

OUR MONISTIC ETHICS

morality. Then there will be equal rights for all. Free societies and monistic religious bodies shall be equally tolerated, and just as free in their movements as Liberal Protestant and orthodox ultramontane congregations. But for all these "faithful" of the most diverse sects religion will have to be a private concern. The state shall supervise them, and prevent excesses; but it must neither oppress nor support them. Above all, the ratepayers shall not be compelled to contribute to the support and spread of a "faith" which they honestly believe to be a harmful superstition. In the United States such a complete separation of Church and State has been long accomplished, greatly to the satisfaction of all parties. They have also the equally important separation of the Church from the school; that is, undoubtedly, a powerful element in the great advance which science and culture have recently made in America.

It goes without saying that this exclusion of the Church from the school only refers to its sectarian principles, the particular form of belief which each Church has evolved in the course of its life. This sectarian education is purely a private concern, and should be left to parents and tutors, or to such priests or teachers as may have the personal confidence of the parents. Instead of the rejected sectarian instruction, two important branches of education will be introduced—monistic or humanist ethics and comparative religion. During the last thirty years an extensive literature has appeared dealing with the new system of ethics which has been raised on the basis of modern science—especially evolutionary science. Comparative religion will be a natural companion to the actual elementary instruction in "biblical history" and in the