

But perhaps you say "All that was nearly a hundred years ago. We have grown wiser since." I wish I could think so. Perhaps I might if it were not that I have seen some things with my own eyes. Thirty-nine years ago it was my fortune to be a witness of the Revolution of 1848. I stood in front of the Tuileries an hour after Louis Philippe had fled, and saw it sacked by the populace. The days that followed were the carnival of Liberty. We thought that the political and social millennium had come. The walls of Paris were placarded with "these grand words": Liberty, Equality, Fraternity. But we soon found how much, or rather how little, virtue there was in mere words: that the "Liberty" of a people with no moral or religious restraint was but unbridled license; that "Equality" was the upturning of society, so that its basest elements were on the top, and its best underneath; and that "Fraternity" was the unloosing of all the pent-up hatred of classes, that burst forth in a rage for mutual destruction. Four months passed, and Paris was in a state of siege, and soldiers and people were fighting in the streets—one more proof that there is no Frotherhood of Man without the Fatherhood of God.

Since then I have believed in a Government of law, held together by all the sanctions which can be given to it, human and divine. Society will not construct itself by any internal law of growth like that in the natural world. Human nature is wayward and unruly, and has to be curbed and disciplined. It is in society as it is in nature—that is accounted the most perfect which is most highly organized. Civilization is only another name for organization, and that society which is most perfectly organized is most highly civilized. Into that organization must enter many elements. Not only is society to be governed by law, but it is buttressed round by great institutions, which are the slow growth of centuries; it is subject to an unwritten law, formed in manners and customs, which define the relations of men to each other; it is raised in tone by the influences of learning and literature, science and art; and, above all, it is established on the strong foundation of religious belief. Thus society is the most elaborate framework ever constructed by man—delicate in many of its parts, with an aerial lightness like that of certain forms of architecture, which soar upward so gracefully because they rest

securely on the foundations below. From all this social architecture you take away the chief support when you destroy Religion. You knock out the underpinning from the delicate yet mighty fabric which had been the creation of centuries, and think it will stand in the air. *I think not.*

THE EXPERIMENT TRIED.

Of course philosophers, with whom skepticism is nearly a habit of mind, do not contemplate such practical results: they do not consider that to destroy religion would be to destroy society. Indeed they stoutly maintain that such would not be the result. But has not the experiment been tried? The French Revolution was especially directed against Religion. It went to the farthest extreme in tearing down churches and altars, and boldly proclaimed its *éd* of Atheism. Then at last man was free: his fetters were broken; his limbs were all unbound. He stood erect, with no God above him to overawe his free spirit. What followed! In place of Him who had been worshipped at Christian altars, a woman was set up in the pantheon as the Goddess of Reason—a goddess who had fit worshippers in a people that plunged into such excesses as never before. Unbounded license produced its natural effect in the general corruption of morals. When they had exhausted their rage against religion, they turned against each other, and the Age of Reason ended in the Reign of Terror; and so the brilliant theories of French philosophers were drowned in blood.

This is not encouraging to those who are looking for a social millennium. But they will not admit that what has happened in France may happen in America. "Our people are not excitable as the French." But how long is it since dynamiters in Chicago threw bombs into a crowd of men, women, and children, in the name of Liberty, Equality, and Fraternity? Human nature is the same everywhere, and under the same conditions we must expect the same results. If there be anything proved by history, it is that Atheism cannot hold society together: its tendency is to disintegration. If a man has no God, he will make a god of himself. When men stand apart, they soon come to hate each other, and this mutual hatred will sooner or later explode in war and revolution, till society and civilization are ready to perish. If