

4.  
Basis of  
Order.

which has happily continued to characterise them—though not in the same degree—up to recent times; this word is Order, or more definitely the security afforded by a constitutional Government.<sup>1</sup>

5.  
Contrast of  
Revolution.

Even allowing for the Civil War and the Revolution of 1688 there has, within the last three hundred years, never existed in this country that fundamental subversion of order of which the French Revolution has become the typical instance abroad. A regard for the powers that be, for social and political Law and Order,

<sup>1</sup> That security and settlement are the first and indispensable requisites for national prosperity, for civilisation and progress, forms the keynote of the whole of the philosophy of Hobbes (1588-1679), which preached the necessity of an absolute Government, be this monarchical or democratic, as the only means of preventing a relapse into the original state of nature, the *bellum omnium contra omnes*. Other characteristics of Hobbes' system, the only English system of philosophy before Herbert Spencer, do not interest us in this connection. As Croom Robertson ('Hobbes,' Blackwood's Philosophical Classics, 1886) has clearly shown, the systematic foundation of Hobbes' system belongs to a later phase of Hobbism, and was, to a large extent, a tribute to the mechanical philosophy, the real mathematical principles of which Hobbes understood as little as his predecessor Francis Bacon. A panic similar to that which the premonitory symptoms of the Civil War created in Hobbes' mind, prompted, one hundred and fifty years later, Edmund Burke's celebrated denunciation of the French Revolution; though Burke's reaction was largely sentimental, while that of Hobbes was rationalistic. The interval be-

tween these two periods, the century which began with the Restoration, has been termed by historians the Century of the English Revolution. But it was, on the whole, a peaceful Revolution, an age during which the English Constitution gradually "broadened down from precedent to precedent." J. R. Green, in his 'History of the English People,' introduces his eighth book, bearing the title, 'The Revolution 1660-1760,' with the following words (vol. iii. p. 327): "From the moment of the Restoration we find ourselves all at once among the great currents of thought and activity which have gone on widening and deepening from that time to this. The England around us becomes our own England, an England whose chief forces are industry and science, the love of popular freedom and of law, an England which presses steadily forward to a larger social justice and equality, and which tends more and more to bring every custom and tradition, religious, intellectual, and political, to the test of pure reason. Between modern thought, on some at least of its more important sides, and the thought of men before the Restoration, there is a great gulf fixed."