

and which He has enabled human reason to discover so far as they are necessary for the conduct of human actions. Such, among others, are these principles : that we should live honestly, should hurt nobody, and should render to everyone his due ; to which three general precept Justinian has reduced the whole doctrine of law."

Mr. Ritter distinguishes between religion and morality, from a legal standpoint : " Religion refers to the inner individual life and belief. Religion requires that a man should love his neighbor as himself, but the civil law cannot compel him to do so, nor punish him if he does not. Morality requires a man to treat his neighbor honestly and fairly and can compel him to do so and punish him if he does not. Religion is a matter of belief, morality is a matter of conduct. The law does not interfere with matters of belief, but does undertake to control matters of conduct." On this point I quote from a decision by the Supreme Court of the United States in a case in which a church desired to restrain a railway company from placing their works so near the church as to interfere with the enjoyment of the church in their property. The Court said : " The great principle of the common law, which is equally the teaching of Christian morality, to so use one's property as not to injure others, forbids any other application or use of the rights and powers conferred." " The point that the highest judicial tribunal of the United States presents is this, that common law morality and Christian morality are the same."

" Bishop, for thirty years recognized in the United States as a standard authority on criminal law, in his work on that subject says : ' Morality, religion and education are the three main pillars of the State and the substance of all private good. A community from which they are banished represents more than the gloom of original chaos. Therefore they should be objects of primary regard by the law.' Also, ' But however uncertain may be the precise extent to which the common law protects Christianity, there is no question that it practically and fully cherishes the public morals and it punishes as a crime every act which it deems sufficiently evil and direct, tending to impair the public morals.' "