

mandments of the New Testament, "Love your Maker" and "Love your Brother." Isolated thinkers may in single instances have emancipated themselves from the stricter interpretation of those precepts, theological systems may have surrounded them with all kinds of doctrinal and much irrelevant matter; but it cannot be held that any popular teaching or even any largely influential system of philosophy of modern times and up to the middle of the eighteenth century openly disregarded either or both of these simple but solemn injunctions. And this statement is not invalidated by the admission that the existing practical morality both of the Church and the World rarely upheld those sacred injunctions in their purity but had frequent recourse to awkward compromises. On these I need not dwell at present.

The eighteenth century for the first time produced in France a widespread and influential school of thought in which the first of those two supreme commandments was discarded. What brought this about was probably, in the first instance, the spirit of tyranny, intolerance, and cruelty which stigmatised a large section of the priesthood as one of the most unchristian organisations that ever existed. Through its alliance with political absolutism it brought about an impossible state of society. It was against this that Voltaire raised the battle-cry on behalf of freedom and humanity—*i.e.*, of those interests of which the Church and the State should have been the supreme guardians. It was not the spirit of purely intellectual rationalism and scepticism such as spread from this country under the leader-

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Ethical and
theological
interests
separated
in France.