

communion with things unearthly and eternal. With a tenacity of purpose not to be baffled, and a capacity for sacrifice that makes martyrdom easy, this feeling has never failed to assert its power over the human race. It is that religious sentiment which has inspired every people at all advanced beyond barbarism to build temples and to consecrate themselves to the service of Deity, imaginary or real. Nay, it gives no rest nor enjoyment to the positive philosopher himself in his spiritual negations and doubts. Wholly unable to stifle its influence, M. Comte tried to restore the felt loss of harmony among his faculties, by constructing a religion of his own. This instinctive desire to worship something, to find some channel for an expression of adoration and prayer—was at last too strong for his previous intellectual and cold-blooded renunciation of worship. He declared that the chronic defect of the intellect is its insurrection against the heart. The heart must love, and adore, and pray, and trust, and hope; and since these affections are the elements of religion and the source of happiness M. Comte ordained for himself and followers a most cumbersome and fanciful form of worship by which the heart might be propitiated and the soul made peaceful. True, his system presents the strange spectacle of

A THEOLOGY WITHOUT A GOD,

and of a worship without any real object, nevertheless the fact that he felt constrained to attempt some kind of religion, evinces the living protest which our higher nature, with its spiritual intuitions and aspirations, must ever make against the godless speculations of the reason. For a soul still bearing some marks of the Divine image, and agitated often with irrepressible yearnings after immortality, there is and can be no rest, no peace in Positivism.

A fourth objection to this theory is that it obliterates the distinctions between right and wrong. This would logically follow from its abolishment of God and the eternal sanctions of rewards and punishments. To rob the mind of its inborn expectation of a righteous trial hereafter for all the evils it has indulged both in its own thoughts and in the body is to remove from our wicked propensities their strongest restraint, and ultimately to surrender the throne of reason and conscience to the violent assault of our worst passions. And following the unrestrained, riotous impulses of the individual, society itself would soon run into anarchy and the horrors of self-destruction. Nor is this a fancy picture. The doctrine of materialism, (which is the goal of positivism) with its denials of God, and of the soul's immortality did more than anything else, though bad government and other causes assisted, to precipitate the French into the sanguinary excesses and nameless miseries of the most appalling Revolution in the annals of mankind. Edmund Burke, after satisfying himself of the general prevalence in Paris of this dismal creed, according to which, man, like the brute, falls at death to rise no more, saw clearly enough that the foundations of morality and social order were upheaved, and predicted that the whole fabric of society must soon tumble into dreadful ruin. Warned by his admirable prescience, fulfilled as it was so soon by the dire calamities of a nation plunged into anarchy, let us guard against the ethical errors and the consequences of Positivism. Nor are these errors only such as result from the entire lack in it of a theology.

FATALISM.

One of its cardinal principles is, that all events come to pass in an order of absolute necessity. Human will and intelligence count for nothing and can change nothing, because they cannot interfere with this chain of on going