

Again,

"I'm no baby, I that with base prayers
I should repent the evil I have done
Ten thousand worse than any yet I did
Would I perform if I but had my will,
If one good deed in all my life I did
I do repent it from my very soul."—*Titus Andronicus*.

What follows

"When we in our iniquity grow hard
Oh misery on't. The wise gods seal our eyes,
In our own filth drop our clear conscience,
Make us adore our errors, laugh at us while we strut
To our confusion."—*Anthony and Cleopatra*.

Those two last quotations fitly describe the moral turpitude and degradation at the present time of the Huns, for breach of that fundamental law to which I have referred, and suggest the confusion to which they are most certainly strutting.

Science and philosophy have done much toward the discovery of portions of that law of our organization in the individual, but not so much in the relation of individuals to each other or as members of society. Assuming all that as substantially correct, is not the clearest and simplest exposition of the universal law intended to govern that relation disclosed by a true and wise authority recognized as such in all Christian lands, when He said: "The second great commandment is like unto the first (which relates to the duty of man to his Creator) 'Thou shalt love thy neighbour as thyself.' On these two commandments hang all the law." Toward the realization of this second world law, to use an expression of Vecchio, "all particular laws are and have been groping their way." Shakespeare did not interpret that law properly when he said: "Love thyself last." God Almighty has the capacity to love everybody—ours is sometimes strained to love our neighbour. Love and appreciation of one's self is made the standard of our regard for and conduct towards our neighbour—or the other fellow. It is the fundamental principle and philosophy of "fair play," "a square deal" and "what is right between man and man,"