their appointed place [the Great Chain of Being]. This law is not subject to the will of those, who by an obligation of those above them, and infinitely superior, are bound to submit to that law. The universal corporations of that universal kingdom are not morally at liberty at their pleasure, and on their speculations of a contingent improvement, wholly to separate and tear asunder the bands of their subordinate community, and to dissolve it into an unsocial, uncivil, unconnected chaos of elementary principles. It is the first and supreme necessity only, a necessity that is not chosen but chooses, a necessity paramount to deliberation, that admits no discussion, and demands no evidence, which alone can justify a resort to anarchy. This necessity is no exception to the rule; because this necessity itself is a part too of that moral and physical disposition of things to which man must be obedient by consent or force; but if that which is only submission to necessity should be made the object of choice, the law is broken, nature is disobeyed, and the rebellious are outlawed, cast forth, and exiled, from this world of reason, and order, and peace, and virtue, and fruitful penitence, into the antagonist world of madness, discord, riot, confusion, and unavailing sorrow. [cf. Matthew 13: 41-42].

Burke Study Questions

1. Burke begins by noting that the benefits of various ideas about liberty and natural rights depend on circumstances; they are not inherently good or bad. He then shows how the English Constitution is an inheritance that has been built and modified over generations. What is the source of English rights and liberties? What kind of guarantees protect them?
2. Burke's contrast between the age of chivalry and that of "sophisters, economists, and calculators" is reminiscent of the contrast between realism and nominalism in the medieval debate. What does Burke mean by the "unbought grace of life?" How does he depict the age of chivalry [see chapter 4 on courtesy] and the character it gave to modern Europe? Does his "sentimental" description of "the wardrobe of a moral imagination" strengthen or weaken his case? [See the concluding paragraph]. How "realistic" is his analysis of the slippery slope of moral relativism?
3. What does he mean by saying that "on the principles of this mechanick philosophy, our institutions can never be embodied, if I may use the expression, in persons"? Thought

question: What are some of the ways in which “publick affections” are created and sustained? Burke’s “system of manners” would include styles of public architecture [cf. chapter 8]: “To make us love our country, our country ought to be lovely.”

4. What does Burke suggest when he remarks that “power . . . will survive the shock in which manner and opinions perish”? Does he mean *potestas* or *potentia*? What may be expected when fealty [personal loyalty to one’s liege lord] yields to the expediency of “policy”? The last sentence of this paragraph encapsulates the lessons of chapter 5 in the Minogue book.
5. Identify the two spirits that produced European civilization (the natural protectors of learning). How were they once given institutional form and kept alive? Scholarship [learning] paid back the nobility and priesthood with interest [e.g., in the development of modern science and the arts]. But what does Burke mean by suggesting that learning “aspired to be the master”? [It should be noted that Mary Shelley wrote *Frankenstein* only a generation later].
6. What does modern life generally, and not just “modern letters,” owe to “antient manners”? Idolatry appears to be an important theme of Burke’s *Reflections*. In fact, in this paragraph – “the gods of our oeconomical politicians” – Burke makes an allusion to Rom. 1:25: “Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.” William James saw “tender-mindedness” as a kind of idolatry. But it appears that Edmund Burke says the same thing of such “tough-mindedness.” Who is right? Or, could it be that both are right?
7. In the section that follows, how does Burke illustrate what he means by “the spirit of a gentleman” and “the spirit of religion?” As to the first, he recounts the treatment of the French king (probably John II, who was captured by the Black Prince in 1356 and lived out his days in luxurious captivity). Burke’s disregard for the French *philosophes* is evident. How does he contrast the English with the French character? How does he regard religion? [Establishments of religion began with Lutheran Sweden in the 1520s and Anglican Britain in the 1530s as a step in the direction of the secularization of the national state].
8. Who are the life-renters he wishes to prevent from being able to dissipate this inheritance and destroy the fabric of society? [He describes them as “insects of the hour” and “the flies of a summer”]. How does barbarism arise?
9. Rhetorically, Burke uses considerable irony, particular when he discusses how English gentlemen would treat the king and queen of France if they had been captured. He also mocks the limits of “private reason” and the anti-religious character of the Enlightenment and the Revolution. What sort of “social contract” does Burke exalt? A selection from Rousseau’s *Social Contract* follows the notes for chapter 10.

A very moving illustration of the moral imagination at work during the French Revolution is recounted in an Appendix to Erik von Kuehnelt-Leddihn’s *Leftism*. It is entitled “The Tragic Life of Charles-Armand Tuffin, Marquis de la Rouërie.” Tuffin is also a forgotten hero of the American War for Independence. Elsewhere in the book, the author is detailed and unsparing in his depiction of the monstrous depravities inflicted by mobs and tyrants on their victims, such as the hundreds of members of the Swiss Guard who protected the royal family but who were ordered by Louis XVI to surrender to the mob. If only the king had read Burke first, he might not have appeased the mob and thus spared both his protectors and his country.

Burke Review

chivalry
fealty

private stock of reason

moral imagination
tyranny and rebellion
social contract

mechanick philosophy
natural protectors of learning