

if not actually irreligious and atheistical. Influenced as well by the system as by the bad example, the people, too, begin gradually to lose their respect for sacred things, to acquire depraved tastes and immoral tendencies.

Alarmed at the actual condition of things, some non-Catholics have proposed as a remedy that the "fundamental principles" of morality be inculcated into the minds of children at school. At least they should be taught "the sacredness of promises, the results of falsehood and treachery, the folly of deceit, the obligations of friendship, the self-contempt which follows the betrayal of trust, the social consequences of the adulteration of goods, the responsibility of the consumer, the wrong in cheating at the examinations, the self-loathing of the licentious soul, the need of courage and faith in public servants, the possibility of high ideals in politics, the results of civil pride and municipal devotion, the use of wealth in relieving distress, the duty of kindness to animals, temperance and need of thrift and economy and industry, the sure reward of promptness, accuracy and intelligence. These principles, it is claimed, need not the sanction of religion because they have their own natural sanction." Such a morality, it is claimed further, can be taught in the public schools without clashing with the religious convictions of any denomination.

But is it true that religion and morals can thus be separated? Religion embraces the sum of our duties toward God, while true morality is the conformity of human acts with divine law. The sanction of morality lies not in self-interest or social convenience but in religion. To teach that morality is founded on purely temporal motives, destroys devotion and self-sacrifice and opens the door to all the vices of egotism. Then too, the attempt to impart moral teaching without religion, if carried to excess, must consist in ignoring God completely. The instruction will be practically atheistical, leading the mind of the child into the gloomy regions of unbelief.

Whether this difficulty was perceived or not, other advocates of reform have come to hold different views. The Bible, according to them, is to be the instrument of moral regeneration. The Scriptures