

confiscated in the Revolution, and, as partial compensation, its clergy should be supported from the State's funds; it should in fact be the State religion.

It was not an altogether satisfactory proposition, and Pope Pius VII did not greatly like it; it left the Church too largely dependent on the mercy of the civil power. But no better alternative was present at the time for the re-establishment of religion in France, and it was necessary for France's own welfare that religion should be re-established. Needs must when necessity drives. Pope Pius accepted Napoleon's "Concordat" — he could do nothing else under the circumstances—and it became a part of the French constitution, and so remained till a few months ago, at the beck of the infidel majority in the chambers, it was abolished to give pretext for a colossal theft of the church's property. With despicable meanness venerable prelates and priests, like Cardinal Richard, Archbishop of Paris, were turned out of their residences into the streets, and, when the Holy Father protested, his Nuncio was conducted to the frontier as if he were the ambassador of a hostile power. The "liberty loving" government seized the Nuncio's private papers and hinted darkly at Royalist conspiracy. All this had been preceded by the "Law of Associations," a revival of the "Civil Constitution of the Clergy," to pave the way for the separation.

The infidel Republic now pauses, resting on its laurels of shame. It has declared religious congregations and worship in the churches, whether Catholic, Protestant or Hebrew, illegal and under the ban save when sanctioned by its authority and permission. It has seized the millions in property which it coveted—and this was the real motive behind all its attacks on the Church. Incidentally, it has degraded itself and made itself an object of contempt for the right thinking world. But it has not killed Catholicity and it cannot kill it. The Church will emerge from the crucible of persecution stronger than before. But for the degenerate Republic, deprived by its own act of its surest bulwark against anarchy, faced by the steadily grownig antagonism of outraged Christian sentiment among its citizens—who can tell the end?

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