

are you sorry for it? Do you repent of it? Very well, go and sin no more. Or it might say: You have been angry with your brother and wish to kill him. You have not carried this into execution, it is true, and have done no overt act, but you have wished this in your heart. Then your punishment is death. Only disposition can judge of disposition. When the State undertakes to judge of disposition a reign of terror follows.

Such considerations as these have led to the separation of Church and State, and the principle of separation is gaining ground visibly all over the world. The same insight will lead to the separation of the Church and school so far as secular and religious studies go.

Now there is a practical aspect to this question. So long as Protestants insist on some remnant of the Church ceremonial, such as the reading of the Scriptures or prayers, the Catholic may be expected to see in the public school an instrument for proselyting his children. On the other hand, the schools may be made purely secular and the Catholic may still object on the ground that he wishes religious instruction united with secular instruction. I think that most of the Catholic laity have settled this question in favour of the purely secular school. If the secular school prevented churches and church schools, in short prevented religious instruction altogether, the secular school might be condemned without the possibility of defending it; but the Catholic sees that he may have religious instruction in his church or in a church school apart from secular

instruction. Now in a community where the people desire to bring together all children in the public schools without prejudicing in any way the rights of any religious denominations, I think that the matter can be easily settled. There will be a spirit of compromise; not of compromise in regard to the secularity of the school but with regard to the feelings and prejudices of the community. For instance, the Catholic children may be permitted to be absent from school one or two hours a week to attend religious instruction in the parish church. Such a recognition implies a tolerant regard for the right of private opinion. I believe that the Catholic ecclesiastical power desires a formal recognition of this kind much more than it desires any substantial concession, such, for instance, as would lead to the introduction of Catholic religious instruction within the school building before or after school—a compromise that has been often discussed. In a community that is largely Protestant the Catholic wishes to have his religion treated with respect. Such formal concessions carried out in good faith is all that is required, it seems to me. Meanwhile the concession made in Savannah, Poughkeepsie, and a few other places, viz., a compromise which permits Catholic religious exercises before or after school in the school-room, or which permits the teacher to wear the garb of some Catholic order—the garb of the Sisters or of the Priesthood—militates against the public character of the school, and cannot be conceded as a possible compromise.—*Intelligence.*

PERFECT growth by little shows;
He who hastes shall lose by speed;
He who clutches near by greed;
He who hurries spoils his deed.

—*Selected.*

SILENCE is the fence round wisdom.
"THE modern majesty consists in work.
What a man can do is his greatest ornament,
and he always consults his dignity by doing it."—*Carlyle.*