

RESTORATION OF THE SCOTTISH HIERARCHY.

APOSTOLIC LETTER OF OUR MOST HOLY FATHER IN JESUS CHRIST, LEO XIII., POPE BY DIVINE PROVIDENCE, RESTORING THE EPISCOPAL HIERARCHY IN SCOTLAND.

LEO, BISHOP,

SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE MATTER.

From the highest summit of the Apostleship, to which without any merits of ours, but by disposition of the divine goodness, to which all things are obedient, we have recently been raised, the Roman Pontiffs, our predecessors never ceased to watch as from a mountain-top the various portions of the Lords' field in order that they might perceive what, as years rolled on, would be most conducive to the estate, beauty, and stability of all the churches.

Wherefore, our immediate predecessor, Pius IX., of sacred memory, whom we grieve to have been called away, to the great regret of all, a few days ago, even from the beginning of his Pontificate, when it was apparent that the missions in the most noble and flourishing kingdom of England had made such progress that the form of Church government which exists in other Catholic nations could be restored therein, he restored to the English their ordinary bishops by an Apostolic letter, dated 1st October, 1850, beginning *Universis ecclesie*; and as not long after, he perceived that the illustrious regions of Holland and Brabant could enjoy the same salutary dispositions, he there also, without delay, restored the episcopal hierarchy by another Apostolic letter, dated 4th March, 1853, beginning *Et quia*.

The loving heart of the Pontiff could ill brook that Scotland could not as yet have the same good fortune. And this grief of his paternal heart was the more keen, inasmuch as the great progress made by the Catholic Church in Scotland in days gone by was well known. And, indeed, whoever is even slightly conversant with Church history must have known that the light of the Gospel shone upon the Scots at an early date; for, to say nothing of what tradition has handed down of more ancient apostolic missions to the said kingdom, it is recounted that towards the end of the fourth century, St. Ninian—who, Venerable Bede attests, had been correctly taught the faith and mysteries of the truth at Rome—and in the fifth century, St. Palladius, a Deacon of the Roman Church, having been invested with the sacred mitre, preached the faith of Christ therein; and that St. Columba, Abbot, who landed there in the sixth century, built a monastery, from which many others sprang. And, although from the middle of the eighth century to the eleventh, historical documents concerning the ecclesiastical state of Scotland are almost entirely wanting, still it has been handed down that there were many Bishops in the country, although some of them had no fixed sees. But after Malcolm III. came into possession of the sovereign power in the year 1057, through his exertions at the exhortation of his sainted spouse, Margaret, the Christian religion, which, either through the inroads of foreign peoples, or through various political vicissitudes had suffered heavy losses, began to be restored and spread, and the still existing remains of churches, monasteries, and religious buildings bear a brilliant witness to the piety of the ancient Scots. But, to come more directly to the subject, it is known that, in fifteenth century, the Episcopal See had so increased as to number thirteen, to wit:—St. Andrew's, Glasgow, Dunkeld, Aberdeen, likewise Moray, Brechin, Dumblane, Ross and Caithness, Whithorn and Lismore, Sodor, or the Isles, and Orkney—all which were immediately subject to the Apostolic See. It is also known—and the Scots are justly proud of the fact—that the Roman Pontiffs taking the Kingdom of Scotland under special protection, regarded the abovementioned churches with special favor; hence, whilst they themselves acted as Metropolitans of Scotland, they more than once decreed that their liberties and immunities, granted them in the past times by the Roman Church, mother and teacher of all the churches, should be preserved intact; so that, as was decreed by Honorius III., of holy memory, the Scottish Church should be like a favorite daughter, immediately subject to the Apostolic See without any intermediary. But whereas up to his time, Scotland was without a Metropolitan, Sixtus IV., reflecting on the expense and delays which the Scots had to undergo in coming to the Roman metropolis, by an Apostolic letter of the 17th August, 1472, beginning *Triumphans Pastor*, elevated the See of St. Andrew's, which, owing to its remote origin and the veneration due to the apostle, patron of the Kingdom, had undoubtedly obtained the first place—to be the Metropolitan and Archiepiscopal See of the whole Kingdom, the other Sees being subjected to it as suffragans. This was also in the case of the See of Glasgow, in the year 1491, which, being withdrawn from the ecclesiastical province of St. Andrew's, was, by Innocent VIII., raised to the dignity of Metropolitan See, and had some of the above Sees as signed to it as suffragans.

Whilst the Scottish Church thus constituted was in a flourishing condition, it was reduced to a pitiable state of utter ruin by the outbreak of heresy in the sixteenth century. Yet never did the anxious care, solicitude, and watchfulness of the Supreme Pontiffs, our predecessors, fail the Scots to make them preserve strong faith as is clearly seen from many evidences. For, moved with wide compassion for that people, and seeing the wide havoc wrought by the storm, now by repeatedly sending missionaries from various families of religious, again by Apostolic legations and by every kind of assistance, they labored strenuously to succor religion thus laid low. By their means, in this citadel of the Catholic world, besides the Urban College, a special college was opened for chosen youths of the Scottish nation, in which they should be trained in sacred knowledge, and prepared for the priesthood, in order, thereafter, to exercise the sacred duties in their native land, and to bring spiritual aid to their fellow-countrymen. And as that beloved portion of the Lord's flock was bereft of its pastors, Gregory XV., of happy memory, as soon as he had it in his power, sent William, ordained Bishop of Chalcedon, and furnished with ample faculties, even those which by proper right belong to ordinaries, to both England and Scotland, in order to assume the pastoral charge of those scattered sheep; as may be seen in the Apostolic letter, beginning *Beclia Romana*, dated March 23, 1623. To restore the orthodox

faith in the said regions, and to procure the salvation of the English and Scots, Urban VIII. granted ample faculties to Francis Barberini, Cardinal of the Holy Roman Church, as is shown by his letter *Inter gravissimas* in form of a brief, dated 18th of May, 1630. To the same intent also is another letter of the same Pontiff, beginning *Multa sunt*, written to the Queen of France for the purpose of recommending to her good offices the faithful of the said church, reduced to a most sad state.

Again, in order to provide in the best manner possible for the spiritual government of the Scots, in 1694, Pope Innocent XIII. deputed, as his Vicar-Apostolic, Thomas Nicholson, who was created and consecrated Bishop of Peristachium, committing to his care all the kingdom and the islands adjacent. And not long thereafter, when one Vicar-Apostolic was no longer sufficient for cultivation of the whole of the said vineyard of the Lord, Benedict XIII. hastened to give the aforesaid Bishop a companion, which he was able to effect in the year 1727. Thus it came to pass that the whole of the kingdom of Scotland was divided into two Apostolic Vicariates, one of which embraced the southern, the other the northern portion. But the division which had appeared sufficient for the government of the number of Catholics then existing, when through the Lord's blessing their numbers daily increased, was no longer suitable. Hence this Apostolic See perceived the necessity of providing additional help for watching over and spreading religion in Scotland, by the institution of a third vicariate. Wherefore, Leo XII., of happy memory, by an Apostolic Letter of the 13th of February, 1827, beginning: *Quanta vobis affectuissimus*, divided Scotland into three districts or Apostolic Vicariates, namely, the Eastern, Western, and Northern. It is known to all what a rich harvest, through the zeal of the new Bishops and the anxious care of our Congregation de Propaganda Fide has been gathered in by the Catholic Church in the said Kingdom. Whence it is sufficiently clear that this Holy See, through that solicitude which it bears for all the churches, has used every endeavor to recruit and strengthen day by day the Scottish nation from the sad calamities of bygone days.

But Pius IX., of happy memory, had exceedingly at heart the restoration to its pristine beauty and comeliness of the illustrious Scottish Church. For the bright example of his predecessors urged him, they having, as it were, smoothed the way to him for this work. And, in truth, having, on the one hand, considered attentively the whole state of the Catholic religion in Scotland, and the daily increase of the number of the faithful, of sacred workers, churches, missions, and religious houses, and like institutions, well as the sufficiency of temporal wants on the other hand being aware that owing to the liberty which the renowned British Government grants to Catholics, any impediment there might be in the way of giving back to the Scots the ordinary rule of Bishops by which the Catholics of other nations are governed was being day by day removed the said Pontiff was persuaded that the restoration of the episcopal hierarchy should not be put off till another time. Mean while the Vicars-Apostolic themselves, and very many of the clergy and laity, men conspicuous by noble birth and virtue, besought him earnestly to delay, no longer to satisfy their earnest wishes in this matter. This humble request was again laid before him when a chosen band from every rank in the said region, having at their head our venerable brother, John Strain, Bishop of Abila, in partibus infidelium, and Vicar-Apostolic of the Eastern District, came to this city to congratulate him on the fiftieth anniversary of his episcopal consecration. When the matter was in this position, the said Pius IX. intrusted it, as its importance demanded, for full discussion to our venerable brethren Cardinals of Holy Roman Church of the Congregation Propaganda Fide, and their opinion confirmed him more and more in the resolution he had formed. But whilst he rejoiced that he had come to the completion of a work long and greatly wished for, he was called by a just judge to receive the crown of justice.

What, therefore, our predecessor was hindered by death from bringing to a conclusion, God, who is plentiful in mercy, and glorious in all His works, has granted us to effect, so that we might, as they were inaugurated with a happy omen our Pontificate, which in these calamitous times we have received with a trembling. Wherefore, after having acquired a full knowledge of the entire matter, we have willingly deemed that had been decreed by the late deceased Pius IX. should be put in execution. Therefore, raising up our eyes to the Father of Light, from whom comes every best gift, and every perfect gift, we have invoked the aid of Divine grace, praying also for the help of the Blessed Virgin Mary, conceived without a stain; of Blessed Joseph, her Spouse and Patron of the Universal Church; of the Blessed Apostles Peter and Paul, of Andrew and of the other saints whom the Scots venerate as patrons, in order that they by their suffrages before God might aid us to bring the said matter to a prosperous issue.

Having therefore promised these things, by an act of our will, with certain knowledge, and acting in virtue of the Apostolic authority which we possess over the whole Church, to the greater glory of Almighty God, and exaltation of the Catholic faith, we ordain and decree that in the Kingdom of Scotland, according to what is prescribed by the canon laws, the hierarchy of ordinary bishops, who shall be named from the Sees which by this our constitution we erect, shall be revived, and shall constitute an ecclesiastical province. Moreover, we ordain that, for the present, six Sees shall be erected and these we will to be founded, to wit: St. Andrew's, Aberdeen, Dunkeld, Whithorn or Galloway, likewise Argyll and the Isles.

Recalling to mind the illustrious remembrances of the Church of St. Andrew, and taking into account the present chief city of the said kingdom, and after weighing other considerations, calling up, as it were, from the grave, the said renowned See, we cannot but raise it or restore it with the addition to the title of Edinburgh to the rank of the metropolitan or archiepiscopal dignity to which it had formerly been raised by our predecessor, Sixtus IV., of venerable memory, and assign to it as by these presents, by virtue of our Apostolic authority, we do assign, add and give unto it—four of the above-Sees—namely, Aberdeen, Dunkeld, Whithorn or Galloway, Argyll and the Isles. As regards the See of Glasgow, considering the antiquity, importance and nobility of that city, and especially in view of the highly flourishing state of religion therein, and the archiepiscopal pre-eminence conferred upon it by Innocent VIII. we have thought it altogether fitting to decree to give to its bishop the name and insignia of an archbishop, as also by these presents, we give; in such manner, however, that until it shall have been otherwise ordained by us or our successors, he shall not receive, beyond the prerogative of the name and honor, any right proper to a true archbishop and metropolitan. We will also ordain that the Archbishop of Glasgow, as long as he shall be without suffragans, shall be present with the other bishops in the Provincial Synod of Scotland.

Now, in the aforesaid Archiepiscopal or Metropolitan See of St. Andrew's and Edinburgh shall be included the counties of Edinburgh, Linlithgow, Haddington, Berwick, Selkirk, Peebles, Roxburgh, and the southern part of Fife, which lies to the right of the River Eden; also the county of Stirling, saving the territories of Baldernock and East Kilpatrick.

In the Archdiocese of Glasgow shall be included the counties of Lanark, Renfrew, Dumfries, the territories of Baldernock and East Kilpatrick,

situated in the county of Stirling, the northern portion of the county of Ayr, which is separated from the southern portion of the same by the Lugton Water flowing into the River Garnock; also the islands of Great and Little Cumbrae.

In the Diocese of Aberdeen shall be contained the counties of Aberdeen, Kincardine, Banff, Elgin or Moray, Nairn, Ross (except Lewis in the Hebrides) Cromarty, Sutherland, Caithness, the Orkney and Shetland Islands; finally, that portion of the county of Inverness which lies to the north of a straight line drawn from the most northerly point of Loch Luing to the eastern boundary of the said county of Inverness, where the counties of Aberdeen and Banff join.

In the Diocese of Dunkeld shall be included the counties of Perth, Forfar, Clackmannan, Kinross, and the northern portion of the county of Fife lying to the left of the River Eden; also those portions of the county of Stirling which are disjoined from it and are surrendered by the counties of Perth and Clackmannan.

The Diocese of Whithorn or Galloway shall contain the counties of Dumfries, Kirkcubright, Wigton, and that portion of Ayr which stretches southwards to the left of the Lugton Water flowing into the River Garnock.

Finally, the Diocese of Argyll, and the Isles shall embrace the county of Argyll, the Islands of Bute and Arran, the Hebrides, and the southern portion of the county of Inverness which stretches from Loch Luing to the eastern boundary of the said county according to the line above described.

Thus, therefore, in the Kingdom of Scotland, besides the honorary Archbishopric of Glasgow there shall be one only ecclesiastical province, consisting of one Archbishop or Metropolitan and four suffragan Bishops.

We doubt not but what the new prelates, following in the footsteps of their predecessors, who, by their virtues rendered the Church of Scotland illustrious, will use every endeavor to make the name of the Catholic religion in their country shine with still greater brightness, and to promote the salvation of souls and the increase of the Divine worship in the best manner possible. Wherefore, we from now declare that we reserve to ourselves and to our successors in the Apostolic See, to divide when needful the aforesaid dioceses into others, to increase their number, to change their boundaries, and to freely execute whatever else may seem to us in the Lord most conducive to the propagation of the orthodox faith in the same.

And as we see clearly that it will be of great benefit to the said churches, we will and ordain that their prelates shall never fail to transmit to our Congregation de Propaganda Fide, which hitherto has bestowed special and assiduous care upon the said region, reports upon their sees and flocks committed to their care; and shall inform us through the said congregation concerning whatever they may deem it necessary or useful to decree in fulfillment of their pastoral duty, and for the increase of their churches. Let them remember moreover, that they are bound to send in this report, as well as to visit the Tombs of the Holy Apostles every four years, as is enacted in the constitution of Sixtus V., of sacred memory, dated 20th December, 1585, beginning *Romanus Pontifex*. In all other matters, likewise, which belong to the same pastoral office, the above-named Archbishops and Bishops shall enjoy all the rights and faculties which the Catholic Bishops of other nations by virtue of the common laws of the canons and Apostolic constitutions do enjoy or can now or hereafter enjoy; and shall be bound by the same obligations which, through the same common and general discipline of the Catholic Church, bind other Bishops. Whatever, therefore, either owing to the ancient state of the churches of Scotland, or in the subsequent condition of the missions by special constitutions or privileges or particular customs may have been in force, now that the circumstances are changed, shall not henceforward have any power to convey any right or to impose any obligation. And for this end, in order that no doubt may arise in future on this head, we, by the plenitude of our Apostolic authority deprive of whatever kind, and customs, at however a remote or immemorial time they may have been introduced and are now in force, of all power of inducing any obligation or conveying any right.

Wherefore it shall be in the power of the Scottish prelate to decree whatever is requisite for the execution of the common law and whatever is competent to the episcopal authority according to the common discipline of the Church. Let them feel assured that we shall willingly lend them the aid of our Apostolic authority in whatever may seem conducive toward increasing the Glory of God's name and helping on the spiritual welfare of souls. And as an earnest of this our good will toward the beloved daughter of the Holy See, the Church of Scotland, we will and declare that the Bishops when they have been invested with the same rights of ordinary bishops, must by no means be deprived of those advantages and more ample faculties which they formerly enjoyed along with the title of our and the Holy See's vicars. For it is not right that they should suffer any loss from what, in compliance with the wishes of Scottish Catholics has been decreed by us for the greater good of religion in their country. And whereas the condition of Scotland is such that sufficient means for the support of the clergy and the various needs of each church are wanting, we have a certain hope that our beloved sons in Christ, to whose earnest wish for the restoration of the episcopal hierarchy we have acceded, will continue to aid those whom we shall place over them with still more ample alms and offerings, whereby they may be able to provide for the restoration of the episcopal sees, the splendor of the churches and of the Divine worship, the support of the clergy and the poor, and the other needs of the Church.

But now we turn with most humble prayer to Him in whom it hath pleased God the Father in the dispensation of the fulness of time to restore all things, beseeching Him who has begun the good work to perfect it, confirm it, and strengthen it, and to give, to all those whose duty it is to execute the things which we have decreed, the light and strength of heavenly grace, so that the episcopal hierarchy restored by us in the Kingdom of Scotland may be for the greatest good of Catholic religion. For this end, also, we invoke as our intercessors with our Saviour, Jesus Christ, His most Blessed Mother, blessed Joseph, His reputed Father, the blessed Apostles, Peter and Paul; likewise St. Andrew, whom Scotland venerates with special devotion, and the other Saints, especially the Blessed Margaret Queen of Scotland, for the honor and safety of this Kingdom, to the end that they may look with benign favor upon this resuscitated Church.

Finally we decree this, our letter can never at any time be charged with the fault of omission or addition or with any other defect, of our intention or with any other defect, but shall always be held valid and firm, and shall obtain effect in all things, and shall be inviolably observed. Notwithstanding Apostolic edicts and general or special sanctions published in synodal, provincial, and Universal councils, and notwithstanding the rights and privileges of the ancient sees of Scotland, and of the missions and apostolic vicariates afterwards constituted therein, and notwithstanding the rights and privileges of all churches or pious institutes whatsoever, even although ratified by oath or by Apostolic or any other confirmation, and all things to the contrary notwithstanding, we expressly abrogate all these things in so far as they contradict the foregoing, although for their abrogation they would require special mention or any other, however particular, formality. We decree, moreover, that what-

ever be done to the contrary knowingly or ignorantly by any person in the name of any authority whatsoever shall be null and void. We will also that copies, ever printed, of this letter when subscribed by a public notary, and confirmed by the seal of an ecclesiastical dignitary, shall have the same credit as would be given to the expressions of our will by the exhibition of this diploma itself.

Let no man therefore dare to infringe or rashly gainsay this page of our erection, constitution, restoration, institution, assignment, addition, attribution, decree, mandate, and will. If any one should presume to attempt this, let him know that he shall incur the indignation of Almighty God and of His Blessed Apostles Peter and Paul.

Given at Rome at St. Peter's in the year of the Lord's Incarnation, one thousand eight hundred and seventy-seven, the fourth of the month of March (4th March, 1877) in the first year of our Pontificate.

F. CARDINAL ASCQUI, C. CARDINAL SACCONI, Pro-Datarius. Viss de Curia J. de Aquila e Vicomitibus. Reg. in Secretaria Brevium.—Catholic Times.

GRAND OVATION

TO HIS EXCELLENCY DR. CONROY, AT ST. MARY'S COLLEGE, SAN FRANCISCO, CALIFORNIA.

The reception accorded his Excellency, Dr. Conroy, Bishop of Ardagh, at St. Mary's College on Thursday, April 4th, was a worthy tribute to the high dignity and personal worth of the distinguished guest. His Grace Archbishop Alemany, and Rt. Rev. Dr. O'Connell, Bishop of Marysville, accompanied Dr. Conroy to the College, where they met, in addition to the faculty and students, a large number of invited guests, representing the most distinguished citizens of San Francisco. The College Hall was elaborately and tastefully decorated, the walls were draped with American flags, bunting streamed from the ceiling and festoons of evergreens and flowers were pendant from every chandelier and pillar. In the centre of the stage on a raised pedestal was placed a life-sized bust of Pius IX., surrounded by vases of immortelles; back of this was the Irish harp, wreathed in shamrocks and above all was the Papal shield, surrounded by the Stars and Stripes.

President Justin conducted the distinguished visitors into the hall, where appropriate music, beautifully rendered by the College band, greeted their arrival.

Brother Justin of the College announced the presence of the delegate and the following program was carried out:

Address of welcome, Vincent P. Buckley: "The Trump," Thomas C. Cavanagh; recitation, "The Legend Beautiful," W. J. McCormick; music, "Sousvire de Lucretia Borgia," Orchestra; essay, "The Papacy and Liberty," James E. Egan; music, "Coronation March," Thomas B. Keaton and T. C. Cavanagh; poem, "Pius IX.," Edward J. McGonney; vocal quartet, A. McCormack, T. Cavanagh, J. M. Dolan, Wm. McCarthy; essay, "The Irish in America," Andrew J. Dean; music, "Helter Skelter Galop," orchestra; recitation, "The Union," (Webster), Francis D. Ryan; music, "Star Spangled Banner," James C. Murphy; essay, "Modern Thought," John F. McLaughlin; finale, College Band.

ADDRESS TO HIS EXCELLENCY. MAY IT PLEASE YOUR EXCELLENCY—We, the students of St. Mary's College, the pupils of the venerable De La Salle, beg leave to approach your Excellency in a spirit of the most profound respect and veneration for your sacred character, and to assure your Excellency that we regard your visit as the most distinguished honor that could be conferred upon us. Under any circumstances, the presence amongst us of a dignitary of our Holy Mother, the Church, would demand an expression of our reverence and homage; but, in your Excellency, we recognize, not only the sacred character and high dignity of bishop, but the chosen counsellor of the Holy See, and the special envoy of the Vicar of Christ. We feel in the presence of your Excellency encouraged, as we are, by the approving smile of our dear and venerated Archbishop, the father of the Church in California, and in the presence of another distinguished bishop, and so many zealous pastors of the Church, that we are brought nearer the Chair of Peter, and more under the direct influence of the paternal care of the Holy Father. Your Excellency in his mouthpiece, his messenger of peace and reconciliation, the executor of his mature deliberations and wise conclusions; and mindful as we are of the high esteem in which our late Holy Father held the American Church, and his tender solicitude for the welfare of Catholic youth and Catholic education, we cannot adequately express the reverence, gratification, and joy that fill our hearts in the presence of your Excellency, who was his confident and is the angel of his love and good-will. There are other sentiments which bid us rejoice on this occasion. Your Excellency is a distinguished representative of the glorious hierarchy of that old nation which is the home of the love and the affections of the ancestors of most of us. Our mothers have breathed into our hearts, with their caresses the same respect, reverence, and love for the Church and its ministers that the labors, sacrifice and sufferings of the priesthood of Ireland have made part of their nature; and they have committed us to the care of the sons of De La Salle, that, while we acquire science, art and literature, we may know their true inspiration, the principles that called them into being, and be able to give a reason for the faith that is in us. As Catholic students and humble votaries of science, your Excellency is also endeared to us by your extensive knowledge of the laws of physics and the happy facility with which you have moulded missiles aimed by so called scientists for the destruction of religion into an additional buttress of the Church of God. Your Excellency, the Catholic Sons of the Golden West bid you welcome; here, at America's uttermost bounds of the boundless Kingdom of the Church, by the sunset sea; within the hearing of the solemn throbs of the Pacific, which in its immensity, grandeur and calmness, so well typifies the power your Excellency represents; here are young Catholic hearts true to the old faith and to the traditions of their fathers; and we assure your Excellency that in your travels throughout our vast country, none can greet you with a more heartfelt welcome than the Students of St. Mary's.

May we ask your Excellency, in the deepest sincerity of our souls, to present to his Holiness Leo XIII., the offering of the love and attachment of the Catholic youth of California, whom we represent on this festive occasion.

And may it please your Excellency to say to his Holiness, that in the Western World there are none more attached to his person, none more firmly connected with the light, truth and unity than the students of St. Mary's College.

REPLY OF DR. CONROY. My STUDENTS: I received with pleasure the address with which you welcome me to this College. While I thank His Grace the Archbishop for the kind thought of honoring in my humble person the Supreme authority of the Apostolic See, I congratulate him on having been able to offer to-day to the Holy See a tribute of praise not unworthy of its majesty. In these days the reverence of all Christen-

dom is directed towards Rome, and the whole Catholic Church, like the wise men of the Gospel, is bringing forth from her "treasury old things and new," wherewith to honor Peter in the person of his latest successor, Leo. It is a pleasing sight to behold the bishops of countries made great by centuries of ancient civilization thanking the new-made Pontiff for the benefits conferred upon the nations by the beneficent power of which he is now the depositary. But I think a still more touching tribute is that which your Bishop offers to-day in pledging to it as he has done here to-day the promises of the future. Since I have come to this country, I have observed with interest the various features of your national life which, in a sufficiently extended survey, fell on my notice, and I was glad to read in them the promise of a greater destiny. I found it to be the noble characteristic of an American citizen that he loves not merely liberty, but a well-ordered liberty. Now, the very essence of well-ordered liberty consists in due respect for the rights of all—like of the governors and of the governed, and the laws framed to make rights respected—and their best, I had almost said their only, efficient sanction in religion. The Christian theory in civil allegiance would have man obey, not from fear but from conscience's sake. Now, to us, who know that religion is not a vague sentiment or a floating opinion, but a well-defined body of truth set forth by the living Church, built as upon a rock upon Peter and his successors, there can be no surer guarantee of the future strength of a nation than that its souls should be devoted by conviction and by affection to the centre of unity the Apostolic See. No nobler tribute, therefore, could be offered to the Roman Pontificate than has been given to-day by this band of American youth, strong in their faith, and in their attachment to his person. For a richer offering cannot be made by youth to the Pontiff and the homage of a cultured intellect, and of unfeigned affection nobler still, is this tribute, when it comes from the growing city of San Francisco. For not Venice, when she became the centre of Eastern commerce, nor a Genoa, when she rivaled her sister city, ever held in the history of the world, a position of such importance as that created for San Francisco, for seated on the highway of commerce, at the gate of the two worlds, she is destined to exercise an incalculable influence on both. You were pleased to address me also, as a representative of the Irish Catholic Church, and I confess that your words, most agreeable to me as they otherwise were, have awakened in me a feeling akin to sadness. I cannot help contrasting the scenes that I now witness, with that which I have so often beheld in the capital of my beloved native land. There, as here, I have rejoiced to the sons of Irish fathers, true to the best instincts of their race, through the halls of the noble institutions which Catholic Ireland has created, and year by year endeavor to be for her people a centre of intellectual life, made perfect by religious truth.

There, as here to-day, I have noted in the Irish student the flashing eye that tells of intellectual power; and I have felt how masterful in their eloquence and young voices when their theme is God or their country or the truth of science. But at this point unhappily the parallel ceases. I know that this College, notwithstanding that it lifts on its summit high over the Pacific water the cross of Christ—notwithstanding that its directors are men vowed to the religious life—is yet a chartered university, recognized by the State, and entitled to confer on its students those academic honors which are among the most precious rewards of scholarship. I know that its students can pass at once from its halls to make their way in the liberal professions without first having been forced to wrest a degree from other Universities, whose office it is to kill the Church faith in men's souls. There is no hateful monopoly here, created by jealous statecraft, to secure and perpetuate the ascendancy of a handful of citizens over the great mass of the nation. Not so in Ireland. There, the State refuses to make any notice of the splendid efforts made in the cause of education by a people by no means rich in the substance of this world. There you may see the amazing spectacle of two parallel systems of education which absolutely ignore each other. One the creation of the nation, the other, the handicraft of the civil power, and the two divide everything between them, but in such wise that one possesses the confidence and affection of the masses of the people, while the other wields the patronage of the State. With you, when a student claims an academic degree, the State does not ask him where he has studied, or by what process he has been taught, but what he knows, and if it should find in him gifts and acquirements such as are calculated to make him eminently useful in his generation, it will not refuse to reward him for his years of study because he has chosen to add religion to his science by making a Catholic College his alma mater. But, if what I have seen here and in other similar institutions in America has somewhat saddened me, it has also taught me a lesson which I hope I shall never forget. It has given me fresh courage to fight, as becomes an Irish Catholic Bishop, the battle of Catholic education in Ireland, and to strive to win for Irishmen at home what enlightened Governments have right willingly conceded to Irishmen abroad—facilities to educate their children in religion as well as in science. It has taught me not to brook the interference of the State between the parent and the soul of the child, and to resent as an outrage any attempt to dictate to a Catholic nation how it should educate its youth. I will tell my people what I have seen here, and in the noble Dominion of Canada. By the aid of a truly Catholic education in university, intermediate and in primary schools, the Irish race at home and abroad shall become once again distinguished among the nations of the earth for its rare gifts of genius, refined and strengthened by highest culture; yet, prouder than all its thought and its brilliancy, is the satisfaction of being a willing captive to the faith of Christ.—San Francisco Monitor.

POPE LEO XIII AND POLAND.

In replying to an address presented April 8, by the Polish deputations from the Provinces of Cracow, of Leopolds or East Galicia, and of Prusa or Polkud, the Pope, having expressed the happiness he felt on learning that the deportation from Poland was coming to the Pontifical threshold, said that Poland had given splendid proofs of persevering fidelity to the Church and to her doctrines. She had always with heroic valor defended the Church and the Faith, not only with the force of arms, but by the exercise of those highest Christian virtues which had exalted so many of her children to the glory of the Saints. He observed that, following the traditions of the past, they continued faithfully to defend the authority and hierarchy of the Church in giving so manifest a proof of their veneration towards its Head. He exhorted them to persevere in faith and affection towards the Church by giving that Christian education to their children which would secure in Poland the blessing of Heaven, in token of which he gave them the Apostolic benediction.

SIR BRYAN O'LOGHLIN, M.P.

As Sir Bryan O'Loghlin, M.P., has been appointed Attorney-General of Victoria and has been elected member for West Melbourne, there must be soon a new election for the historic county of Clare. Sir Bryan has not acted with courtesy to those who paid him the high compliment of returning him to the Imperial Parliament. He neither took his seat nor sent any public explanatory address. Let us hope that the great county which fifty years ago won Emancipation will send to Parliament now one who will do honour to Ireland.