

Y Co. LIMITED
RE DAME ST.
SDAY, JULY 22, 1909.

SALE OF
ed Dress

1-3 p.c.

5000 and 6000 yards of
Saturday. The motive
on—drastic cutting, which
ance. Here are particu-

FABRICS, 40 in
c yard. Sale 15c

AMAS, in sky
inal, helio, all-
wide. Regular va- 48c

ATIN CLOTHS.
ose, brown, bot- 63c
85c. Sale price

ine weave, nar-
d skirts. Reg. 27c

. Has Moved
chester Department.

of this stock brought
at heavy reductions.

n and Sailor styles, all
shed. Reg. value 68c

lined throughout, cut
ale price 49c

nd blue, grey and blue,
ale price 35c

Y Co. LIMITED

's Oil

atica

re, 25c and 50c.

Sailors' Club.

AILORS WELCOME.

ery Wednesday Evening

Talent invited. The
ity pay us a visit.

9.30 a.m. on Sunday.
concert on Sunday eve-

days from 9 a. m. to

days from 1 p. m. to 10

& COMMON STREETS.

NEELY BELL COMPANY

22, 24 & 26 RIVER ST., 177 BRANFORD

ROV, N.Y.

Manufacture Superior
CHURCH, CHINESE, SCHOOL & OTHER

BELLS

MENTS

PLY SECURED

the business of Manufacture,
whom who realize the advan-

their Patent business transacted
consultatory advice free. Chas.

Washington, D.C., U.S.A.

BELLS

mach. Clear Mind.—The
the workshop of the vital

act when it gets out of
sole system clogs in sym-

The Globe and Witness



Vol. LVIII., No. 57

MONTREAL, THURSDAY, JULY 29, 1909

PRICE, FIVE CENTS

THE IRISH PARTY HAS GREAT RECORD

IS SPIRIT OF NATIONALITY.

Mr. Joseph Devlin's Stirring Address to Men of Antrim Glens.

A largely attended and enthusiastic Nationalist demonstration was held recently at Waterfoot, Glengariff, contingents being present, not only from every part of the Antrim Glens but from all over the country. Beautiful weather favored the proceedings which took place amidst picturesque surroundings on the shores of Red Bay. Very Rev. John McCarran, P.P., V.F., Cushendall, president, and the chief speaker was Mr. Joseph Devlin, M.P.

ORGANIZATION NECESSARY.

It was all very well to talk about Home Rule and to lay down the principles and programmes, but the great fact which they in Ulster had endeavored to keep steadily before them, and which he hoped they would never lose sight of until their cause had triumphed, was that without the Irish party and without an effective and disciplined and united organization behind the party, it was absolutely impossible for Ireland to advance one step on the road to social reform or to National self-government (cheers). No country in the world was better served by a parliamentary party than Ireland was at the present moment.

THE PARTY'S RECORD.

The record of the party during the past few years was a record without a parallel in the history of the parliamentary movement. There seemed to be an opinion amongst a certain section of the people in Ireland that unless the Irish members were continually doing something dramatic and sensational, the work of the party was not being done effectively. There never was a greater mistake. There was not a risk or a danger which they had tried in the past, either as a party or as individuals, which they would not be prepared to face to-morrow if occasion required. But the work which the party had done and was doing at Westminster was none the less effective because it was not accompanied by scenes of violence, and "alarums and excursions" of the most exciting character.

LACK OF DRAMATIC.

There was nothing dramatic, for instance, about the introduction of the Universities Bill, or about the work which the Irish party, particularly its chairman and Mr. Dillon, did during the passage of the bill through the House of Commons. Yet that measure stood as one of the greatest reforms ever won for the Irish people from the British Parliament (cheers). Those critics of the Irish party who sought to make it appear that the Old Age Pensions Act would have been equally applied to Ireland if the Irish party had not been present at Westminster, must have imagined either that the Irish people had very short memories or that John Bull had been seized with a sudden and unprecedented fit of generosity to Ireland.

DUE TO IRISH PARTY.

It was to the presence of the Irish party that the application of the act was due, and it was their work upon the bill that made it of such immense service to the aged and deserving poor in Ireland (cheers). The Budget which provided for old age pensions had been described by the chairman of the Irish party as the only good budget passed for Ireland since the Act of Union, and that was no doubt an accurate description. It distributed nearly two and a half millions yearly amongst the aged and deserving poor of Ireland, and meant a great saving to the Irish rates.

TURKISH EMBASSY RECEIVED BY POPE.

EVENT OF GREAT IMPORTANCE.

Ambassador Declares Catholics are Faithful Subjects.

"One of the most symptomatic episodes of the new direction which the Young Turks wish to give their international policy is, beyond question, that of the sending of a diplomatic mission to the Pope to announce the accession to the throne of Mahomet V. This cannot be described as a mere act of ceremonial, but is a step of political importance, especially in the field of international relations, and it reveals a whole plan for the future not limited to the merely religious interests of the Orient, but involving a complete change in the position of constitutional New Turkey with regard to other European Powers." Turkey wishes to abolish the different treaties which have made it a vassal of the other Powers, and "how immensely the execution of such a plan is forwarded by using blandishments towards the Holy See and improving the relations with it, will be easily understood by anybody who knows the history of the Catholic Protectorate in the Orient and its great political importance." This significant commentary has been read in Rome in a place where one would never have expected to find it—that is, in the columns of the Liberal and anti-Clerical Giornale d'Italia; so the solemn audience that took place in the throne room of the Vatican may be fairly regarded as an event of international importance.

PREVIOUS EMBASSIES.

Sixty-two years ago the Turkish Sultan sent a special embassy to Rome to convey his congratulations to Pius IX. on his election to the Supreme Pontificate. Many times since then the Sultans have entrusted ecclesiastics with complimentary and more or less informal messages to the Holy See, but no solemn embassy from Turkey has crossed the threshold of the Vatican since the beginning of the Pontificate of Pius IX, until this morning when his Excellency Gellib Pasha, Ambassador Extraordinary of Mahomet V. and his Excellency Emin Bey, Envoy Extraordinary, appeared at the foot of the Scalone Nobile where they were met by Mgr. Respighi, Under-Secretary of the Ceremonial Congregation, and by him escorted with a guard of honor to the Throne Room. There they were presented to the Sovereign Pontiff and the Ambassador announced the object of his mission. "Your Holiness," he said, "I have the honor to present to your Holiness the autograph letters by which his Imperial Majesty Mahomet V., Emperor of the Ottomans, my august Sovereign, informs you of his accession to the throne. This mission is all the more grateful to me from the fact that its object is the Sovereign Pontiff, the spiritual head of a large part of the Ottoman population, always known for its fidelity and devotion to the Empire, and for its just appreciation of the kind and paternal sentiments of its august Sovereigns. I offer my best wishes for the prolongation of the precious days of your Holiness."

THE PONTIFF'S REPLY.

When he had handed the imperial autograph to the Holy Father, the Pontiff replied: "We welcome to-day with special satisfaction the Extraordinary Embassy sent to Us by his Imperial Majesty Mahomet V., Emperor of the Ottomans, to consign to Us his autograph letter and announce his accession to the throne. We appreciate highly this mark of goodwill and friendship on the part of his Majesty the Sultan, and We beg you, Sir Ambassador, to make known to your august Sovereign our sentiments of most warm thanks. We are happy that this honorable mission has been entrusted to such distinguished representatives, and it has been especially pleasing to us to hear from your mouth the testimony you have given to the fidelity and devotion of the Catholic subjects of the Ottoman Empire. Be good enough to assure his Majesty, your august Sovereign, that among the peoples subject to his sceptre, in the future as in the past, all Our children of the Catholic Church will make it their duty to be always his best subjects and to show themselves worthy of the protection and liberty We invoke for them. We pray the Most High to prolong the days of his Majesty and to grant to the nation his grace in abundance, happiness, and prosperity." A private audience in the Pope's library followed, but lasted only a few minutes, then the Embassy visited the Cardinal Secretary of State in the apartment directly underneath, and a few minutes later were on their way back to their hotel, where their visit was returned almost immediately by Cardinal Merry del Val.

Singular Status of Lord Ripon.

Never Prime Minister He was Everything Else in His Service to the State.

(The London Tablet.) The Church and the world are two terms that stand in need of a greater discrimination in their daily using. To "the Church" is popularly assigned not only her own indecible acts, but the veriest irresponsibilities of her sons. Similarly, "the world" stands for two entities far asunder—there is "the world God so loved" and there is "the world" which St. John bids us to love not at all. When, therefore, we say that the cleavage between the Church and the world grows in some respects wider and wider in our country, we are minded to add that we speak technically of the Church as a working institution, and of the world in the sense not of an anti-Christian society, but of the congregation of men and women whose ideals and experiences are material rather than spiritual, who live for the seen earth rather than for the unseen heaven. Approximations between the two camps there visibly are; but the Churchman's viewfarings among his fellows with scarce an outward sign by which we shall know and segregate him, and, on the other hand, the modern citizen's great good-will and his obvious excellences—these familiar to England, do in many cases render the passage from the non-Catholic to the Catholic camp a matter of greater, because seemingly of less, concern.

THE VICTORIAN CONVERTS.

The result is that while the Victorian converts to the Church include a vast number of distinguished Anglican clergymen, concerned, so to say, about technicalities, the number of lay converts of equal public position is comparatively small. Poets of name, from Coventry Patmore to Aubrey de Vere, came to us, indeed, as Mr Chesterton knows, that all poets should come; it is in the Church of Symbols that the handlers of symbols find at once their nursery and their proper home. But few indeed of the Catholic neophytes of the nineteenth century have been yielded by the publicists of England, by the men of hard heads, to whom poets are a stumbling block, and the makers of images, whether in literature or in plaster, a mere foolishness; by the men of sterling character who do not embrace rules in a fit of reaction against their too much license.

DOWNING STREET AIR.

As a representative of this all but dominant class the Marquis of Ripon has, among converts, his almost singular status and glory. He had entered Parliament almost as a boy; Parliament was in his blood; he had a father for Prime Minister when George IV was king; he had uncles in high office; he drew his first breath in Downing street; and good sportsman as he was, even on his Yorkshire moors, he ever seemed to be scenting his native Downing street air—those breezes of Westminster and Whitehall that fanned the persons of Parliamentary battle.

NONE WITH SUCH RECORD.

"There is no man now living in this country who can show such a record of service to the State," was Mr. Asquith's tribute to his colleague on this same occasion of his retirement. Nor was the mighty tribute undeserved. Lord Ripon had held Cabinet rank in six Administrations. He had ruled the War Office and the Admiralty, the Indian Office and the Colonial; he had been Chief British Commissioner at the Alabama Treaty—that great precedent and victory for peace; and his term of office as Viceroy of India endures as a memory of amelioration amidst much that at this moment makes for grief. Lord Ripon had not a free hand in India; but there, as ever, he had the practical good sense not to be huffy because he did not win all his own way; he took what he could get; and he waited. Officialism might be too strong for him; but he had a sendoff that surely gave him courage, that letter of General Gordon which makes bright a page of history often overcast. "God has blessed India and England," wrote Gordon, "in giving Lord Ripon the Viceroyalty. In spite of all obstacles the rule of Lord Ripon will be blessed, for he will rule in the strength of the Lord and not of men." Those significant

words were written in 1880, six years after Lord Ripon's reception into the Catholic Church, and they were, with much else, a great Englishman's reproof of the clamor raised by Protestants who hold religious and civil freedom as a catchword rather than a conviction. When, four years later, Lord Ripon returned home, he had made no "little war" as an embarrassing footnote to history; but he left a popularity that is still England's unexpended asset in the East; for he had never forgotten to use his own words—that "the first condition of the permanence of our possession is that we should constantly labor to help along the path of civilization and progress the people over whom we have been called to rule." Similarly, in no spirit of egotism, and still less in any fit of parental selfishness, he took and kept his control of the Colonies.

CONTROL OF COLONIES.

He recognized that we must govern them, not for our ends in the first place, but for theirs, and he knew that they and not we must be the judges of our success in so doing—failing which success we fail in our only valid credentials. In this belief he was at one with Mr. Gladstone, the leader under whom he served most congenially, yet the man, too, of all his friends, who most bitterly resented his colleague's change of religion. That was no bad compliment, after all. Had Gladstone not realized Lord Ripon's great qualities, he would have received the news of his reception into the Catholic Church with the prejudiced shrug and the grim grimace of which he kept an ample supply for such recurring occasions; but kenned as he was, he knew that Lord Ripon's change of faith stood for a quite exceptional departure in English life; he knew that that great level-headed class of publicist had been immune, as it were, from what he called "the Roman fever"; and so the shrug and the grimace went into print and found a strangely passionate expression in a sorry bout of pamphlet-tearing as a perplexed public ever received at the hands of a Minister of State.

THE TIMES' EDICT.

But if Gladstone went at that moment wide of the mark in his repudiation of Lord Ripon, if he read with secret satisfaction The Times' edict of banishment against the politician who had "gone over to Rome," what must never re-enter Downing street, he was the man, also, who made the most ample amends. In giving Lord Ripon the Indian Viceroyalty, he made not merely a great appointment, but a great reparation; he made, too, a repudiation of his own past. Furiously proud in face of foes, he would not sit down to unsay in words his charges against the loyalty of Catholics. But he understood what he would not unsay; and truly, all his sophistry apart, deeds are more than words. By entrusting to Lord Ripon the government of our Indian Empire, and this at a critical time, and in face of the frown of bigotry, he made oblique but magnificent amends for his anti-Vatican crusade, so far as that crusade had application to the political life of England.

A MATTER OF HISTORY.

As much as this the Minister admitted in a private letter that lies before us; and therefore it is that that appointment takes rank as something more than a matter of biography, whether Gladstone's or Ripon's, being a matter of history, religious and secular. No need to enter here and now into the later, though hardly more familiar, episodes of Lord Ripon's well-watched career. Through whatever pitfalls he picked his path, patient still as a politician who had not always his own way, and who took what he could get, he never failed in his sense of duty, and a most anxious sense of duty it often was. His was a consistency throughout that is almost unique in modern politics. He began his public life as Radical candidate for Hull, when Radicalism was held to be a dangerous creed, and he recalled the fact with pride when, more than half a century later, he relinquished official life. "There were few Catholics," said our Archbishop, speaking of the present Government a year after its formation, "who did not rejoice to see that an honored place had been given to the veteran statesman whose consistent loyalty to his party is surpassed only by his long-ried and well-established devotion to the interests of the Catholic Church."

LORD RIPON'S STEADFASTNESS.

In an age of political tergiversation, the steadfastness of Lord Ripon extorted this just tribute, and appropriately in Birmingham; nay, in truth, it bore a significance be-

CANADIAN LAWS PLEASE CARDINAL.

THIS IN DIVORCE DISCUSSION.

Bar to Domestic Happiness.

Cardinal Gibbons, in an interview given at Baltimore, replied to the remarks of ex-Supreme Court Justice Henry B. Brown on the subject of divorce before the Maryland Bar Association at Old Point Comfort. "In a recent convention of lawyers held at Old Point Comfort," said the Cardinal, "Justice Brown, while referring to myself in kind and courteous language, has taken exception to my views on divorce and re-marriage. He is reported to have referred to the Founder of the Christian religion as an 'idealist' whose sentiments, while suitable to less favored times and circumstances, are not adapted to this enlightened age. The learned jurist will permit me to say that the teachings of Christ have been the basis of all Christian legislation for nearly 2000 years, and continue to be the light and guide of hundreds of millions of souls. "We are indebted to this Divine Legislator for the Christian civilization that rules the destinies of Europe, North and South America, Australia and large portions of Asia and Africa. Neither Solon nor Lycurgus, nor Justinian nor Napoleon, nor any other framer of laws ever exerted a tithe of the influence which the Gospel of Christ exercises on the human race. And there is no subject which He treats more fully and clearly than the question of marriage, which is the very foundation stone of our family and social life. In three of the Gospels He proclaims the unity of marriage and permits separation of a married couple only in the case of adultery. I don't see why a law which has been enforced and cordially accepted in every age and country where Christianity dominates should be considered obsolete or impracticable in the United States.

DUE TO RECKLESSNESS.

"The multiplicity of divorces," the Cardinal continued, "is largely ascribed by some writers not to our divorce laws, but to the eager and reckless manner in which ministers of God officiate at marriage services. I have no word of apology or excuse for the scandalous conduct of some clergymen in this respect. But are not those persons confounding cause for effect? Divorces are multiplied not because ministers willingly assist at ill-assorted marriages, but because loose legislation on matrimony renders it easy for married parties to annul the marriage bond.

"If the civil laws of all our States were as strict as they are in South Carolina and in Canada the persons contemplating marriage would seriously and prayerfully reflect; they would study each other's dispositions and temperament before entering into a contract which would bind them for life. And certainly the peace and good order in the family life in South Carolina and Canada can be favorably compared with the domestic conditions existing in those States where divorces can be easily obtained."

A Large Parish.

A parish of over 14,000 square miles, without a single Catholic Church, has fallen to the lot of a young priest now stationed at Cody, Wyoming. He is forced to say Mass in all kinds of places—in private houses, dance halls, watch-houses and camps. He has one full set of vestments and an extra one, which he carries on his journeys from place to place.

yond the narrow confines of politics. It was this balance and equability and security of Lord Ripon in secular affairs that gave added weight to his great change of religion. Imperative must have been the call that sounded in his ear, that took to the Oratory the Grand Master of the Freemasons. Here was no fickleness of character to account for the conversion of a man whose whole life was one long fidelity. We do not need to dilate on the private character of Lord Ripon, for it held the universal respect. His playful allusion to his failure to die where he was born—in Downing street, recalls a regret of quite another sort which, with all gravity, he expressed in a letter to a friend, written shortly after the holding of the Eucharistic Congress, attendance at which had been debarred him by illness. "I shall always regard it," he writes, "as one of the lost opportunities of my life." They were not many, these "lost opportunities." Happy will it be with us if at the end of things we can recur to such a catalogue of accepted opportunities as that associated to-day with the name and fame of the late Lord Ripon.

GLORIOUS TWELFTH IS FADED GLORY.

CHANGED TIMES IN IRELAND.

Government Now Makes Stand For Rights of Catholic Citizens.

Once again our dear old friends the Orangemen have kept the 12th sacred, dispersing themselves in very much their customary style—that is to say, beating drums, listening to blood and thunder orations, and breaking the heads of some of the Police, comments the Weekly Freeman of Dublin. It has been so time out of mind, and we dare say it will be so for many years to come. For some years past there has not been anything like serious riots in Belfast, or, indeed, elsewhere, on the 12th, but the time-honored custom of whacking a Papist or a policeman has never been allowed to fall into absolute desuetude. This year there has been more rioting than for a long time, and the damage to skulls and property done by the loyal, law-abiding and peaceful Orange mob has been serious enough to prove that they have lost none of their old cunning and blackguardly instincts when opportunity offers for disturbance. The Nationalists and Catholics in Belfast adopted the very sensible course of minding their own affairs, so it would appear that the police alone suffered at the hands of the upholders of law and order in this country. We sympathize with the police in such circumstances. It is too bad to be beaten by the loyalists of the Ulster capital, and all the more so when it is remembered that much of the courage of the Orange mob is a survival of the days when it was a well-understood thing that the Orangeman was not to be roughly handled, that he was to be given a certain measure of impunity so long as he only opened Papist heads with iron bolts and only kicked Papists into the Lagan.

AN ORANGE MEMORY.

The Orange rowdies have not yet lost the memory of these halcyon times; they have not yet completely realized that the day of their complete and absolute and untrammelled impunity has passed and gone forever; that now the Papists are recognized as having some rights in the State and as being entitled to protection even from Orange mobs. Of course, nothing could really be more appropriate to the Twelfth of July than rioting, rowdism and bloodshed. The Twelfth is the festival of Rude, Crude, Ignorant, Bigotry, of brutal, mean, nay, murderous intolerance and ascendancy. The demonstrations of the 12th stand for nearly everything that can debase the minds of men. On the Twelfth the Orange crowd celebrate the kicking down of the Catholic, his plunder, his murder; they vaunt their own ascendancy, or as much of it as remains to them, and they crow over those whom our enlightened British rulers helped these Orange crowds to assault and insult.

FESTIVAL OF INSULT.

It is, therefore, a high festival of cowardly and brutal insult, and that being so, we must confess that we have always been surprised when a comparatively peaceful 12th could be recorded. Violence is so intimately associated with the occasion and with those who hold revel upon it, that it seems incongruous to have a 12th without riot and robbery and bloodshed. In the old days, of course the Dublin Castle people gave their Orange friends every possible facility to make the day as worthy as possible; now there is less license afforded for law-breaking; the police are allowed to keep a close eye over the celebrationists; so that it is to be expected the latter cannot show as characteristic results of their demonstrations as in former times. Still, as we have already said, the old memory of their comparative impunity has not quite left them, and they still presume, in unguarded moments, as it might be said, on their Orange sashes. The speeches on this occasion were not at all as humorous as on many a previous Twelfth. There has been a very remarkable falling off in the calibre of platform Orangism of late years.

UNCONSCIOUS FUN.

There was a time when one could read the oratory with genuine delight. No doubt a great deal of its fun was unconscious. But there must be some merit in a man who will make a bit of fun, although unconsciously. Nor is the blood and thunder, which, of course, never was unconscious—as good as it used to be. In every respect the Twelfth threatens to become an annual disappointment. But however dull the orange orator may become, he will never succeed in eliminating wholly the farcical element from his performances on (Continued on page 8).