

had been put before the people that the Irish nation ought to be allowed to govern itself. When he was in London, Lord Aberdeen spoke to him regarding the meeting held in Wellington a few years ago in support of the Home rule cause, and assured him that it was the most impressive and in its character the most important public gathering he had ever known in any outside country. Lord Aberdeen told him that he was particularly struck with the character of the meeting, and had spoken on the subject to Mr. Gladstone, who was much gratified to find such an intelligent interest was taken in the subject in this colony. Dr. Grace went on to say he was perfectly satisfied that the Salisbury Government were convinced that Home Rule was necessary for Ireland, and he really thought they would offer it before long. He expressed the opinion that the people of London were opposed to the granting of Home Rule for Ireland because they were afraid that the decentralisation of the Empire would reduce the profits which resulted from the aggregation of wealth and population in one city. In conclusion he thought the English people generally would give the movement their hearty support as soon as they realised the justice of the matter. The health of Mr. Dillon was proposed by the Very Rev. Dr. Watters, and was drunk with musical honours. Mr. Dillon, in reply, returned his warmest thanks for the great kindness he had received in every part of New Zealand, and mentioned that during the two months he had been in the colony his health had improved very considerably. After three cheers had been given for Mr. Gladstone, the proceedings terminated.

Mr. Dillon and Sir Thomas Gratton Esmonds, M.P., left for Masterton on the 3rd inst., where they will be the guests of the Rev. Father M'Kenna for one night only; from there they will go on to Napier, Lake Taupo, and the Hot Springs, thence to Auckland, where they will embark for San Francisco by the next outward mail steamer. Mr. Dillon's movements I am sure of, but I cannot speak with certainty of Sir Thomas Esmonds's.

I forgot to mention that Mr. E. T. Gillon, editor of the *Evening Post*, was amongst those present at Mr. Dillon's farewell meeting in the Club Hotel.

THE CENTENARY OF THE AMERICAN HIERARCHY.

(The Nation, November 16.)

THE Catholics of the United States, and more especially those of them who are of Irish birth or descent, have good reason to be proud of the facts which justify the proceedings which have rendered the present week so notable in the annals of the Republic. Even the London *Times* has to admit the importance and the significance of the celebrations at Baltimore. It is safe to assert that nothing has ever occurred in the whole history of America so well calculated to place Catholicism in its proper and legitimate position in the estimation of the people of that Continent as the events of the last few days. The story of the growth and progress of Catholicity in the United States is a marvellous one. It is one which, under God, the people of this country have had a prominent place in the making of. Barely a century ago, when, on the 6th November, 1789, his Holiness Pope Pius the 6th appointed the Rev. John Carroll first Bishop of Baltimore, the condition of the Catholic Church in the United States was vastly different from what it is to-day. Then the entire population of the infant Republic was a little less than four million, counting slaves as well as freemen. Of these the Catholics numbered some forty thousand. Their priesthood was composed of thirty priests, almost all members of the Society of Jesus. As Cardinal Gibbons, when recently describing the state of things at the period in question, wrote:—"There was not a single hospital or asylum throughout the land. Churches there were none, unless we designate by that title the few modest houses of worship erected in Catholic settlements, chiefly in Maryland and Pennsylvania. Georgetown College, just then founded, was the only Catholic seat of learning in the country." The contrast which exists between the state of affairs in 1789 and in 1889 is as we have said, marvellous. Now, as Cardinal Gibbons has just recalled, there is to be found within the territory of the United States a Catholic population of about nine millions. There are thirteen Archbishops and seventy-one Bishops, 8,000 priests, 10,500 churches and chapels, twenty-seven seminaries exclusively devoted to the training of candidates for the priesthood; there are 650 colleges and academies for the higher education of children and young people of both sexes, and 3,100 parish schools. There are 520 hospitals and orphan asylums, where every form of human misery and infirmity is alleviated, and where children of both sexes are rescued from spiritual and temporal wretchedness, and are reared to become useful and honourable members of society. This is surely a glorious record to look upon.

It must have been hard on the *Times* to have been compelled to admit that nearly the whole of this wonderful progress has been due to the people of this country. The first Catholic Bishop of the United States, Dr. Carroll, was of Irish blood. Like every other Irishman, who has ever been an American citizen, he was a loyal and faithful upholder of the National rights of that country. He played no insignificant part in the securing of its freedom. He helped to make the Catholic Church of the United States one of the typical and most glorious institutions of the Republic. As Cardinal Gibbons has pointed out, "Archbishop Carroll united in his person the triple character of an ardent patriot, a zealous prelate, and an accomplished Christian gentleman. His devotion to his country's cause gained for him the confidence of the revolutionary leaders; his apostolic labours commanded the love and veneration of the faithful; and his benevolent disposition and gentle manner won the hearts of all his fellow-citizens with whom he came in contact." It was no mere verbal aid which Dr. Carroll was willing to give those who were leading the American people unto freedom. He was not dismayed when he found that their path necessarily led across the field of battle. With his friend, Benjamin Franklin, with his celebrated

cousin Charles Carroll, of Carrolltown, the first signer of the Declaration of Independence, and Samuel Chase, he visited Canada during the war against the British to carry out a dangerous and difficult mission. It has been mainly owing to the patriotic wisdom of prelates such as this great and lovable man that Catholicity occupies the position it does to-day in the States. His successor, the great Cardinal Archbishop, from whom we have already quoted, says:—"The calm judgment of posterity recognises John Carroll as a providential agent in moulding the diverse elements in the United States into an organised Church. He did not wish the Church to vegetate as a delicate exotic plant: he wished it to become a sturdy tree, deep-rooted in the soil, to grow with the growth and bloom with the development of the country, inured to its climate, braving its storms and invigorated by them, and yielding abundantly the fruits of sanctification. Knowing, as he did, the mischief bred by national rivalries, his aim was that the clergy and people—no matter from what country they sprung—should be thoroughly identified with the land in which their lot was cast; that they should study its laws and its political constitution and be in harmony with its spirit; in a word, that they should become as soon as possible assimilated to the social body in all things appertaining to the domain of civil life."

Most fittingly and properly the proceedings of the present week were brought to a close by a deputation of leading Catholic prelates, clergymen and lay people waiting on the president. It every land wherein it exists Catholicity is the bulwark and defence of legitimate government, of good laws and of that public order and tranquility which the maintenance of such laws alone ensures. The growth of the strength and power of the Catholic Church within the Republic is, therefore, a matter at which its rulers may well rejoice.

There are in America, as in every other country at the present day, certain elements of danger that have to be combated and crushed out. The evil theories of Anarchists have already produced lamentable results. Against the mischievous propaganda carried on by the emissaries of the organisations which produced the atrocities of Chicago, Catholicity, with its constant inculcation of the Divine virtues of Faith, Hope, and Charity, of the necessity for the reciprocal rendering of justice between man and man, between class and class, is the surest safeguard. The thinking portion of the American community is not likely to forget the fact that whenever the independence, peace, or order of the Republic have been threatened, those who have been foremost and most valiant in their defence have been of the race which in the United States, as elsewhere, has achieved more for the diffusion and maintenance of the tenets of Catholicity within its borders than any other.

CEREMONY AT TEMUKA.

(From an occasional Correspondent.)

A VERY pleasing ceremony took place last Boxing Day at the Caledonian sports, Temuka, viz., the presentation of an Irish flag to the society by Mr. M. Quinn, one of its vice-presidents. At 3 p.m., the three pipes marched from the grand stand, playing the popular and appropriate air of the "Heights of Alma," followed by Mr. A. M. Clark president, and Mr. Quinn, vice-president, and others, to the dancing stage, around which a large number congregated rapidly. Mr. Quinn spoke as follows:—"Mr. President, ladies, and gentlemen,—Some eighteen months ago, immediately after the formation of our society, it was my intention to give a special prize, but on mature consideration, and seeing that our society was poorly furnished in the way of flags or banners, I thought that as an Irishman and one of your first vice-presidents, I could not give a more appropriate prize than that which I am now about to present, viz.: the flag of my native country (applause). Our society aims at uniting English, Irish, and Scotch in the bonds of peace and good fellowship. Our motto, "Think of the people you come from," applies to all, whether he be a Turk, African, or Hindoo. Every man would find it as suitable to himself as any Scotchman, and, if we adhered to it, we would make our society a grand one." The speaker went on to say: "To Mr. Clark was due in a great measure the success the society had achieved, and now they could say it was second to none in Canterbury, and the way it had been patronised that day clearly showed that it was appreciated by the public. He hoped they would continue to prosper, and that the good feeling which they aimed at would increase a hundred fold. He had now much pleasure in presenting the flag of his native country, and hoped that it would float for a long time, as it was floating side by side with the Scotch flag. The Irish and Scotch had fought on many a battlefield together, even on the heights of Alma, of which the pipers had just discoursed such splendid music. The flag of his country had been for some time kept under foot by oppression, coercion, and tyranny; but he hoped and trusted the day was not far distant when by the united efforts of the patriotic and liberal-minded men of England, Ireland, and Scotland, the Irish flag would float with as much freedom and liberty as theirs in New Zealand."—(Cheers.)

Mr. Quinn then presented the flag to the President, Mr. Clark, and concluded as follows:—

"May Ireland's voice be ever heard—
Amidst the world's applause,
And never be her flag-staff stirred
But in an honest cause,
May freedom be her very breath,
Be justice ever dear,
And never an ennobled death,
May son of Ireland fear."

Mr. Clark thanked Mr. Quinn on behalf of himself and the society for his very handsome present, and hoped the Irish and Scotch flag would float side by side for a long time. It was a well known fact that the Irish and Scotch always fought bravely and well together, and that the greatest goodwill always existed between