

in a state of society, not merely that we may provide for our own happiness, but also, that we may promote the happiness of the whole. Certain relations, such as those of parent and child, brother and sister, magistrate and citizen, sovereign and subject, arise out of this social condition of our race. Each of these relationships has its appropriate duties. There is, moreover, one great relationship in which we stand to each other as fellow-beings, and a still greater, in which we are placed towards that Infinite Being, who created and who preserves both them and us. That Infinite Being, whom we call God, has bestowed upon us five senses, by means of which we became conscious of the vast variety of objects and powers inhabiting the world we live in; such are sight, smell, taste, hearing, and touch. But He has also conferred upon us an internal and invisible sense called *conscience*, by which we are enabled to judge of actions, whether performed by ourselves or by others. This power, conscience, at once informs us what actions are right and what wrong, just as the sight makes known to us the colour, and touch the shape of objects. Conscience is universal—no nation or class of people is known that does not possess it to some extent; and hence all men are held accountable for any infraction of its laws or disregard of its precepts. How necessary is it, therefore, that a system of knowledge of this kind should be prepared, in order that men might learn from it what their duties are, and how they should be performed, in a clearer and fuller manner than the unassisted conscience teaches. The greatest system of the kind ever written is the Bible, whereby God himself condescends to teach man the true rules of right living. The name of the science which teaches the distinction between right and wrong in human action, and which investigates the character of the moral sense or conscience, is *ethics*, from a Greek word meaning *pertaining to manners*. Since, however, we are placed in different relations towards our fellow-men in society, the science may be made to consist of several departments, such as the ethics of the family, of citizens, of states between themselves, and of the individual toward the whole human race. No science equalling that of ethics in importance has as yet come under our notice.

In every society there must of necessity be two classes of people, the rulers and the ruled. Thus, in the small society called a family, the parents are supreme; in a school, the master or mistress; in a city, the mayor and corporation exercise authority; in a province or subordinate state, the governor and legislature. The same holds good with larger societies, such as an empire, a kingdom, or a republic. It is not only necessary that the subjects or citizens,