

'twas on the Continent that his doctrines were pushed to their ultimate conclusions; there, one hundred years ago, all the dominant doctrines were from Locke's "Essay."

The 18th century is emphatically "le siècle Français." Germany at the time was dumb; the South of Europe was sunk in mental lethargy; England, 'tis true, produced a school of writers whose influence was widely felt, but through the medium of French intellect. This epoch might be fittingly styled the Renaissance; and that which was reborn was *Materialism*. Condillac introduced the Lockian doctrine into France, and carried it to extremes. The French disciples of Locke were of a different fibre from the English thinker, and stayed not upon the brink, whereon the staid master paused with prudence, but unhesitatingly took the leap, and the fall was most degrading. Condillac's school was based on "transformed sensations," with language placed as the actual source from which many of our faculties are produced: imagination, reasoning, judgment, grow up by experience. He illustrated his principles by a most ingenious supposition. Taking a created organized human being encased, as he supposes, in a marble covering, he shows how the different mental phenomena, by lifting the covering, would make their appearance, one after another, until the person became morally and intellectually complete, as he received by sensation the impressions of exterior objects. Applied to morals we find self interest their starting point, and man superior to the brutes only by speech, and his superior organization. Here we recognize the last limit of Sensualism, "where mind disappears in matter, and the doctrine refuted by the lips of the dying Socrates, reappears as the last word of Lockian sensualism." Such is in fact the issues of the Sensualistic negation of the 18th century; as we follow it from its first formulation, to its final results, through the varied forms of the cynical Deism of Voltaire, the coarse Pantheism of Diderot, the socialistic Sentimentalism of Rousseau, the (*swinish*) Naturalism of Holbach, the full fed Atheism of Helvetius, and many other developments to which we must close our eyes and prudently pass by. The world knows by rote the results of the evil philosophy of the Encyclopedists, for the blood of the Reign of Terror still clings to the doorposts of the Tuilleries, and the blasphemies of the church-hating Voltaire even now reecho on the ear, while the canting hypocrisy of Jean Jacques Rousseau the Genevan publican, to day defiles society and undermines the commonwealth. Philosophers these men were not, but men gifted with eloquence, poetry, and appeal, fit instruments to embrace any "damned error," and, "to bless it and approve it with a text, hiding the grossness with fair ornament;" fit apostles of a perverted conscience, to body forth the fantasies of a diseased heart, in flimsy doctrines, shallow logic, vile conceptions, and bring a glorious nation upon its knees before their besotted "Goddess of Reason." Such was

the effect of Materialism, and as such it will ever stand an awful witness of the pit whither the doctrine of sensation leads mankind: amid the looming shadow of the guillotine, and those desecrated pillars of society—God and the Family—it presents a lesson we should never forget; and the sad picture of all that we hold most dear and sacred in woman, the ineffable glory which the Church had robbed her in, torn from her by the Atheistic hand of sensualism, leaving her naked, yet unabashed, will remain an eloquent protest against the "uncreating word" of Materialism, which recognizes no laws but the physical and mathematical.

Passing the Skeptical philosophy of David Hume, historian, statesman, and pseudo-philosopher, which is certainly bad enough to devote all our time to condemn and refute, could we spare it, I will no more than mention it as a skeptical outgrowth of Locke's system. It was the anti-theological consequences of this doctrine that awakened a number of Scottish philosophers, headed by Dr. Reid, to a vigorous polemic against it; a polemic weak in its fundamental principle which was an appeal to common sense; but lacking strength of doctrine it lamentably failed in its laudable efforts, and relapsed into semi-materialism. In the beginning of this century, we find Condillac's doctrine still prevailing, and systematized in the unadorned sensualism of Cabanis, who said that thought was only a secretion of the brain, and many other equally ridiculous things. Ere long however a strong reaction set in against it by the theological school of DeBonald and DeLamennais. DeBonald was the chief of the "traditionalistic" school which held that Divine Revelation is the criterion of all knowledge. DeLamennais tried to disprove all certitude of the senses, reasoning faculties, and human opinions, and established a new criterion, that of Universal Consent." Another opposing tendency found expression in the Eclectic school of Victor Cousin, the disciple of Maine DeBiran and Royer Collard's spiritualistic school which had been developed in France by the influence of Reid's Scotch school. Cousin's Eclecticism, as the name implies, was a combination of the principles of various schools, and finally drifted into Idealism, from its Cartesian leanings. An outgrowth of empiricism and socialism, the product at once of the mathematical and positive sciences, is the Positivist-School of Auguste Comte, who died in 1857. Comte taught that the science of society is impossible, without the science of life; the latter, is impossible without the science of chemistry; the latter again, presupposes physics, which itself supposes mathematics. He totally denied the possibility of metaphysics. This school lately adopted a sort of religion whose object is the worship of humanity, as typified by celebrated men and women of every belief. His system has many adherents in England and America, and an English edition of his writings has been published from the translation of Miss Martineau, and has become popularized by G. H. Lewis and the works of the lately deceased novelist George Elliot. I may