

and the death of the Right Rev. Mgr. Campbell. The deceased held for years the responsible position of Rector of the Scots College, Rome. He was a man of administrative ability and extensive knowledge.

Presentations.

Three priests of this archdiocese (writes an Edinburgh correspondent) have just each been made the recipients of handsome presentations. The Catholics of Haddington have given their late pastor, Father Hugh Considine, of St. Andrew's parish Edinburgh, an illuminated address and a purse of sovereigns; the faithful of Pathhead have favored Father Jerrard, S.J., with a beautiful bicycle; while the Niddrie portion of Father J. Donlevy's flock, Portobello, have rewarded their self-sacrificing pastor, who has befriended them in many ways, with an affectionate address of high appreciation, accompanied by a magnificent writing-desk, suitably inscribed.

GENERAL.

The Assumptionists.

The French Assumptionist Fathers have 200 missionaries in the foreign field. They are at work in Constantinople and Asia, and have houses in Chili and elsewhere in South America.

Commended by King Menelik.

The Lazarist Sisters in Abyssinia were lately commended by King Menelik for the excellent work they are doing to advance civilisation.

One of the minor points of interest in connection with the election in East Down (says the Dublin 'Freeman's Journal') is that, although Mr. Johnston, M.P., senior, is running Colonel Wallace, the Government candidate, Mr. Johnston, jun., his eldest son, is almost certain to vote for Mr. Wood. Young Mr. Johnston, who manages the family property at Ballykilbeg, has no public or political ambitions; and, what will probably surprise many people—he is a Nationalist. The member for South Belfast has been rather unfortunate, so far as his family are concerned, in connection with the two great passions and prejudices of his life. The son of the great Unionist, who would 'line the ditches' to prevent Home Rule, is a Nationalist; the daughter of the most prominent Orangeman and anti-Catholic bigot in Ulster is a Catholic. In Ballykilbeg, however, with all his peculiarities, William Johnston has always been well liked by all classes and creeds, for he is one of the best of neighbors. And they say down there that one of the curious sights on a Sunday morning when he is at home, is to see him leaving Miss Johnston at the gate of the Catholic Church.

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A Concordat.

In various items of Catholic news from European countries the word 'Concordat' is often used, and as many of our readers may not know the meaning of the term the following explanation from the 'Lamp' will be of interest—

A concordat is an agreement between the Holy See and some secular government between Church and State for the regulation and practice of religion in that State. From time to time the Church has found it to be necessary for practical purposes to have an understanding with the State regarding the exercise of religion. The Church has been constituted to work for the salvation of souls. To her Almighty God, Who gave this mission, has entrusted powers in proportion to the duty imposed. The State, too, has its mission and its corresponding faculties. But, as in the human person, there is contention of the lower nature against the higher, so in that system where social and religious elements enter, the forces that make for this world array themselves against the spiritual. 'Why have the Gentiles raged and the people devised vain things? The kings of the earth stood up and the princes met together against the Lord and against His Christ. Let us break their bonds asunder and let us cast away their yoke from us.' So David described the too frequent attitude of the world, and its power against Christ and His Church.

One of the most famous concordats was that between Pius VII. and Napoleon Bonaparte. France had become the prey of the irreligious. Napoleon was wise enough to comprehend the necessity of religious influence to control a people. His own personal lack of religion and of respect of its ministers did not blind him to the great advantages for the Government and its rulers in having the nation believing in God and worshipping God. And the Pope understood that the best practical results for that time, at least, were obtainable by agreeing with the Emperor. The Church had been robbed, persecuted, and doomed to death, but after its delirium, France in a return to reason invoked the aid of the Church as necessary to its own preservation. This concordat was in a measure to repair the thievings of the Revolution by according salaries to the bishops and priests. It is well to note that after the signing of the concordat, Napoleon's Government added a number of clauses called 'organic articles.' As these have never had the sanction of the Holy See, they are certainly not binding on the bishops and priests of France.

Other famous concordats are that of Worms in 1122, between Pope Calixtus II. and the Emperor Henry V., that of Frankfort or Vienna (1446-8), called the concordat of the German nation; that of 1515, between Leo X. and Francis I. Later times, there have been concordats with Russia, in 1847, with the Republic of Costa Rica in 1852, with Austria in 1855.

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