

# NOTES FROM IRELAND.

## REDEMPTORIST CHAPEL.

Through the kindness of a donor, whose name has not been made known, a pretty Oratory dedicated to Blessed Gerard Majella is in the course of construction, as an annex to the Church of St. Alphonsus, Limerick. The annex, which when completed, will be beautiful in the extreme, is situated on the right aisle, hard by that of Our Lady of Perpetual Succour. From an architectural point of view it will, perhaps, transcend the latter, but the space which it will cover will be much less. The dimensions of the new Oratory will be 19 feet by 12 feet having a height of upwards of 40 feet. The design will be Gothic, in keeping with the main building, and at either side of the entrance will be four red marble pillars exquisitely finished throughout. The marble of which these are wrought was procured at the Middleton quarries, and here it is but right to observe that in the construction of this work, Irish produced material has got the preference wherever practicable. The roof, which will likewise be Gothic in shape, will be double-glassed, the interior one being what is known as curled glass, will be decorated or finished like mosaic. The floor of the chapel will be done in mosaic, as well as the chapel and side walls. On the last named figures, depicting the life of the beatified Redemptorist will be shown as well as the other saints of God. A handsome marble altar will be fitted up, and when the work is completed nothing will be wanting to make the annex of the Blessed Gerard as handsome a design and architectural beauty as can be desired. It is estimated that the entire outlay will amount to close on \$5,000. Mr. Ashlin, Dublin, is the architect; and Mr. Patrick Kennedy, builder, Military Road the contractors, who, in this work as in the erection of Our Lady's Chapel, has exhibited considerable skill.

## CONVENT LAUNDRIES.

This has been a theme for the extremists in non-Catholic ranks to air their prejudice. The Belfast "Irish Weekly" in a recent issue, says:—

"The facts disclosed in the annual report of the Chief Inspector of factories and workshops with regard to laundry inspection are peculiarly interesting at the present moment. To the stupid outcry against the exemption of laundries attached to religious and charitable institutions from inspection—and particularly those under the care of nuns—may be traced some of the woes which now prevail in anti-Catholic camps. For was it not the alleged action in regard to this question by a certain Orange magnate that provoked the wrath which subsequently led to such serious consequences? The arguments adduced against compulsory inspection during the passing of the Act of 1901 were perfectly tenable. Sufficient reason was shown that such inspection would not in certain cases be politic. The Factory Inspection Department, however, did a service by the issue of a circular letter in 1902 to the managers of exempted laundries offering inspection. No reply was received in many cases, and in others the answer was to the effect that no laundry work was carried on or that none was taken in from outside. There were, however, we are told, 117 instances of definite acceptance, and 87 of refusal, and among the former the Catholic institutions outnumbered the rest—42 Catholic institutions in England, 4 in Scotland, and 10 in Ireland, or a total of 56, expressed an entire readiness to receive a factory inspector, and, at the same time, 51 Anglican institutions, and 10 belonging to other communions, gave a similar consent. The refusals came from 16 Catholic institutions in England, 1 in Scotland, and 22 in Ireland. Refusals also came to hand from 31 Anglican institutions and from 17 attached to other communions. When the inspections were made in the cases where acceptance was signified, it transpired that the condition of the institutions visited was such as to satisfy the requirements of the Act in essentials, and the suggestions as to minor improvements made by the inspectors were welcomed by those in charge. This fact is borne witness to by the inspectors, who are unanimous in according praise to the excellent arrangements they found existing in the convent laundries visited. One inspector, Mr. Bellhouse, of Dublin, in the course of his report, says:—

"I have been enormously impressed by the excellent arrangements that are made in all of them for the workers. In no case have I found any instance of excessive hours. The regulations as to holidays are fully met by the observance of all the Church holidays; the only point in which there is not absolute compliance in this respect being in connection with the compulsory Easter holiday. This is never observed, but the want of it is more than counterbalanced by the extra number of other days which are observed instead. I have always found the rooms to be exceedingly well ventilated, high, lofty, bright, and airy. My experience is that a very hearty welcome is always offered by the Reverend Mother and the nuns, who seem only too anxious to show everything about the premises." These are voluntary tributes made by men of experience, but they give the lie to traducers of the convent system whose stock argument is that inspection is feared in religious institutions.

## A NOTABLE FUNCTION.

One of the events of the past month in which distinguished Irishmen in public view, in two continents took part, was the banquet held in London under the auspices of the Irish party and at which Mr. Bourke Cockran, the well known Irish American orator was the guest. The function was held in the dining room of the House of Commons.

Mr. John E. Redmond, chairman of the Irish Parliamentary Party, presided. He said that, according to the usage of the House of Commons dining-room, a formal toast list was impossible. Therefore, he would submit but one toast, that of the distinguished guest of the evening, one of the most distinguished sons of the Irish race. The same voice had been consistently heard denouncing Spanish oppression in Cuba and American aggression in the Philippines, and the South African Republics in their hour of need and trust had found their ablest and most eloquent advocate in Mr. Cockran. All through the United States of America he pleaded their cause—the cause of the freedom of the Transvaal and the Orange Free State, with magnificent enthusiasm and burning eloquence. So far as Ireland was concerned, neither fame nor fortune, brilliant success nor the applause of man had ever been able to turn him from the steadfast, and generous, and self-sacrificing devotion to Ireland. They wished he could join their ranks. He had only to place his finger on the map to represent any constituency he might desire to select. (Cheers).

Mr. Bourke Cockran, who was enthusiastically received, devoted the greater part of his response to a criticism of the proposals of the Colonial Secretary. He said he did not believe there was a struggle comparable in the history of the world to the struggle which the Irish Party had waged to the very verge of success. The country which had given him shelter would not have been a free republic but for the intervention of France. Instead of supporting free institutions she would have been the scene of proscriptions, and violence, and oppressions. He believed he could make a prophecy, and say that the victory of the Nationalist cause was assured. Recent events had shown that the Irish question was in process of solution. Ireland was the only country in the world where the people owned neither the soil on which nor the Government under which they lived. They had determined to obtain control of both. The English Government had refused them control of either, and there was the Irish question. The moment one of these rights was conceded the other was bound to follow. Mr. Redmond had been kind enough to ask him to join the ranks of the Parliamentary Party, but he did not believe there was any man living who could contribute anything to the skill with which this contest had been waged, or make more certain the victory which awaited it. He was much more concerned about the use the Irish people would make of their privileges when they obtained them. For his part, he had very little doubt, seeing that the fitness of the Irish Party to exercise government had been established on the floor of the House of Commons. It was the irony of fate that the proof of capacity should be given on the very spot where it had been assailed. If it should be necessary to form a new Government, and the King sought a person able to control a majority, it would be necessary to send for Mr. Redmond. (Cheers and laughter).

It had been suggested that the fiscal policy should be abandoned and a new policy adopted, but when a Government was just it had neither favorites nor victims, and in this instance the mandate was to increase the price of food so as to increase the measure of Imperial glory—that the workman should give up so much in the price of his bread for Imperial prestige. There was a general disposition to use the nomenclature of war to describe the operations of commerce, but this was misleading and intended to confuse, was it possible to establish the Zollverein? It was a proposal either that the colonies should surrender their independence to England or that England should surrender her independence to the colonies. There could be no midway, and he desired to call the attention of the English people that there had never been made a suggestion so fatal to the integrity of the empire, so fatal to the supremacy of England over every part of the dominion of the Crown. The essence of protection was a proposal to do business at a loss.

Everybody was interested in decreasing emigration. It was possible to check it by giving the young Irishman as good a chance at home as he could get abroad. The first great step would have been accomplished when the Land Bill had been passed. (Cheers). Ireland had never yet prospered through robbery, and the new century would be Ireland's, because it would be an industrial century. War belonged to the past. The two last experiments—that of his own country in the Philippines and that of England in South Africa—proved it. Ireland in this century would be in the march of progress, because it had these advantages—wonderful industrial capacity and physical advantages, and it must inevitably become the distributing point. He prophesied that Ireland would become the distributing point within the next twenty-five years. He hailed the twentieth century as Ireland's opportunity, and he believed that before its close Ireland would be found awakened holding aloft the lamp of progress, morality, and justice throughout the world. (Loud cheers).

## The Pious Fund Award.

Mr. Powell Clayton, United States Ambassador to Mexico, has informed the State Department, at Washington, that the Mexican Government, on the 15th June last, deposited to his credit \$1,420,682, on account of the "Pious Fund" award. A commentator says:—

"This promptness on the part of the Mexican Government in meeting its obligations has broken all records in arbitrations. The money will be remitted to Archbishop Patrick W. Riordan of San Francisco, the titular claimant, as there have been no assignments to attorneys in interest."

It may interest our readers to have an idea of the meaning of this award, especially as we have had in Canada a somewhat similar question not long ago.

The "Pious Fund" case was the first arbitration before the Hague Tribunal, having been heard in September last. It has been a subject of diplomatic exchanges between the United States since the Mexican war. The claim arose from the failing of the Mexican Government to pay to the Archbishop of San Francisco interest on lands belonging to Jesuits for which the Mexican Government acted as trustee.

The claim was submitted to the Mexican Claims Commission in 1877, and judgment given in favor of the Church for about \$1,000,000. The Mexican Government held that payment extinguished the claim, but the State Department held that the interest began again from the date of the award. Personal representations by the Archbishop of San Francisco and other dignitaries of the Catholic Church caused the Department to press the matter, with the result above stated.

We would respectfully draw the attention of all who opposed the Jesuit Estate's Bill in Quebec to read this statement.

## CATECHISM CLASSES.

On Sunday last the distribution of prizes of St. Patrick's Catechism Classes was held. Rev. Martin Callaghan, P.P., was present, and eulogized the director, Father McKenna, for his successful administration which, he said, had never been surpassed. The average attendance during the year was estimated at 900.

During the week Father McKenna entertained the teachers of the Catechism Classes to a little luncheon. The musical programme was under the direction of Prof. J. A. Fowler, and several leading musicians, and vocalists of Montreal contributed selections. Rev. J. A. McCallen of Baltimore, who is on his vacation and spending a few days in this city, was present, and addressed the teachers.

## IRISH AT OXFORD.

(By a Regular Contributor.)

The Dublin "Freeman's Journal" makes the following announcement: "Mr. J. J. Boland, M.P., spoke in Irish at a dinner in Oxford University on Monday. Mr. S. C. Trevelyan is teaching an Irish class in the University."

In connection with this very simple, but very comprehensive statement, one of our Irish contemporaries says:—

"For generations the English Government put forth its power to kill the Irish language in Ireland. Its reasons for so acting we well know. It was, of course, to denationalize the Irish people. Having robbed them of the Irish language—the language of their fathers—and put into their mouths an English tongue they believed they would have succeeded in making Englishmen of the Irish people. Nor was it a bad plan, from the English point of view. A number of Irishmen did turn English—Irishmen's sons in particular."

"Such degenerates, however, while they lose the distinctive characteristics of good Irishmen, turn out only mongrel Englishmen. They are despised on both sides. These superficial persons seem to imagine that their ignorance of the land of their fathers will be interpreted as a mark of culture!"

It is not beyond the range of possibility that since the Irish language is being taught in the leading university of England some of these "cultured" gentlemen may commence to take lessons in the language of their forefathers.

If we were to cite the old axiom that "nothing succeeds like success," we might be considered as merely writing a platitude. But there is no doubt that the saying has been based upon a very wide experience. As long as the Irish race was down in the dust, trampled upon by the heel of oppression, it was simply the scoff of the self-supposed lords of creation. The Ireland of that time was a poor object of pity and contempt for those who eked out a dishonest livelihood at the expense of her very existence. The actor represented her in caricature, the poet chanted her in burlesque, the artist painted her in the rags of degradation. But now all that is changed. A new century has dawned and with it has arisen the star of another destiny for Ireland. She is now becoming the very envy of those who rejected, ignored and despised her. Her language that had been proscribed and had been relegated to the dust heap of oblivion, now comes forth from the ruins that had almost buried it and walks abroad amongst the civilized peoples of the world, under the full glare of modern civilization. In Oxford the Irish monks taught theology and philosophy, the arts and sciences, and spoke the Gaelic tongue, in the distant ages of faith, when they were the missionaries of all Europe. To-day the tongue of the Celt comes back to Oxford, even as the Cistercian monks return to Iona, and it will there serve as a fulcrum, whereon the lever of Ireland's legislative freedom may rest as the nation is raised by it again to her pristine rank.

## Nuns' Garb in Schools

Father FitzSimons of Lima, N.Y., declares that the question which has come up there, of whether nuns may wear their garb while teaching in the public schools, will be carried to the highest court if necessary to establish the rights of the Sisters in the matter. The question has never been decided squarely in that state. On all previous occasions it has been complicated by some controversy about the ownership of the school building where the sisters taught. It has always been some building owned by the Catholic authorities.

But in Lima the building in which the controversy has arisen is owned by the public, so that there is no question as to the precise issue. It is flatly and squarely whether Catholic nuns in the various orders may wear their garb while teaching in the public schools of New York State.

About a year ago the question came up whether nuns could go into the public schools wearing the dress of their order and teach the children. The Protestant ministers arose in opposition to it. The clergy men decided that it was a bad thing

## MINTO CUP STRUGGLE

For Championship of the World and Minto Cup.  
**BRANTFORD vs. SHAMROCKS**  
(Champions of the World)  
**SHAMROCK A. A. ASS. GROUND, SATURDAY, JULY 4th, 1903.**

Ball faced at 8 P.M. 1½ hour's play, rain or shine.

Grand Stand reserved, 75c. St. Lawrence Street Stand, 50c. General Admission, 25c. Sale of standing room on Grand Stand will be sold at 3.30 p.m. on match days.

Reserve Tickets now on sale at Star Office Branch, Windsor Street, and Brennan Bros., St. Catherine Street.

Members' passes are suspended for these matches.  
W. J. McGEE, Hon. Sec.

## Millions For Presbyterians.

(By a Regular Contributor.)

Mrs. Mary J. Winthrop, of Princeton, N.J., widow of the late Henry R. Winthrop, a millionaire of that place, has willed her entire estate, with the exception of a few small gifts, to the Presbyterian Theological Seminary, "for the extension of the Church of Christ upon earth and the promotion of the glory of God."

Honest and sincere, we have no doubt, this lady has been exceedingly generous, and it is surely to her credit. It seems to us a strange thing to have two millions of dollars bestowed upon a creed that, even while the donation was being made, was found necessary to revise. We cannot forget the striking passages of the Westminster Confession that have served to mark Presbyterianism as a dangerous and very anti-Christian, or uncharitable form of religion. Take this:—

"By the decree of God, for the manifestation of His glory, some men and angels are predestinated to everlasting life and others preordained to everlasting death. These angels and men, thus predestinated and preordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished."

This is surely the most monstrous doctrine that has ever been promulgated by any sect. It at once constitutes God a tyrant and a vindictive being. The mere idea that God could, of His own accord, and on account of no fault in His creature, and simply for the satisfaction of creating beings to suffer tortures that He has power to inflict, should draw from nothingness angels or men and launch them into damnation, is repellant to all sentiment and all conception of a Christian character. Yet this is predestination; and it is this doctrine that the good lady, in her simplicity of belief and lack of knowledge, has given two million dollars to propagate.

Then, apart from our own sentiments as Catholics, we cannot but have a strange conception of a creed that incorporates in its formula, or doctrines, or whatever else they are called, such a statement as this:—

"There is no head of the Church but the Lord Jesus Christ, nor can the Pope of Rome in any sense be the head thereof, but is the Antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ and all that is called God."

Of course, this was rather a brutal way of expressing a religious doctrine, so for decency's sake this declaration has been revised. And now it reads thus:—

"The Lord Jesus Christ is the only head of the Church, and the claim of any man to be the Vicar of Christ and the head of the Church is un-Scriptural, without warrant in fact, and is a usurpation dishonoring to the Lord Jesus Christ."

This is precisely the same thing, divested of its bitter terms. It has the exact same meaning; and as Dr. Van Dyke, who was spokesman of the Creed at the Los Angeles Assembly said "this revision does not mean that the Presbyterian Church has changed her base one inch." Certainly not; no one ever supposed that she had.

It is, however, consoling to know that neither two nor a million times two million dollars, could ever induce the world to believe that Leo XIII. is Antichrist, and that the most glorious figure in all the world to-day is "the man of sin." In this sense the money has been simply thrown away, a regular squandering of such an immense sum. We have no fault to find with the lady who gave it—for she knew no better—but we cannot help feeling sorry that such doctrines should be encouraged in such a practical manner.

## LOCAL NOTES.

### ST. ANN'S PILGRIMAGE.

On Saturday afternoon next St. Ann's parish will hold its annual pilgrimage for women and children, to Ste. Anne de Beaupre, by the R. & O. Co.'s steamer "Beaupre."

### BRANCH 26, C.M.B.A.

This pioneer Branch of the C.M.B.A. of Canada, in Montreal, will hold an excursion to the Catholic Summer School during the last week of this month. President Darcy, chairman, P. Reynolds, and an enthusiastic committee are now busily engaged in perfecting the necessary arrangements.

### WON SCHOLARSHIP.

Mr. M. L. Delehanty, son of Mr. Michael Delehanty, of St. Patrick's parish, and one of the graduates of St. Patrick's School, under the direction of the Christian Brothers, was, as a result of the recent examinations, accorded the much-coveted honor of a scholarship at the Mount St. Louis Institute an institution of well known rank, and also under the administration of the same Order. We congratulate Mr. Delehanty on his well-earned success.