

## Ulster and Nationality.

If there is one name that deserves to be written in eternal black in the history of Ireland, it is that of William Pitt. Most Irishmen will know him as the instigator and the precipitator of the Rebellion, and the man who forced the Union on Ireland, says a correspondent in the Dublin Leader. But I have heard many Orangemen claim for him one of the greatest of political statesmen in Ireland. With the historical accuracy of the last assertion I am not much concerned—the average Orangemen is not very faithful on the subject of Irish history—but when Pitt was the actual founder or not, there is one thing certain, he was the sort of weapon the Orange Society was once it came into being, and he and his successors never hesitated about using it to Ireland's benefit. Its more real and fitting historical genesis was the "Battle of the Diamond," a victory secured in a little Armagh village over some Catholic "defenders," who, being heathens in the eyes of the law of that time, could not carry arms, and were shot down in the fray.

### ORANGISM HAS FOR A LONG TIME BEEN TRUE TO ITS TRADITIONS.

With this glorious beginning in the baptism of blood of their fellow-Irishmen, Orangism has for a long time been true to its tradition. Oppression, creed-hatred, tyranny over their Catholic and Nonconformist Irishmen; acts of cowardly insolence and injustice in which they were backed, if not sanctioned, by the ruling powers that were; these were the "blessings of peace in the land" that they always celebrate as the fruits of their existence. By their legalized terrorism they sowed the seed of that bitter race hatred and creed hatred that it will take years yet to eradicate; and, by these same means, they played the game of the conqueror to perfection in neutralizing any attempts at union, understanding and confidence among the necessary for the welfare of a community where thought and creed are mixed. They secured for England the result that the most compact garrison of Englishmen could not do; and they have done it more cheaply and far more effectively.

It is not to be supposed that they did it for nothing. For their services they received their thirty pieces of silver; there was an informal bargain that they were to be the petted darlings of the crown, and so the privileges at the expense of their neighbors in Ireland, and a legalized sanction for whatever they did to the detriment of Ireland. Every reader of Plowden, or any other historian with the least claim to impartiality, can read instances of it from the Battle of the Diamond and 1798 to Dolly's Drue murder in 1849, or the Belfast rioting in 1886. In the latter days, when the public eye was more wide-awake, and when some aspect of legality had to be seen in dealing with their doings, they resented the restriction of the bargain made formerly with the crown, and threatened to kick that sacred trophy into the Boyne.

### CAN COUNT NO LONGER ON THE ACTIVE SUPPORT OF THE GOVERNMENT.

It was depriving them of what they considered their due: "Ireland for the loyal Orangemen." When the present King of England came to this country some years ago, and did not confine his sacred personality to the haunts of his brethren, he was only "Popish Ned." When Sir Antony Macdonnell tried a homeopathic dose of his own medicine on them some time ago, there was a howl of "persecution," and "trucking with rebels"—although it need hardly be said, Sir Antony had nothing but the moral support of the "rebel" behind him. All this is merely an expression of the intense irritation they feel through knowing that their day has gone. It is the most eloquent comment on the organization that, once they can count no longer, openly at least, on the active backing of the Government, they have faded into comparative insignificance.

A great part of their strength lay also in having massed numbers on their side from the first; massed numbers of men, ignorant, truculent, with strong energies that could be directed to definite purposes by their leaders. They shout, howl and fight, and will never see that they are exploited. It is only when an M.P. or public man is looking for votes that "he is proud to be an Orangeman" in addressing them. Their serene sense of delusion would be laughable, if not so serious to themselves and the country.

### WHAT THE ORANGEMAN WAS LED TO BELIEVE.

It is this last thing that makes us Father Wynne sails for England. When the *Mauretania* left for England last Wednesday, it carried the Rev. John J. Wynne, S.J., Editor of the *Messenger*, and one of the board of editors of the Catholic Encyclopedia.

Father Wynne is on his way to the Eucharistic Congress in London,

think more charitably of the present-day Orangeman. Normally, he is a hard-working, good soul, and would continue to be so if left alone. His belonging to the Orange order he considers an event or an honor in an otherwise very eventless life. He is given to understand that he is one of the pillars ordained to support the church against the incessant aggressions of Popery, and to be the mainstay of the British Empire.

His historic pabulum is that Ulster was a savage land till he and his forebears came, that ever since his fight was a struggle for existence against the savage Kearsns; that, in 1641, three hundred thousand of his race were massacred by the Irish; in 1688, if it hadn't been for Derry and William, this performance would have been encored; and that the Papists are now engaged in a death struggle to oust him and his religion from the land. These statements I take from an orange publication, and also have heard over and over from the brethren themselves. An intelligent reader will easily see what teaching will lead to on such minds. If anyone doubts that these statements are deliberately served up, let him take one of the Belfast or Derry Unionist papers, with a report of a July 12 demonstration, and he will have some very convincing reflections on the Christianity of brotherly love preached by alleged ministers of Christ on that day.

### FEW RECRUITS NOW ENTERING THE ORDER.

On the very face of it, Orangism is a hopeless anachronism. It is due to that awful conservatism of thought in Ulster that it has managed to exist so far. But it is surely losing ground. In the country the increased mutual understanding and respect of the different denominations make any attempts to revert to the old system discredited. The personnel of the lodges is static; the number of recruits entering is far less now than ten or twenty years ago. This is the best barometer of the change of feeling of the times. Even where the lodges do exist, they are forced to become less virulent, and to fulfill more of a social end in propagating indifferent music, and in passing resolutions against Mr. Birrell and his radical followers, and, of course, by tradition against Popery. In this they shift their old hostility from their immediate neighbors. On July 12 of each year they "walk" as usual.

But it is only necessary to see their processions to see how harmless they are. They are simply an occasion of a day-out in the humdrum life, where a lot of farming lads march out in grotesquely colored sashes to some centre like Derry or similar centres in the North, to give bad music, hear worse harangues, and drink still worse drink. That is the outing over, they return meekly to their homes. As for exciting any strong party feeling, the only way they are looked on by the Catholic public is with amused contempt, except, of course, they turn rowdy and use revolvers, but then the police see to that. If there is anyone to blame, it is the demagogues who fill their heads with bitter and bigoted falsehoods.

In Belfast, Glasgow, and similar big centres, these demagogues pander to the grossest minds of the crowds by their vituperation of Catholicism. Round the crowd are a sappy type of vendors of the "Maria Monk" type of literature, and their speakers are of the Kearsns type in Liverpool, or the notorious Jacob Primmer in Belfast or Glasgow. It gives them strong value for their money, and a subsequently good chance of quenching their indignation against the errors and horrors of Popery in strong drink.

### THE ORDER USED BY POLITICIANS.

One thing must strike forcibly anyone who has ever attended these meetings; only a certain mass and a certain class are represented. Save for some clergymen who accompany them, and who, no doubt, are induced to do so for their own advantage, one looks in vain among them for men of any standing or name. The latter may identify themselves with Orangism at times in name to secure some need; they will rarely be openly identified with it. Yet the masses who make up the processions cannot or will not see this, for whatever they may do, they rarely think. They shout, howl and fight, and will never see that they are exploited. It is only when an M.P. or public man is looking for votes that "he is proud to be an Orangeman" in addressing them. Their serene sense of delusion would be laughable, if not so serious to themselves and the country.

But they are not all asleep or unthinking. Many of them have seen through things, and have left the traditions of Orangism far behind. In the cities and big centres there has sprung up a new order—Orange in name—un-Orange in tradition, that will be worth while analyzing, since it promises to be the Orangism of the future. Ever, too, since the Land Act has been passed, some of the strongest of the old order have jettisoned their leaders, and it is a question of time till we can count them on the Irish side.

where he will meet many of the European scholars, who are contributing to the Encyclopedia, and with whom he wishes to get in personal touch. After the Congress he is to visit Paris, Rome, and other educational centres of Europe with a view to enlarging the array of manuscripts who are writing for the Catholic Encyclopedia.

## History of the Church.

(Continued.)

Labor was the lot of all as also was dignity; each one learnt to take in turn care, obedience and command; no one was exempt from labor, no one excluded from honor.

It was the perfect state of things; no one could take pride out of the perpetual exercise of power. Promotion, which took place by succession of time, caused no envy. No one oppressed another by servitude as the day might come when they would exchange places. No one found work difficult that would lighten future dignity. But while we admire the industry and government of migratory birds I hear another sort of winged creatures, a cloud of insects, as if to claim their right to pre-eminence of government and industry. And indeed it would be hard to refuse them that honor. Their government is a republican monarchy of women divided into various orders. One queen mother of all her people; the sterile females, the working women, number from twelve to forty thousand; finally, a few males to serve the queen. If the swarm should enter a hive or a hollow tree-trunk, at once the workers set to work to clean out the interior, and line it with a sort of gum, then by converting into wax the honey which they find in the flowers, and sweat out through little blades placed between the rings around the belly, they form six-sided cells, some the size of themselves for future companions in labor, others much larger to accommodate the males to come, and others larger still for the future queens. The reigning queen, surrounded by a multitude of her subjects which show her respect and love, visits each cell as soon as it is finished and lays an egg in it which in twenty-one days is successively transformed into a worm, then into a grub, and lastly into a bee. The working bees immediately commence their duties as nurses and hatch the egg with great care, nourish the worm with honey and with dust that other bees take from the flowers of the field by means of little spoonlike appendages which grow on their hind feet. In the springtime when a great many of these little creatures first see the light, above all when a new queen is about to make her appearance, a revolution in the State commences. A "come and go" begins, all is agitation until the queen mother, followed by a multitude of old and young bees, leaves the hive to go and found a new colony somewhere else. Shortly afterwards the young queen leaves her cradle, receives the homage of her people, flies out into the open air, comes back and lays two hundred eggs a day. If the season should continue favorable, the population exuberant, or better still, if a second queen is about to come forth, the first queen leaves the hive with a number of followers and establishes herself elsewhere. On the contrary, should the season be late, the population diminishes, the young queen goes and breaks the royal cells and stabs the unborn queens with her sting. The workers see her but do not interfere, but hinder her from killing the young queens when the season is still good and the population large enough for a new swarm.

If it should happen that there are two queens in the hive at the same time, there is again a revolution, and to settle it, the rivals look for each other and fight in presence of the whole nation until one of them is killed. If it should happen that both get the fatal stroke, Providence has provided for the preservation of the swarm, for we shall soon see. If it should happen that each pierces the other, they quit fighting, but not for a long time, for they are forced by the populace to return to the struggle and stay fighting until one of them loses her life.

If there should be no queen in the hive at all, but only a hope that one will come to light soon because there happens to be an egg or worm or grub in a royal cell, the State is in peace and work continues. Even should there be nothing in any queen cell, others we shall soon see. In another cell, the State is still safe. The nourishing bees feed that worm with the royal food, and, instead of a sterile female it will become a perfect queen and produce forty thousand young every year. If now there be no hope of having a queen bee by any of those means, the State is lost. This people, naturally laborious, active, become dejected, sad, careless; not one will go into the fields to collect honey for the stores; none will sow with flower dust to nourish the young brood, none furnish the wax to make new cells, none flap their wings at the door of the hive to renew the air; Everything perishes away. It is only now when all has been so desolate, but all has to do is to furnish a layer of cells taken from another hive, but it must be one in which there is a royal cell furnished with an egg, or a few cells containing eggs or grubs for common bees.

(To be continued.)

### Wild West Show Members Attend High Mass in Boston.

Upon the invitation of the Rev. Thomas J. Gasson, S.J., President of the Boston College and rector of the Church of the Immaculate Conception, forty-nine members of Col. Lillies' (Pawnee Bill) Wild West show attended High Mass at the Church last Sunday. More than half the body attending from the show were Sioux, members of the St. Francis Mission, Rose Bud agency, South Dakota. Accompanying the Indians were Mexicans and cowboys and five Cossacks. The St. Francis Mission, from which the Sioux came, has been in charge of Rev. Father Dignam, S.J., for more than twenty-five years.

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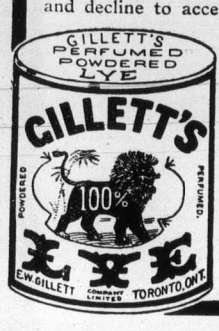
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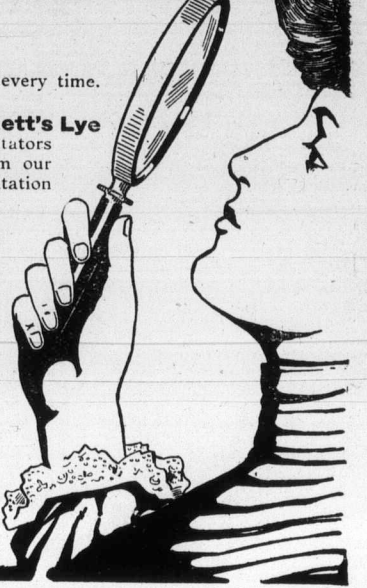
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### Catholic Summer School.

With a term of eleven weeks, the longest yet held, the seventeenth session of the Catholic Summer School of America, the most successful in its history, was brought to a close here this evening. With a series of lectures on "Quebec, Old and New," particularly significant, the season of 1908 was opened June 29 by Rev. John Talbot, S.M., President of the School, and the session so splendidly inaugurated has continued with-out wane of interest until the final recital by Prof. Edward Abner Thompson, of Manchester, N.H., this evening.

Representing a movement which is doing so much to unify the Catholics not alone of the United States but of the Canadian provinces with the United States, the session just closed has been successful in a degree extraordinary. Those who have watched the growth of the Summer School from a small colony to its present proportions, rejoice with the President and the Board of Trustees at this successful year and the auspicious outlook for the next session. To the Rev. John Talbot, S.M., LL.D., President of the school, officers, trustees and workers, much is due for the unusual success of the season just finished. To the Rev. Thomas McKillop, C.S.P., Chairman of the Board of Studies, credit is due for arranging the best schedule of lectures yet given at the Summer School. Theological, philosophical, literary and scientific studies have been interspersed with song recitals, historical treatises, evenings with humorists, illustrated lectures, etc., intellectual pabulum, refreshing, interesting, instructive.

Fittingly and naturally a religious atmosphere permeates all the work of the Summer School, and to Almighty God first of all is due the success of every venture which this and other years have brought forth. Sanctioned and endorsed by those high in the affairs of the Church, approved by His Holiness Leo Thirteenth, the present year's successes have been showered with the blessings of the present Pontiff, Pius X. It is indeed inspiring to note the growth of religious spirit at the Summer School. With each succeeding year increased numbers come to Cliff Haven to participate in the celebration of the feast of the Assumption so beautifully carried out in honor of the Blessed Virgin Mary. Nowhere in all America more appropriately celebrated, the present year witnessed the most successful triduum and Lady Day celebration since the custom was inaugurated a few years ago by Rev. John F. Mul-lany, of Syracuse.

The introduction of professional dramatic organizations by Rev. John Talbot, S.M., has proven one of the most promising of the new ventures. Affording splendid entertainment during the summer, Dr. Smith plans to make it the beginning of a movement for the dramatization of the great classic Christian plays of history so full of beauty and yet untouched by the playwrights. The appearance of Mr. Frank Keenan during August in "The Orange and Green" proved a grand climax to this venture and a fitting end to a successful summer week-end performance.

In social circles the season has been a perfect chain of delightful functions. Round table talks inaugurated by Rev. John T. Driscoll, musicals five o'clock teas, Mardi Gras festivals, dances and eucharie parties, the annual bazar given by the Alumnae Auxiliary Association, which has done so much for the School, was as usual among the successful events of the year. The outlook for the eighteenth session is full of promise. Next year the grand Tercentenary celebration of the discovery of Lake Champlain is to be held. The States of New York and Vermont have already made appropriations. The Summer School will naturally be the centre of interest on this occasion, and preparations are already being made for the appropriate celebration of this historic event. To accommodate the crowds that are expected next year, several city and private cottages are under consideration. The Champlain Club plan to build a \$25,000 casino with all modern conveniences and equipments.

### An Irish Duke of Spain.

"Among the Spanish diplomats I have known," writes Hon. Hannis Taylor, former United States Minister to Spain, "there is one who stands out unique and peculiar. After the Battle of Culloden a good many Scotchmen settled in the South of Spain, whose descendants still bear Scotch names, while in language and physique they appear to be pure Spanish. I remember to have been much amused when I met a charming lady of that type, born at Cadiz, whose name was Eliza McPherson."

"In the same way a good many Irishmen have settled in Spain and founded families still proud of their Celtic blood and lineage. Foremost among that class stands the family of Henry Joseph O'Donnell. Count of La Bisbal, a native of Spain, and a descendant of the O'Donnells who left Ireland after the Battle of the Boyne. His second son was Leopold, a Spanish general and statesman, who in 1859 took command of the expedition to Morocco, where he received the title of Duke after the surrender of Tetuan."

"In my time his nephew, the Duke of Tetuan, was Minister of Foreign Affairs whenever his cherished friend, Antonio Canovas del Castillo, happened to be Premier. He it was who conducted the Spanish Foreign Office during the greater part of the time that elapsed between the beginning of the war between Cuba and Spain and the destruction of the Maine. As Spain's foremost diplomat, he represented her at The Hague Conference in 1899."

"Beneath a serious and formal exterior, in which the dignity of the Spanish hidalgos found its highest and best expression, there was concealed an unmistakable and irresistible vein of genuine Irish humor that might have done credit to Sheridan himself."

"Nothing so appealed to him as the suggestion that he was Irish. He was far more proud of being an O'Donnell than Duke of Tetuan. No nobler type of the great clan ever existed. All that was patriotic, brave, affectionate, loyal, tender. 'So mixed in him that Nature might stand up And say to all the world, 'This was a man!'"

### SEEKING RECONCILIATION.

According to reports and dispatches from various points of the movement among the Episcopals to bring about some understanding upon which a reconciliation with the Church has been revived with greater vigor than ever before. One of these, a news dispatch from Milwaukee, Wis., refers, in proof of the statement, to the fact that Rev. Patrick Fairbanks, pastor of St. Patrick's church of that city, and one of the consultants of the archdiocese, has recently published letters from Lord Halifax, the head of the movement in England, which indicates a very strong and general trend in that direction.

The letter which is the most important was written in 1895, but since the recent defection of many

western Philadelphia and St. Louis Episcopal students to the Church of Rome, Father Fairbanks has written to Lord Halifax asking permission to print it. Lord Halifax is the head of the English lay church, so his attitude is of importance to all Episcopals in America and England alike. The letter of Lord Halifax follows in part:

"Of course there can be no real difficulties as to the question of discipline. The point is, can such explanations be given of disputed matters of doctrine as may make reunion possible without either side being asked to assent to a contradiction of what had been authoritatively taught? It seems to me that such legislations are possible, and that many of our differences are but really due to our misunderstandings."

"The authority by divine right of the holy see we ought, so it seems to me, to acknowledge. Indeed I do not know that the Anglican communion has ever denied it. Its jurisdiction in the senses which is often attached to the word of course we do deny, but on the other hand there is a sense in which I suppose it might be accepted even by the least elastic of the Anglican clergy and the question would be, is there a point discoverable which would satisfy what the Roman church claims as divine right, and by our Lord's commission for the holy see and yet not contravene principles common both to the east and England. I wish some informal conferences could be got up between representatives of both sides."—Catholic Columbian.

### What a Spectacle.

An Irishman (Mr. D. Shine) resident in Birmingham wrote to the London Standard giving arguments and reasons in favor of Home Rule for Ireland and among them some interesting facts, as follows:

"In your Irish lute justice kneels subordinate to Imperial expediency and greed, and in the minds of thoughtful and humane Englishmen arise the inevitable questions: First, Has Ireland benefited by English rule? Secondly, Could she do better for herself? We say—if not better, she cannot do much worse. After a century of your legislation, what a spectacle of wreckage she presents! Quays silent and deserted; highways robbed of the bustle of traffic, markets bereft of the briskness and verve of commercial health; resources undeveloped for want of that capital drained by over-taxation; and from the hopeless desolation of her commercial ruins her ablest inhabitants have fled in millions to a land of more equable laws. Yea, note for self-interest, they largely help in building the industrial trade of your great commercial rival and old-time enemy—United States, and, at the same time, retain the heritage of ill-will bequeathed to them through the injustice of your laws."

But the Standard would not and did not print Mr. Shine's letter. His facts were not of the kind desirable to be presented to its Tory readers. That is a sample of "English fair play," so much boasted of by the Briton.—N. Y. Irish world.

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