

brother, so-called by the sophistry of selfish philosophy the "survival of the fittest." The woes of nations, the woes of families, the woes of individuals spring in great part from the same black fountain.

In fighting this prolific parent of misery and vice, united effort on a common platform will serve to lay the solid rocks with which the cement of special sectarian instruction will combine to build a sure and lasting foundation.

Wherefore then delay in adapting the ethical instruction in our public schools to that common platform upon which all sects can agree? What is that platform? Simply nothing more nor less than the Golden Rule, "Do unto others as you would have them do to you."

Oh, what a vast amount of misery would have folded its sable wings and flown away ere this, had the practical application of this well-named rule been a matter of conscientious endeavor and anxious work in the instruction of the young! Why shall we endeavor to impress upon youthful minds abstract ideas of right and wrong and duty, abstruse in their nature and puzzling even to mature intellects, when each child has *inherited* a trait of character which can be so easily made the criterion for a system of ethics superior to all codes laid down in text-books. The innate selfishness of the child, as yet unhardened by the cruel contest of life, will present, under the Golden Rule, a precise and ever ready standard in concrete form to guide all actions. During this impressionable period of life, when the philosophy of individual interest has no weight, the simple admonition, wisely taught, to do unto others as they would be done by, will find a ready soil and a grand harvest.

Who can imagine a more beautiful sight than innocent childhood bestrewn with the virtues of kindness, sympathy, generosity, and crude justice!

How is the Golden Rule to be taught? By those various ingenious methods which are used in inculcating other ideas. First, and in fact mainly, by emulation. The experience and testimony of instructors and students of child-life agree that the natural pride of each child gives a subjective *abetting* force which makes emulation the strongest factor of progress. The methods based upon fear are happily being abandoned to a great extent, since it needed not a sage to discover that by such was produced in the child a natural antagonism.

If the prizes, preferments, words of commendation from teacher, parent, and public, now given to intellectual progress, were also given to moral progress under the Golden Rule, we