

ship of Locke and Hume, that really furthered the general spirit of unbelief. Hume himself said to an assembly of twenty-six encyclopædists in Paris that he had never met a speculative atheist, to which he received the reply: "Sir, you have twenty-six in this room." What is significant for our present purpose is to note that whilst the French freethinkers, in the latter half of the eighteenth century, discarded as untenable the first of those two supreme commands, they only so much more firmly and seriously upheld the second, some of them were veritable enthusiasts in the cause of humanity. In the age of the Revolution this found characteristic expression in the popular cry for "Liberty, Equality, and Fraternity," and some more practical, though very partial, recognition in the Articles of the Constitution and the Statutes of the Civil Code. What was not recognised at that time, but has become more and more evident in the course of the last one hundred and fifty years, is this, that in maintaining the principle of universal brotherhood as independent of religious piety and not necessarily relying upon the belief in a Divine Ruler, not only the first article of Christian morality was cancelled, but the second article was deprived of that sanction and authority through which it rises to the dignity of being, for every member of human society, an obligation and a duty. It may indeed be said that the whole history of purely humanitarian Ethics ever since has been a search—and as it seems to some, a fruitless search—for a new sanction, a new authority to take the place of that which had been