

THE TRUE WITNESS

AND CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED AT

No. 761, Craig Street Montreal, Canada.

ANNUAL SUBSCRIPTION

Country.....\$1 00
City.....1 50

If not paid in advance: \$1.50 (Country) and \$2 (City) will be charged.

Subscribers, Newfoundland, \$1.50 a year in advance.

TO ADVERTISERS.

The large and increasing circulation of THE TRUE WITNESS ranks it among the best advertising mediums in Canada.

A limited number of advertisements of approved character will be inserted in "THE TRUE WITNESS" at 15c per line, first insertion, and 10c per line each subsequent insertion. Special rates for contracts on application.

All Business letters, and Communication intended for publication, should be addressed to D. M. QUINN, Proprietor of THE TRUE WITNESS, No. 761 Craig street, Montreal, P. Q.

WEDNESDAY.....MAY 31, 1893

TRINITY SUNDAY.

Sunday last was the great feast of the Holy Trinity. This day has been set aside by the Church to specially honor the Three Divine Persons in One God. No mystery of our Faith is more sublime and yet more incomprehensible to finite minds than that of the Trinity. The wondrous idea of Three Persons forming only One, and each equal to the other, yet all distinct in their individuality, is away beyond the grasp of our limited comprehension. When St. Patrick explained this great dogma of our Faith to the assembled thousands at Tara, he plucked the shamrock and with that triune plant illustrated the mystery. As well might we attempt to reach the sun, with a ladder of human construction, as to try and fathom the boundless majesty and infinite greatness of that sublime Truth. In its presence we can but pause, submit, believe and adore.

We are taught that in the Trinity each of the Divine Persons proceeds from the Father. The Father is the One, to use language that may be inadequate, but comprehensible, in whom creative power is vested. He it is at whose thought the angels and the heavenly army were brought into being, at whose command worlds arose from nonentity, at whose word man appeared upon the scene of existence. He is the source of all light, all power, all life; He is the First Person of that wonderful Unity, the Being

"Whom we call God, and know no more."

The Second Person of the Trinity is the Son. He is the One who performed the tremendous work of Redemption. He is called "The Word made flesh." The Word means the expression of the Father's will. He turned to the Father, even in his bitter agony, and said, "Thy Will be done." He is also the expression of the Father's glory, power, and majesty. He is the Word that conveyed to humanity the desires of the Father and that, in His life, actions, and language, left us the easily understood expression of the will of God. He proceeded from the Father; He came forth from the mystic Unity of the eternal Trinity, to impress upon the souls of God's creatures the wishes of the Most High. He issued from the centre of Divinity, as a word issues from the mouth of man, to convey to the listener the idea which gave it birth.

The Third Person of the Blessed Trinity is the Holy Ghost; equal in all things to the Father and to the Son; co-eternal with both; God even as they are God; proceeding also from the Father. He is

the executor—if we must use the term—of the will of the Father as expressed by the Word—the Son. He it is who sanctifies, who imparts strength, courage, wisdom, fortitude, and all those gifts that man requires and God has in readiness for him in the vast treasury house of Infinite Graces. If we might make use of language, which we feel is far from giving expression to the thoughts we desire to convey, we will attempt to illustrate our meaning. God, the Father, the First Person of the Adorable Trinity, conceived the desire of his creature's redemption from the powers of hell and the effects of sin; the Son, the Second Person, gave expression to that will of the Father in becoming man and suffering to a degree that sufficed to appease the Divine anger; and the Holy Ghost, the Third Person, became the executor of that will, as it had been expressed by the Son, in coming down upon the Church and sanctifying and strengthening the envoys of the Christ. It was the Holy Ghost that executed the will of the Father, when He came down to the Virgin of Nazareth, and through His instrumentality the "Word was made flesh."

Thus we see, even as in a human sphere, the will, the expression thereof and its execution, exemplified in an infinite and incomprehensible way, in the Trinity—that is to say in God. In our human society, inadequate as the comparison may be, we have the desire of the people, the will of the nation, expressed by their representatives in acts of legislation, and that expression put into execution by the constituted authority that emanates from the very element that conceived the desire and that which expressed the will. Thus the three distinct elements form but one body—the nation, or the race. We can easily understand them to be distinct and yet forming only one. If it were possible to measure the infinite by finite rule, we might form thus some vague and hazy conception of the Unity and Trinity of God.

But for the true Christian there is only one safe course to pursue, and that is to bow down before the unfathomable mysteries of the world above us. On this side of the grave we can never hope to penetrate the veil that the hand of Infinite Wisdom has woven and that hangs between us and the realms of beatific splendors. The more we attempt, in our ignorance or in our pride, to soar into the secrets of God's Kingdom, the greater and the more certain will be our fall. Humility of spirit and of heart was taught by the Second Person, and that was an expression of the Father's will, while the Holy Ghost brought us the graces sufficient to practise that virtue. Let us then humble ourselves before the majesty of that incomprehensible mystery, and in so doing, raise our hearts to the Blessed Trinity and fervently adore—one God in Three Divine Persons. Some day it will be given us to read the scroll that Eternal Wisdom keeps from our frail and error-diseased eyes in this world.

WE ARE glad to notice the success that is attending the laudable efforts of the Catholic Truth Society and the ladies who have undertaken to look after the interests of the Catholic sailors. We publish a letter from an occasional correspondent in which a few very timely suggestions are made. We would respectfully call the attention of the directors of the Institute for Catholic Sailors to this letter. We may, however, remark that the site has been found, the hall has been opened, and the situation is about as near to the locality that our correspondent suggests as it was possible or convenient to have it.

MR. SATOLLI'S MISSION.

In the May number of the Forum appears a symposium on "Monsignor Satolli's Mission to America." There are three articles,—the first by Bishop Vincent, of the Methodist Church, under the heading "The Pope in Washington;" the second from Dr. Leonard W. Bacon, a Presbyterian, entitled, "An American Viceroy from the Vatican;" and the third by Dr. James F. Laughlin, of the Archdiocese of Philadelphia, under the caption, "Rome a True Ally of the Republic." These three contributions form a very well-defined gradation; the first is remarkable for the ignorance and bigotry exhibited by the writer; the second for the fair-minded, yet anti-Catholic expressions of the author, and the third for the graceful and temperate language as well as the "sly humor and gentle irony" that plays through its pages. Evidently the Pope's representative in America has created quite a commotion in the breasts of the bitterly-hating anti-Catholic portion of the community, while his presence has served, on the other hand, to show to others how truly the Church is in accord with the free institutions of this continent. It would require considerable space to analyze these letters, short as they are; we will be satisfied with pointing out the principal statements and arguments set forth by the three writers. In these brief communications we find three phases of American religious sentiment very concisely expressed.

The first article, signed John H. Vincent, is a beautiful specimen of unrefined bigotry. One would imagine, in reading it, that it came from the pen of a Rev. Mr. Noble, or better still, of a Rev. Dr. Douglas. So bitter are the remarks, so illogical the arguments, so false the premises, so erroneous the conclusions, so unpolished the style, so fiery the denunciations, so unreasonable the fears, and so impolite the whole construction, that, were it not for the name at the bottom, one would almost be led to believe that Montreal's great Methodist fire-brand had penned the whole composition. But imagine our surprise when we find that it is a Bishop, a very high dignitary in the great Methodist Church, who has delivered himself of this unique piece of fanatical writing. We would be the last person in the world to speak of Rev. Bishop Vincent and refuse to give him all the titles that his position demands. It is true that in the eyes of Catholics, and of thousands of others, his title of Bishop is but a huge joke; still we would not be so wanting in courtesy as to speak of him as Mr. Vincent. To give a key-note to the spirit of his article, we have but to state, that throughout the whole communication, Bishop Vincent speaks of the Apostolic Delegate as "Mr. Satolli," and sometimes as "Francis Satolli."

The article in itself adds nothing to American literature, but it is a very fair illustration of how prejudiced an educated man can be, and of how much spleen and discourteous narrow-mindedness a blind bigot can display.

In one place only does Bishop Vincent attempt to rise into the atmosphere of argument and in so doing he makes a statement that is either meaningless or else doubly false. Speaking of Mgr. Satolli he states, "but he represents a new and temporary policy and not a new principle." Perchance we are too obtuse, but we confess frankly that we fail to grasp his meaning. If he means that the sending of the Apostolic Delegate to America marks the commencement of "a new and temporary policy" on the part of Rome, he is greatly mistaken, and his want of knowledge regarding the

ecclesiastical history of the Papal governments alone excuses him. It is neither a new, nor yet a temporary policy that Mgr. Satolli represents. The policy of conciliation, of ubiquitous watchfulness over the Catholic faithful, of representation of the Holy See in other lands, of harmony with the legitimate governments of the different nations, and of development and progress in accord with the advance and change of the times, is a policy as old as the hills, and has been that of Rome since time immemorial. But he adds: "and not a new principle." Most certainly not. There are no new principles in the Church of Rome; the principles, or dogma, of our faith are as immutable as the Rock of Ages, and while there may be innovations in matters of discipline, there can never be any new principle. We repeat that either Bishop Vincent knows not what he says, or else he is completely and entirely astray—which is evidently due to his ignorance of what Catholicity really is.

Before bidding *adieu* to this discourteous Bishop, we will quote one of his sentences: it is a model, and might serve as a text for some A. P. A. lecturer. He says: "Therefore let us know Rome; (if he knew Rome he would not remain an hour outside the true fold), let us speak out boldly; (not caring whether his language is justified or not), vote conscientiously; (according to the blind dictates of anti-Catholic hatred), circulate literature widely; (tracts and bibles), organize and sustain courses of lectures; (à la Mrs. Shepherd), reason kindly with our many fair-minded and patriotic Roman Catholic fellow-citizens; (but he does not show the example), study Rome in Rome, and Spain and Mexico and let her understand that she cannot be the Rome of Rome, of Spain, or of Mexico in the United States." To save space we condensed our comments in the parenthesis above. The last part of the Bishop's sentence is the best evidence of his real want of knowledge, even the most elementary, regarding Rome. If he means by the study of "Rome in Rome," the study of Catholicity, we can tell him that Rome is at once the centre of Christian government and the hot-bed of infidelity and anti-clericalism. He could not go to a worse place than Rome if he seeks to study Catholicity, for his anti-Catholic prejudices would lead him, not to the Propaganda, but to salons of Italian infidelity, where all that is vile and false that man could say, regarding the Vicar of Christ, is the fashion.

It is refreshing to pass from Bishop Vincent's wild explosion of hatred and religious animosity to the higher and more refined plane of Dr. Leonard Woolsey Bacon's article upon the Pope's representative. The Catholic Mirror commenting upon this second letter says:—

"Much more liberal is Dr. Leonard W. Bacon, who contributes the second paper to the symposium. He speaks of the Catholic Church and of Monsignor Satolli with respect; indeed, he pays quite a tribute to both. And Dr. Bacon seems to see in the establishment of the Apostolic Delegation no peril to the Republic whatever. But Dr. Bacon is a man of a wholly different type from the contracted and prejudiced bigot, the Methodist bishop."

Dr. Bacon scoffs at the idea of any danger to the Institutions of America from the presence of Mgr. Satolli. He points out the uproar that was raised in England when Cardinal Wiseman was raised to the purple. The Protestant element saw visions of inquisitions, Papal temporal dominion over them, and a whole train of nightmare horrors; but the result was that Cardinal Wiseman died honored and beloved by the whole Kingdom, and the institutions of the country remained as stable as ever, the howl