

outlined before are due, paradoxically, more to religionists than non-religionists: each sect realises fully that moral education is the foundation-stone upon which it must build the super-structure of its religious doctrines, and each sect arrogates to itself the privilege of laying that foundation in the halls of the Sabbath-school and church. Sad error, to expect a few hours once a week to supplant the worldly impressions upon an unceasingly active and imbibing brain during the six whole preceding days!

True, says the Sectarian, I admit that the crumbs of ethical instruction taught by us to the children of our faith does not offset, as a rule, the wickedness that thrusts itself upon and around them at all times; but what else can we do? We cannot permit the prerogative of laying the foundations to our doctrines to be assumed by others who may build them in opposition to our faith. True, say I in reply, and now that we understand each other, allow me to suggest a basis of a simple system of ethics for public school instruction which will compromise the difficulties named by each of us.

In leading up to the basis, which you will find very trite, so far as theory is concerned, but unfortunately too near in application, permit to generalize briefly upon some of the points at issue.

What is religion? What is *your* religion? Is it according to the brief definition of "an aspiration to live in accord with truth?" Do you answer yes, with the modification that "truth" be considered not an abstract term but as a synonym of the condensed result of your own tenets? May I then suggest my own definition of true religion as being: A conscientious realization and acceptance of responsibility to God, Fellowman, and Self.

Whatever else your sectarian views may prescribe, you, along with all religionists, must perforce agree that the prime work of your organization is a counteracting influence against sin. While methods may differ in nature and adequacy, there is at least, in such a purpose, a common cause and interest, a common enemy to fight. Waiving the origin of original sin, and judging from known effects, to what can we ascribe the most, if not all, of the prevalent sin? An answer seems unnecessary, since to each thinking mind the evils that curse the world flow directly or indirectly from the one great satanic attribute of humanity—selfishness. To this monstrous viper can be traced the cruelty of despotism, the persecution and oppression of the weak, the blood-thirsty wars of conquest, the brute-like antagonism in the daily battle, each man against his