

M. Comte was in every way a remarkable man. He possessed a clear logical mind and great imaginative powers. In the prime of his life and intellectual strength he undertook to construct a religious creed that would harmonize with present and future scientific developments, and that would also be the logical successor of Christianity.

In his own country, France, he saw that the beliefs in Christianity were passing away, and that for want of a reasonable alternative, men were turning to Atheism, and to become Atheists, he considered, was to forfeit the greatest gains of civilization. The result of this work of which only the merest outline can here be given, is what is known as Positivism, or the Religion of Humanity.

The three great principles of Positivism are order, duty and love, upon which are founded a system of man's relation to man. The idea of a future, of a system of rewards and punishments for acts done on earth, in fact all previous creeds not susceptible of proof, but which require the exercise of faith, are wholly swept away. M. Comte did not deny the existence of a God, or a life after death, for, he said, it would be foolish to assert or deny the existence of that of which we could have no positive knowledge. But since there must be something to worship, if a creed possessed the elements of vitality, he proposed the grand ideal of Humanity. He held that men in all times have worshipped this same ideal in the form of a Deity, who became more exalted as the race became higher and more spiritually minded. The Christian conception of a God, as held for instance by the educated Englishman and Spanish peasant differ as widely as that held by the Russian and the Hindoo, yet in either case it is the highest ideal of which humanity is capable. Further, he says, that the highest theoretical notion of virtue is acknowledged to be found in the beneficent acts of man rendered to his fellow man, and hence he argues if God is simply a human ideal, if those acts attributed to him are the result of invariable natural laws, if pleasure and pain, happiness and sorrow, are the result of our good and bad deeds, if the help we give, and the kindness we do to each other are the highest virtues, why then should we not throw aside the worn-out mask, and

address our reverence to Humanity, and direct our labor to improve and develop the race.

The attitude of Positivism toward Protestant Christianity is not one of antagonism, but rather it accepts and applauds the work done by the fathers and reformers of the church as the highest and most efficient the time would allow, and as Christianity succeeded the Law, so in its turn it is destined to be succeeded by the Religion of Humanity. Faith is the corner-stone of the Protestant religion, and there are signs that the age is rapidly losing its hold upon the evidence of things not seen. With Positivists, the extinction of faith is a certain result, and they can afford to wait.

Their services are held on Sunday on account of its utility. They consist of readings—it may be from Marcus Aurelius, or the Bible, or the Veda, or oftener from the works of the great imaginative writers;—prayer addressed to humanity rather as a pledge of upright action for the future than an appeal for aid or consolation; and a lecture reviewing some part of the progress of the race.

This outline will serve to throw some light on a religion, which cannot be called Atheism, and which, although founded only about twenty-five years ago, now has churches in all parts of the world, and among the adherents of which are found George Eliot, J. S. Mill, and others of the most distinguished personages of our time. NOMA.

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We are always doing each other injustice, and thinking better or worse of each other than we deserve, because we only hear and see separate words and actions.

We do not see each other's whole nature.

GEORGE ELIOT.

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Miss Mary Lyon, who was the founder of the Mt. Holyoke Female Seminary, in Mass., thus speaks: "My thoughts, feelings and judgments are turned towards the middle