

all over France; many of the bishops and clergy were banished or slain; religion was proscribed; and, under the title of 'Goddess of Reason', a depraved female was (as already stated) set up and worshipped on the high altar of the great Cathedral of Notre Dame. 'We have their property', said Mirabeau, 'but they have preserved their honor'—a saying by which the rouser of the Revolution admitted the iniquity and illegality of the plunder of the patrimony of the Church of the poor. The bulk of the nation felt more strongly on the subject than did the easy-going and by no means scrupulous Mirabeau. While enchained by the moving spectacle before them, they viewed with a feeling of wholesome horror the irreligious excesses of the volcanic forces that had been brought into play by the Revolution and the Reign of Terror. Napoleon was named First Consul on December 15, 1799. A statesman's head of the first order 'topped off' his somewhat podgy form. 'He realised', says a historian, 'that it is impossible to rule over a people destitute of religion, and that to restore order and peace to the State it was absolutely necessary to re-establish the Catholic Church'. At his request, negotiations were opened up between him and Pope Pius VII. These resulted in the historic bilateral treaty known as the Concordat, which was solemnly signed and sealed by both—by Napoleon on behalf of France, and by Pius VII. on behalf of the Church—on July 15, 1801.

The Concordat consists of seventeen articles. The Pope, on his part, allowed the rulers of France certain privileges in connection with the nomination of bishops and pastors, the determining of the boundaries of new parishes, etc. He, moreover, guaranteed that neither he nor his successors would in any way disturb persons in possession of ecclesiastical property which had been sold and transferred by the State during the red frenzy of the Revolution. The Church surrendered her legal and moral right to such property. The State, on its part, guaranteed 'the free exercise of the Catholic religion, and recognised the Pope as its Supreme Pontiff and Head. It, moreover, agreed to restore to the Church the ecclesiastical property that had not been irrevocably alienated to other parties during the 'Sturm and Drang' of the revolutionary period. In English money, the Church property confiscated by the Constituent Assembly amounted to £80,000,000, yielding an annual revenue of some £3,000,000. By way of compensation or indemnity for the plunder of ecclesiastical property, the State guaranteed an annual payment for the support of public worship, amounting to about one per cent. of the values that had been confiscated. Here are some further particulars regarding the allocation of the indemnity which was guaranteed by the Concordat:—

'Under the Consulate of Napoleon the total amount of restitution made (although he desired to give more) was the paltry sum of £480,000 a year. By his Concordat of 1801 ten archbishops and fifty bishops were established; the former were paid £600 a year, the latter £400. The priests, according to dignity of parish, received from £60 to £48 annually.'

'This solemn treaty or Concordat,' says a well-informed speaker reported in the Boston 'S.H. Review,' 'terminated an immense property lawsuit, as M. Etienne Lamy has said. It regulated the relations of Church and State in France, and helped in no small measure to bring about the desired peace and security. Its terms have been observed with scrupulous loyalty by the Holy See at all times.'

Says a well-informed writer in the Dublin 'Free-man's Journal':—

'Up to a few weeks ago, under the present Government of the Republic, with a much augmented population, there were proportionately fewer State-aided priests, each of whom (irrespective of lodging) was paid on an average £36 annually. Few of the bishops received more than £300 to £400 a year, and the Cardinal-Archbishop of Paris himself—the highest Church dignitary in France—had the ridiculous income of £640

per annum—less than the income of a successful solicitor or the salary of some of our Dublin municipal officials.'

Up to the passing of the so-called 'Separation' Law, Catholics, Protestants, and Jews enjoyed State allowances. The total amount accorded for the support of Catholic worship (including the stipends of 17 archbishops, 67 bishops, and over 42,000 ecclesiastical officials, was about £1,600,000. By way of comparison with this meagre indemnity-budget, we may state that the revenue of the Anglican Church in Ireland in 1868 (the year before Disestablishment) was £616,840, for a denomination with only 1573 clergy and 600,703 adherents: that (according to 'Hazell's Annual' for 1907) the Presbyterian Church in Ireland, with only 569 ministers and 106,342 communicants, has an income of £292,265; that the United Free Church of Scotland, with 1733 ministers and 504,853 communicants, has an income of £1,108,413; and that the prelates of the Established Church in England draw State salaries ranging from £2000 to £15,000 per annum. We must reserve to another issue the sordid story of the arbitrary manner in which the French Government repudiated a national debt, and arbitrarily broke a bilateral treaty without consulting, or even notifying, the other party to the contract.

Notes

The Christ-hunters

Diocletian carried better brains than Combes and Clemenceau together. He was just as keen as they to 'hunt Christ out of the country.' There were moreover, means of compulsion open to him that the little French Diocletians dare not adopt—torture, blood, and fire. Yet Diocletian is stated to have exclaimed: 'The more I seek to blot out the name of Christ, the more legible it becomes'. The fact was thus, at any rate, whether Diocletian admitted it or not.

DIocese OF DUNEDIN

The Rev. Thomas S. Kavanagh, of St. Peter's College, Wexford (Ireland), was ordained priest a few weeks ago in Kilkenny by the Right Rev. Dr. Brownrigg, Bishop of Ossory. Father Kavanagh left by the 'Ortona' on March 8 for Dunedin.

On St. Patrick's Day over 50 members of the Hibernian Society approached the Holy Table at the nine o'clock Mass at St. Patrick's Basilica, Scotch Dunedin. The Rev. Father Howard congratulated the members on their display of faith, and on the edification given the congregation.

Advice has been received from Trinity College, London, that the senior exhibition for pianoforte (£9 9s), for the session 1907, has been awarded to Miss Esma Levestam, (St. Dominic's College, Dunedin), as being the youngest candidate in that grade, with the highest percentage of marks (91).

At St. Joseph's Hall on Friday evening a large gathering of members of the Hibernian Society and their friends, to the number of 160, assembled to bid farewell to Bro. M. Mulquin, prior to his departure on a trip to Ireland. The function took the form of a progressive euchre party, and during an interval, in the absence of the president (Bro. T. McQuillan), who was attending an important meeting of the U.F.S. Dispensary, Bro. John Hally presented Bro. Mulquin with a tangible proof of the members' esteem and regard, consisting of a handsome gold Maltese cross, (set with shamrocks), suitably inscribed, and a pipe. In doing so, he referred to Bro. Mulquin's valued work for many years past in introducing new members, and said that to him was due a very large share of the honor of making St. Joseph's numerically the strongest branch in the Colony. The recipient was completely taken by surprise, and the Rev. Father Coffey returned thanks on his behalf, at the same time praising him highly for his generous assistance so cheerfully given where any Catholic work was concerned. The wish was expressed that he would thoroughly enjoy his holiday and speedily return. Miss McMahon and Mr. Harrison won the tournament prizes. The musical portion of the programme was in the hands of Miss