

Presbyterian divines maintain, the desire of the Presbyterians was very well known in this regard. The Presbyterian church of the United States has set adrift amid harsh breakers the ship of Calvinism, and has cleverly concealed or tried to conceal its action by tacking on the Confession an explanatory note to the effect that it is to be understood in a sense which it never had. The Free Presbyterian church of England has managed the thing in another way by issuing a short creed which young members will learn under the impression that this is the real creed of the Church, and after a while the fact will be buried in the deep waters of oblivion that their Church ever held the horrible doctrine that the Rev. Messrs. Hillis and Carter of Chicago and New York denounced so bitterly in unison with Nassau Presbytery, to the effect that "every fibre of their moral being rejects this God of the Confession who dishonors theology, and gives us a sham religion."

The Canadian Presbyterian Church has not yet dethroned this God, but it is notorious that it has been its aim to do so as soon as possible without calling public attention to the fact. The proposed union would effect this change perhaps about as quietly as the means adopted by the North Presbyterian Church of the United States or the Presbyterian Church of England, and this probably accounts for the readiness of so many Presbyterians of Canada to amalgamate with the other denominations in a body, destroying their own identity in the long run, if not at once.

We as Catholics have no special interest in the proposed union, except that we fear it will bring into disrespect the basic doctrines of the Christian religion, which are valued at so low a price that they can be given up without even the formality of an adieu. We also are convinced that the union will be a frail one which is not founded on the teaching of the whole doctrine, with due subjection to the visible as well as the invisible head of His Church: that is to say, to Christ first, and secondly to His vicar, the Pope, who has been appointed in St. Peter to feed Christ's entire flock. His is the faith for which our Lord and Master prayed that it may not fail, and that he should confirm the brethren after his own conversion should be effected.

The Witness, while in its charity for all denominations it is anxious for the welfare of all, and their union into one, says of the Rev. Mr. Freeman: "With regard to the doctrinal statement, he is surprised to find how much the Presbyterians have conceded. Possibly the surprise is reciprocal. Persons theologially brought up are liable to know the theologies of other denominations entirely through the points of difference, which are exaggerated until they fill the whole field of vision. When they come to see how far the several bodies really agree, and how transcendental and impractical are the points of difference, and how small a place these hold in the actual convictions of other denominations, a new light falls on the facts. The omission from the new statement of doctrine, of the phrases that Mr. Freeman quotes from the Presbyterian Standard (Articles 3, 6, 10, 17) will involve no loss to the living Faith of any Presbyterian. These can safely be laid upon the shelf of doubtful disputation."

This is certainly cool treatment for doctrines which Presbyterians have always maintained to be the revealed truth of God, as we are given the right to barter away such truths as if they were our personal property.

NEW GENERAL OF THE JESUITS.

FATHER WERNZ ELECTED—POPE APPROVES CHOICE.

Rev. F. X. WERNZ, a German, rector of the Gregorian University, has been elected General of the Jesuits and the Pope has approved the choice.

Father Wernz was born sixty-one years ago at Rothwell, Wurttemberg, Germany. When he was fifteen years old he began the studies necessary to fit him for membership in the order of which he is now the head. This course covered a period of eighteen years, as no one can become a Jesuit priest until he is thirty-three, the age at which Christ died. Father Wernz showed himself to be a brilliant scholar as well as a profound theologian, and twenty-three years ago he was appointed professor in the Gregorian University. In 1904 he was made rector of the university.

He has written many books dealing with the deepest questions of canon law. His works have been published and they are the standard authority on the subjects with which they deal. Although little known to the public, he has been recognized within the order as one of its most learned members. He is a consulting member of the Congregation Ecclesiastic and of the Index Council. Although strictly orthodox, he is progressive and vigorous, and it is predicted that he will have a most successful career as General of the Jesuits.

Whoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.—(Matt. xxiii. 12.)

DR. MCCARTHY CONSECRATED ARCHBISHOP OF HALIFAX.

IMPRESSIVE CEREMONIES AT ST. MARY'S CATHEDRAL YESTERDAY WERE WITNESSED BY THOUSANDS—PRESENTATIONS TO NEW HEAD OF THE CHURCH BY THE LAITY AND CLERGY, AND HIS GRACE'S ELOQUENT REPLY.

Halifax Echo, Sept. 10. Ideal September sunshine lent an added glory to the grandeur and solemnity of the consecration ceremony of Archbishop McCarthy at St. Mary's Cathedral yesterday. The morning of the hallowed day was all peaceful. Clamorons labor was hushed, and from the early morning throngs of worshippers might have been seen wending their way to the Cathedral for at every half hour Masses were celebrated.

The vast edifice was filled to its utmost capacity. The scene was impressive, one of the grandest of its kind ever witnessed in this city, the gathering of prominent Catholic clergy, a notable one, American dignitaries being among the number.

THE OFFICIATING CLERGYMEN. In the chancel two thrones were erected, one for the consecrator, draped with the Papal colors and royal purple, and the other for the archbishop elect. Between them, facing the altar were seats for the assistant bishops, who were attended by their chaplains. The officiating clergy included the following:

Consecrator—Rev. Monsgr. Sbarretti, Assistant priest—Rev. Dr. Donald, V. G.

Deacon of Honor—Father Mihan, Amherst.

Sub deacon of Honor—Father Gerald Murphy.

Deacon of the Mass—A Eadist father.

Sub deacon of the Mass.—Father Young.

First Master of Ceremonies—Father McManus.

Second Master of Ceremonies—Father Collins.

Chaplain to the Bishop elect—Father Masse.

Assistant Bishops to the Archbishop elect—The Bishops of Charlottetown and Chatham.

At the conclusion of the ceremonies, Sir Malachy Bowes Daly announced that the laity of the city wished to present to the Archbishop of Halifax a testimonial in evidence of their pleasure at his appointment, and he then called upon Mr. James J. O'Brien to read the following address:

To the Most Reverend Edward J. McCarthy, Archbishop of Halifax:

May it please Your Grace—The Catholic laity of Halifax gladly avail themselves of the occasion of your consecration to express their feelings on your selection by His Holiness, Pope Pius X., to fill the vacancy caused by the lamented death of Archbishop O'Brien. They thank Divine Providence for having inspired His Holiness to con- fer the vacant position upon Your Grace.

Looking at the matter from a human point of view, they rejoice, apart altogether from your personal claims to their affection and esteem, that the appointment to this dignified and important position has for the first time been bestowed upon a native of this province and of our own city. In doing so, they do not wish to be understood as in any way attempting to reflect upon any of Your Grace's predecessors in office, each one of whom possessed qualifications which recommended him for appointment; but they feel that the time had come in the history of the archdiocese when it might be expected that its head should be chosen from the ranks of its own priesthood; and they are naturally much pleased that the choice should have fallen upon one so generally and so favorably known in, and so fully identified with this city.

Looking at the matter from the same point of view, they cannot but feel that the experience of thirty years in the active work of the sacred ministry, acquired as that experience has been amongst all classes of persons in various outlying portions of the territory, as well as amongst the people of this city, must qualify Your Grace in an exceptional manner to fulfil the duties of the important office to which you have been called.

They look upon the fact that in the past you have, in every case, so borne yourself and so administered the affairs of the district in which you have been stationed, as to win the respect and good will of these— including persons of other religious creeds—with whom you have been brought into contact, while at the same time discharged your important and arduous duties in a thorough and effective way, as the best guarantee that the still more important and not less trying duties of the great position to which you have been called will be discharged in like manner. Your Grace's case would appear to be that of the servant of the parable, who having been faithful over a few things, was given over many.

Inasmuch, however, as, in matters spiritual, human effort and judgment are often ineffectual and mistaken, and neither he that planted is anything, nor he that watereth; but God who giveth the increase, we humbly pray that God may ever direct Your Grace into the right path and may render your work on behalf of our holy religion effective and beneficial.

They can assure Your Grace that in every undertaking calculated to benefit your flock you will have the cordial and liberal support of the Catholics of Halifax.

And they trust that Providence may preserve Your Grace for many years to direct his work throughout the Archdiocese.

In conclusion, they ask Your Grace to accept the accompanying gift as a partial and imperfect proof of their good will and affection.

On behalf of the laity,
MALACHI B. DALY,
(K. C. M. G.) Chairman.
JAMES J. O'BRIEN,
Secretary.
Hon. William Chisholm then presented

to Archbishop McCarthy a wallet, containing a cheque for \$2,000, the gift of the laity.

The wallet is of morocco leather and on the cover is the Archepiscopal crest, while beneath is the Archbishop's monogram, and on a silver scroll the words and date "Archbishop of Halifax, Sept. 9th, 1906."

HIS GRACE'S REPLY. His Grace replied by a most eloquent and touching address. He said in part:

"I cannot attempt, my dear people, to express in a word the thoughts that crowd upon me at the magnificent testimony of appreciation from both the clergy and laity. To be frank I expect some such expression from the general Catholics of Halifax. You told me in your address that you are pleased that one who has been born and brought up in your midst should be raised to such an exalted position as that which has been conferred on me to day.

"As I glance around the sanctuary I see among my brother priests many who have been my class mates and who have borne with me the burden and heat of the day. A retrospective glance shows me among others of my schoolmates men who occupy today exalted positions in both Church and State—Bishops, priests, doctors, lawyers, mechanics and the sturdy and no less honorable laborer.

"I feel all unworthy of the high dignity to which I have been called. I can do nothing, but with the co-operation of my priests and my people, on whose loyal support I depend, I hope to make my humble efforts far-reaching for good, and thus follow in the steps of my worthy predecessors.

"Three of them I well remember—all worthy, distinguished men who have accomplished much during their tenure of office. Witness the churches, the institutions of learning, colleges, convents, seminaries, public schools teeming with children, which have sprung up as by magic under their administration. Witness the charitable institutions, hospitals, orphan asylums, monasteries, houses of refuge, that they have raised up.

"Far removed in scholarly attainments am I from my immediate predecessor, who combined in himself the art of the poet, novelist and historian.

"There is a terrible force threatening the world to-day and found on every side—I refer to occult paganism. Not the paganism of the ancients they worshipped at the shrines of Jupiter, Venus and other of their gods, and offered incense before them. Such worship was to them a form of religion and a productive of naturally good qualities. But the paganism of the twentieth century is of a more sordid kind—that the apostle calls the concupiscence of the eyes and the pride of life. A man may be a good husband and a regular attendant at church services and yet be engaged in the most sordid world worship. How stem the tide that is fast swelling and threatening to engulf the rising generation? By being good Catholics, that is, good Christians. And a good Christian is he who is charitable towards his fellow-men and zealous for the glory of God.

"You reminded me, in your address, of the grave and important duties which are required of me in my exalted position. I realize them only too well. Let me remind you, in turn, Christian fathers and mothers, of the responsibility devolving upon you in the Christian training of your children. You are the repositories of God's word. The only sound basis for morals is religion, and, therefore, religion and education cannot be divorced without injury to the individual and the State. Purity in faith and morals is an essential doctrine in the training. The reading of the sacred literature is your bounden duty to safeguard your children in this respect. Make your home an ideal place for your little ones; win their confidence; share their childish griefs and joys, so that in after years, when the troubles of life surge around, they may look back with pleasant longings to the halcyon days of their childhood.

"All unworthy am I of the great dignity which has been conferred upon me, yet do I hope for kindly forbearance from my priests and people, and promise to discharge faithfully, to the best of my ability, the onerous duties of my sacred calling. Since the Holy Ghost has so singled me out from among so many far more worthy, there must be some humble work which, by poor efforts may accomplish and to the end I will rest, trusting in God, that I will not, than which no man can do more."

His Grace concluded his discourse by bestowing the episcopal benediction. The sermon was delivered by the Rev. J. J. Connolly, S. J., a classmate of Archbishop McCarthy at St. Mary's College. Father Connolly took for his text the words of the seventeenth chapter of the Acts of the Apostles.

"The Holy Ghost hath set you bishops to rule the Church of God." It is not a display of earthly power, however, spiritual the end, that we acclaim today, said the preacher. It is the manifestation of power from on high. The Spirit of God which brooded over the waters and brought out of chaos this beautiful world, the spirit which was breathed into the disciples on the first Easter Day giving them the power to strike from the sinner the shackles of his sins; the Spirit at whose coming like a mighty wind there sprang into being a new realm, a spiritual kingdom, with world-wide jurisdiction; the same Spirit has to-day descended upon a blameless priest and given him the power in his turn to consecrate other priests. Nothing is perfect until it is able to produce something like itself.

The plant or tree has not reached the perfection of its growth until it can produce another plant or tree. Manhood is incomplete until a man has become capable of wearing the crown of fatherhood. In the supernatural world this is true still. A simple priest cannot convey to another the sublime power of the priesthood. It is only when the

Spirit of God descends upon him as on the day of Pentecost, when he has received with imposition of hands and consecrating rite the fulness of priestly power that he can say to another man: "Whose sins you shall forgive, they are forgiven," it is only then that he can endow another man with power to consecrate bread and wine into the body and blood of Christ. Such is the meaning of the pomp and circumstance of this day's celebration.

The Church of Christ is a kingdom, a kingdom not of this world, because its end and its aims are spiritual. Of this kingdom He appoints His apostles rulers, and every bishop is a successor of the apostles. "All power is given me . . . Go teach all things, that I have commanded." He bade that I guide men to the knowledge of salvation. He made them the light of the firmament and invested their decrees with His own divine authority. "He that heareth you heareth me, and he that despiseth you despiseth me." Yet a bishop should govern not so much by word and decree as by the example of a holy life. He should move among his flock, saying in the winning accents of his virtuous deed: "Be ye followers of me as I am of Christ." He is made deacon, Greek and Roman, to Jew and Gentile, so that all when brought into the presence of that pattern of a Christian life may exclaim: "No one can do the works which thou doest unless God be with him."

The teaching of a bishop is clear, unhesitating, infallible, because he leans upon an infallible pillar, upon him for whom Christ prayed that he might come to his brethren. We are living in an age of opinions, theories, shifting systems of philanthropy and theology. Men are asking with the doubter of old: "What is truth." O how many to-day turn with disgust from the changing opinions of men to seek the truth and the light of the living teaching of God in the living Spirit of Truth, which is to abide with us forever. This City of Halifax, a city upon a hill, lit up from within, its beacon light shining out upon a tempestuous ocean, bidding the perishing voyager enter a haven of peace. At the foot of the rock upon which the beacon stands, wave after wave of error and doubt has rolled in only to break and fall back in angry froth carrying with it those who loved not the light because their deeds were evil.

I go back in memory to the first Archbishop of the See, the saintly Archbishop, His lot was cast in troublous times, in days of persecution, but he drew from a life of deep meditation and fervent prayer an unflinching courage in upholding truth and battling for the right.

After the saintly came the great Archbishop, the man of wonderful gifts. His varied erudition, his eloquent voice, his heart that beat with the pulse of Church and State. The great of the land sought his counsels, and were it not for his influence the broad Dominion might yet be a problem for future solution. Then came one whose knowledge of men and deep sympathies brought the mitre to the hearts of the people. He was succeeded by a scholar of deep learning and of graceful expression, an administrator who strengthened the foundation of the Church, committed to him and brought his preaching and sacraments to the doors of many who had otherwise lapsed from the faith.

Such, my Lord Archbishop, is the line in which you have to-day assumed a plant, to continue it, to keep up its traditions, to pass down the sacred torch uncorrupted to the hands of generations yet to come. The prayers of our flock will be with you, their united cooperation and docile obedience shall speed you, till all, shepherd and flock, reach safely that port of safety to reign in bliss forevermore.

THE SCHOOL HOUSE AND THE JAIL.

THE MORE OF THE FORMER WE BUILD, THE MORE OF THE LATTER WE NEED. SAYS A CONGREGATIONALIST WRITER.

The more school houses we need the more jail room we seem to need. We have depended too much on mental culture and too little on moral culture and the conscience and the will. The foregoing rather startling indictment of secularized education is from a Protestant source. It occurs in a remarkable article entitled "The School House and the Jail," published in the Advance, a leading Congregationalist organ of Chicago. "Grapho," the author, has been making a study of statistics dealing with crime and crime. In a previous issue he presented some important figures regarding big cities as educators. The statistics showed that Chicago spends a larger proportion of its revenue on its public schools than any other big city in the country, or in the world for that matter. They also showed that the amount spent on each pupil has more than doubled since 1880.

"And yet," he continues, "here is Jailer Whitman informing the public that Chicago has more murderers (35) in its jails awaiting trial than any other city in the country. Moreover, Jailer Whitman says that this is not an unusual number for Chicago, but about the average number. At the same time, as has already been stated in this column, the last grand jury was so wrought up over the prevalence of crimes against women as to recommend the adoption of capital punishment for such offenders.

"Here, then, are two facts, that education increases and crime increases. The more school houses we build, the more jail room we seem to need. And this is true not only of Chicago, but of the country taken as a whole—that is, if we can rely on the following table of statistics, which shows a steady increase up to the last collection of figures:

Year	Prisoners	Ratio of Prisoners to Population
1850	6,737	1 in 3,445
1860	19,082	1 in 1,617
1870	32,901	1 in 1,171
1880	58,909	1 in 855
1890	82,339	1 in 597

"What is still worse, there has been

an increase in the number of murders greater in proportion than the increase of population. Our record in this respect, as compared with some other countries, is ghastly. This is shown by the following table:

Country	Population	Homicides
Dominion of Canada	5,000,000	2,000
German Empire	53,000,000	249
England and Wales	32,000,000	322
France	38,000,000	236
Belgium	4,000,000	91
United States	70,000,000	9,829

"Dr. Andrew D. White, who has been trying to arouse the country to a sense of its criminal condition, in commenting on these facts says: 'My own studies on the subject, which have now lasted through years and been made in all parts of the Union, convince me that we lead the civilized world, with the exception, perhaps, of lower Italy, and Sicily, in murders, and especially in unpunished murders.' 'Now, I am not attempting to show that school houses are the cause of crime, or that education increases crime, or that it would not do. But what I am about is to call attention to the fact that this almost amazing progress which we have made in public education, and for the express purpose of improving the character of citizenship, does not seem to check crime. We educate and we kill. We keep on adding to the courses of public instruction and we keep on killing.'

AN EXPLANATION THAT DOES NOT EXPLAIN.

"What is the explanation? When Jailer Whitman was asked for light on the dark problem he said that about 60 per cent. of the prisoners brought to the county jail for murder were foreigners. Chief of Police Collins offered a similar explanation, and added that Chicago is a congregating point for the hobos of the United States, and a kind of most astonishing Chicago recently with their crimes have not been hobos or scums. They have been near the top—bankers, clerks of courts, prominent citizens. And, while the majority of murderers in the Chicago jail may be foreigners, which is to be expected in a population so largely foreign, yet the statistics for the country at large do not support the explanation that the prevalence of murder is due to the foreign element. A table follows:

Geographic division	Population	Per cent. foreign born	Per 50,000 population
New England	25	254	2.34
Middle Atlantic	18	1,688	4.90
Southern	14	2,343	4.90
Pacific	2	3,914	11.15
	18	1,191	14.71

"According to this table, New England has a larger percentage of foreign element than any other section, and yet other sections have from two to six times as many murders to every fifty thousand people. It is easy to cry out against the foreigner in explanation of all our sins, but it does not explain.

WE DO NOT PUNISH MURDERERS.

"Dr. White says that the increase of murder is due to the fact that we do not punish murderers; that during recent years only one person in seventy-four charged with homicide has been convicted, while in London, out of thirteen persons charged with homicide, eleven were convicted. He also contends that the murderers are convicted; they are not adequately punished; that very few of them are put to death. . . .

LACK OF SENSE OF PERSONAL ACCOUNTABILITY.

"But forcible as are all these representations, they do not furnish the needed explanation. The failure adequately to punish the crime of murder may embolden men to commit crime. But the murderous instinct is still to be accounted for, and so is the failure of society to punish crime. Why is it that there is so much of the criminal inclination and so weak an inclination to condemn and punish crime, notwithstanding the fact that we have been adding so much to the public school system and to higher education for the purpose of improving the character of our citizenship?"

"The answer seems to me to be this: We have depended too much on mental culture and done too little to cultivate the conscience and the will. We are long-headed, short on conscience and on the shallows on the sense of personal accountability."

DUBLIN'S TWO CATHEDRALS.

Dublin is, with the sole exception of Salamanca, Spain, the only city which has two cathedrals for the same form of Christian worship, says the Freeman's Journal of Dublin. Both St. Patrick's Cathedral and Christ Church Cathedral were, of course, pre-Reformation times. The Catholic Church, however, held the same place in the affections of Irish Catholic Nationalists as St. Patrick's. Christ Church has been much more prominently identified with the English and anti-Nationalist interest than St. Patrick's. It is no doubt true that Christ Church was the church of St. Laurence O'Toole and that in Christ Church during the stay in Ireland of the rites of the Catholic Church were held for the last time in any of the churches of the Irish Established Church. The remains of the altar at which James II. assisted at Mass, and the tabernacle and the candlesticks, are still preserved in the crypt of the cathedral.

But Christ Church was the church of the settlers. It was founded by Strongbow, who is buried there; it was the scene of the coronation of the English impostor, Lambert Simnel, as Edward VI. in 1480; it was the church of English lords deputy, of the unreformed Corporation of Dublin; it was the meeting place on many occasions of the Anglo-Irish Parliament; from its pulpit in a Meath preached the doctrine that faith should not be observed with respect to the Treaty of Limerick; and it was in a Parliament held in Christ Church Cathedral that Catholics were excluded

Boils and Pimples

Red Rash, Eczema, in fact any skin disease, disfigures the complexion because the bowels are constipated—or because the kidneys do not rid the system of waste—or because the skin itself is unhealthy. Ointments, salves and soaps are useless. Because the trouble is with the blood. Owing to defective action of bowels, kidneys or skin, the blood becomes laden with impurities. It is these impurities—deposited by the blood—that make boils, pimples, and painful, disfiguring skin diseases. It is because the trouble is with the bowels, kidneys or skin, that FRUIT-A-TIVES cure these diseases.

act directly on the eliminating organs—correct their irregularities—strengthen them—and thus clear the skin and make the complexion clear and soft. If you have any skin trouble—or any fault with constipation, liver trouble, biliousness, headaches, indigestion, rheumatism—cure yourself with Fruit-A-tives. They are made of fruit juices and tonics—and never fail to cure. 50c. a box or 6 boxes for \$2.50. Sent on receipt of price if your druggist does not handle them.

Fruit-A-tives

FRUIT-A-TIVES LIMITED, OTTAWA.

from both Houses of the Irish Parliament.

St. Patrick's Cathedral, on the other hand, has been historically identified with popular rights and liberties and with National education. Dedicated to the great Apostle of Ireland, it was raised into a cathedral by Dr. Loundres, the Archbishop of Dublin, who was one of the signatories of Magna Charta, and a strenuous advocate of freedom. In the fourteenth century a university was established within its walls by Archbishop Leach, who obtained a Bull for the purpose from Clement IV.

Subsequently to the Reformation, Swifte, the Protestant Dean of St. Patrick's was the first great advocate of the rights of the Irish Catholic population. When he was dead his Catholic admirers flocked to the Deanery and forced their way to the bed-room where he lay. "Happy were they," says Sir Walter Scott, "who first got into the chamber and proccured, by bribes to the servants, locks of his hair to be handed down as sacred relics to their posterity."

PRESBYTERIAN RECOGNITION OF CATHOLIC OPPOSITION TO DIVORCE.

In an article entitled "The Cornerstone of Civilization," J. T. Hemphill, editor in chief of the Charleston News and Courier and a Presbyterian, pays the following notable tribute to the Catholic Church with regard to the attitude on divorce:

"The American Federation of Catholic Societies held a convention at Buffalo, N. Y., last week. The most important subjects discussed at the meeting was the question of divorce, and upon this subject the Federation declared its position in no uncertain terms. All good Catholics are steadfastly opposed to any form of absolute divorce under any legislation by the State, and the position which is taken by the Catholic Church to condemn and punish crime, notwithstanding the fact that we have been adding so much to the public school system and to higher education for the purpose of improving the character of our citizenship?"

"The position of some of the other churches on this question has been nothing short of shameful. Ministers in good standing in these churches have freely married those who have been freed under the judicial decrees of separation lawfully marry again in the States in which their divorces were granted. The Roman Catholic position on the question of divorce is the only true position. In that Church marriage is a sacrament, and if the institution is to be preserved and the highest interests of society securely protected it must be regarded as a sacrament. Every now and then some convention is proposed with the object of obtaining uniformity in the divorce laws of this country. These conventions are generally proposed by persons living in States in which the divorce business has been overdone. There has been talk from time to time of national legislation but so far all efforts have failed to reach a plan which, while conceding great freedom of action in obtaining divorces, would at the same time preserve at the least the pretence of some high moral purpose. The only State in the Union in which divorce is not granted is the State of South Carolina. The law in this State is the only law that can be adopted with safety to society and with proper regard to high religious teaching."

"Penal Days" in France.

Is the Church in France going to have its "penal days," as the Catholics of Ireland had in the time when, as an Irish poet describes it: "They bridged the flock, they bridged the sea, To sell the priest and rob the sire; Their dogs were taught alike to run, Upon the scent of woad and friar." It may be that that kind of history will repeat itself before long in France. The men who rule that country to-day are not much less ferociously hostile to the Catholic Church than were the Protestant Ascendancy ministers of British law in Ireland in the seventeenth century.—Freeman's Journal.