

## Ireland in America.

IN view of the triumphal progress of the Irish delegates in America, it may be interesting to give some figures showing what Irish-America really means. The city of New York contains more Irish than Dublin, Cork and Belfast combined; the city of Brooklyn contains more Irish than Galway and Waterford put together; there are more Irish in Boston than in Dublin, and more in Philadelphia than there are in Belfast. But it is in the Irish names in America that the greatest proof is evinced of the devotion of the Irish exiles to the old land. There is an 'Ireland' in Alabama, another in West Virginia, another in Indiana, and another in Minnesota. There are three 'Hibernias' situated in Florida, New Jersey, and New York. There are five 'Erins' scattered throughout the States of Georgia, New York, Tennessee, Texas, and Wisconsin. There is an 'Irishburg' in Virginia, an 'Irish Ridge' in Ohio, an 'Irish Ripple' in Pennsylvania, an 'Erina' in Nebraska, 'Erin Shades' in Virginia, and 'Erin Springs' in Indian Territory. The names of Irish provinces are illustrated by Munster in Illinois, and Munster and Ulster in Pennsylvania. In New York there is an Ulster Park, an Ulsterville, and an Ulster County. There are 17 Dublins in the States, 18 Waterfords, 9 Tyrone's, 7 Limericks, 5 Clares, 4 Mayos, 4 Sligos, 3 Corks, 3 Wexfords, 6 Antrims, 9 Derrys (four of which are called Londonderry), a Roscommon, a King's County, a Queen's County, a Galway, a Wicklow, a Longford, a Kilkenny, a Kildare, a Donegal, a Carlow, a Monaghan, and an Armagh. There are 12 places styled Avoca, and 6 places called Avondale in honor of Parnell. There are also several places called after Parnell himself.

There is a Garryowen in Iowa, a Tallamore in Illinois, a Rathdrum in Idaho, an Achill in Roscommon County, Michigan, a Ballina in California, a Doneraile in Kentucky, a Strabane in Dakota, an Ardee in New York and in Tennessee, a Kinsale in Virginia, a Kincoira in New Jersey, a Tara in Iowa, a Navan in Iowa, and another in Michigan, a Queenstown in Maryland and one in Pennsylvania; while there are twelve towns called Westport, four towns called Newry, thirty towns called Newport, a Valencia in Kansas, another in Pennsylvania, four places called Ennis four called Kilgore, a Kilmichael, a Kilmanagh, a Lismore, a Lisburn, and eleven Bangors. There are ten places called Belfast, a Boyne in Michigan, a Bandon in Minnesota and in Oregon, a Lurgan and a Fermoy in Pennsylvania, a Nenagh in Wisconsin, an Athlone in California and in Michigan, a Bray in North Carolina, a Clontarf in Minnesota, a Danganonn in Ohio, a Dromeliffe in Maryland, a Cookstown in Georgia and in New Jersey, a Boyne in Kansas and in Pennsylvania, a Ballycough in Iowa, ten places called Banbridge, five called Coleraine, a Green Isle in Minnesota, two places called Green Island, twenty-five Milfords and five places called Adair.

Almost every State in the Union has counties called after the famous Irish-Americans of revolutionary fame. There are two counties eight towns, and seven lesser places called after Jack Barry, 'the father of the American Navy' who was a County Wexford man. Charles Carr of Carrollton, has 13 counties, 38 towns, and 20 lesser places called after him. Mad Anthony Wayne, another Irish-American hero, has 15 counties, 58 towns, and 15 lesser places named in his honor. In honor of John Hancock, who was the first to sign the Declaration of American Independence, there are 10 counties and 18 towns. It would be almost impossible to enumerate the towns and places named after 'Old Ironsides,' Parnell's grandfather. The 'Starktowns' are also very numerous, some in honor of General Stark and some in honor of his wife, 'Irish Molly Stark,' as she was always lovingly described, who took her husband's place when he was killed at his gun, and remained in command of the gun till the end of the war. She was created captain for bravery in action, but never lost the title of 'Irish Molly.' In honor of O'Brien, of Machias Bay fame, there is an O'Brien County in Iowa, and an O'Brien in Glynn County, Ga. In honor of Patrick Henry we have 10 counties and 18 towns. There are towns and counties ad libitum called McDonough, Sullivan, McCracken, Calhoun, O'Brien, Emmet, Meagher, Dougherty, Murphy, etc. Phil Sheridan has no fewer than 3 counties and 17 towns named in his honor; while there are several Corborans, Burkes Shields, Kearney, Cleburn, Mulligan, Moran, Lynch, Kelly Malone, etc.

## A Great Archdiocese.

THE demise of Archbishop Corrigan reminds us (says an American exchange) that after Paris, the Archdiocese of New York has, perhaps, within its jurisdiction more Catholics than any other in the world. Its churches and chapels number 552, its priests count 716, its parish schools 129, its hospitals 16, its industrial and reform schools 26, its orphan asylums 6, and its Catholic population is estimated at 1,200,000. These figures do not touch the suffragan dioceses subordinated to New York, nor do they cover the statistics of even the country parts of the diocese proper; they apply only to the city of New York itself, not counting Brooklyn.

And yet two centuries ago New York was in the woods! The Indian wigwam was almost the only human habitation on Manhattan Island, and the Indian canoe was the only craft that rippled the surface of its waters. To-day the number of Catholics in New York city proper is almost half the total population of the United States at the close of the war of independence.

The first diocese created in the United States was that of Baltimore, and the first bishop appointed to the Baltimore diocese (and that largely at the instance of Benjamin Franklin) was the Right Rev. D. Carroll, cousin of the famous Charles Carroll of Carrollton, whose name is inscribed in the list of the signers of the Declaration of Independence. Later on—in 1808—the Holy See created four new dioceses, those of New York, Boston, Philadelphia and Bardstown,

and raised Baltimore to the dignity of an archdiocese. To-day there are fourteen archbishops, sixty-nine bishops and five vicars apostolic in the government of the Church in the United States.

Archbishop Corrigan was the sixth bishop of New York, and he, like all his predecessors except one was of Irish blood. Archbishop Hughes, the first raised to the dignity of archbishop in New York, stands out as the boldest figure in the American episcopate. Under him and by him was laid the corner-stone of St. Patrick's Cathedral, the most majestic temple of worship in the New World. On the eve of that noteworthy event some of our Anglo-Irishmen, who had made money and drawn the line between themselves and their poorer brethren, whispered with unctuous suggestiveness to the great prelate that it would be politic to change the name of that church from Saint Patrick to some other saint. Doubtless Saint George would have suited those gentlemen. Archbishop Hughes alluded to the matter in his corner-stone sermon. He said that nothing of that kind could be done without express permission from Rome; and, speaking for himself, he declared that he could not do so if he would and that he would not do so if he could.

## Candid Testimony.

THE work which the Catholic Church has been doing among the Indians of the United States has been acknowledged by all fair-minded men as worthy of all praise, but the greater the success of the Catholic missionary and teacher the greater the opposition of those who would prefer to see the natives remain heathens than become good Catholics. In a lecture delivered recently in Los Angeles, California, Mr Charles F. Lummis, a well-known writer, and a non-Catholic, who has lived for many years among the Indians, gave his views on the work which is being done by the Catholic Church among the various tribes.

'You know,' he said, 'that for something like a dozen years there has been a great cry raised in regard to "sectarian education" of Indians. In plain language, the fight has been to wipe out the Catholic Contract Indian Schools. . . . "If it is fair to leave out the Presbyterians and Methodists, it is also fair to leave out the Catholics," said the sly politicians. The simple fact that there are one or two Methodist schools and five or six Presbyterian, and fifty Catholic, does not cut any figure, of course! The fact is that the Catholic schools were and are the vast bulk of the Indian schools. Do not think I mean to say that Catholic schools should be allowed to remain because they are Catholic schools. My reason for objecting to the campaign against them is not because they are Catholic, but because they are good schools; not because they are Church schools, but because they are beneficial and competent and honest, and that is the chief reason why you should object to the campaign, with the added reason that your faith is attacked. I pity the man who does not believe what he believes, enough to fight for it.

The fact is that the Catholic Church and its schools are the pioneers in Indian education in America. It was not until 1807 that an English-speaking person came to New Mexico. In 1617 there were 11 Catholic churches in New Mexico, and all had their Indian schools. The reason why I am opposed to this campaign is because these are the only schools I know of that are doing the Indians lasting good. Not because of the religion, which is nothing to me, although it is the Indians' religion to a great extent. I do not believe that one should be taken from his father's faith or his mother's faith for the whim of a school teacher. I am judging by the long results. I have not known a child from a Catholic school who had forgotten his parents or his language. I have not known any of the girls that have gone wrong in the Indian towns to have come from a Catholic school. Not one! But I have known a good many from Carlisle and other Government schools. Go with me to that exquisitely neat and motherly school of Sister Margaret, at Bernalillo; go with me to the Albuquerque, or to the Santa Fé school, and then let a man of the world judge which of those he would choose as a place for his children.

If there is anything in the world, though not a Catholic, that I revere, it is a Sister of Charity. There is something selfish in that admiration as well as something of experience, for I have known them for a long time, and in boyhood I thought they were terrible; but I have seen them when the black vomit 'raged in the tropics, and mothers and fathers fled away from their own children, and people fell in the streets, and those daughters of God picking up the deserted dead and dying. And I have felt their tender mercy myself; and when a man comes to me and says that a child—or a dog—had better be taught by a politician who is rewarded by a place in a government Indian school than by a Sister of Charity, he wants to bring his fire-escape with him, that's all. And it seems to me that any American, not to say any Catholic American, could not better employ part of his money than in aiding the support of the Indian schools conducted by these noble and unselfish women, now frowned upon and even actively antagonised by the partisan spirit of our politicians.'

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