

## TRINITY SUNDAY.

The year is progressing and the ecclesiastical year, which commences some weeks before the legal year, has now nearly run its course of feasts commemorating the mysteries and truths of our holy religion. We will just glance at those we have passed, each of which commemorates one of the many acts, as it were, of the great scheme of God's love and man's salvation. From the commencement of Advent, the prelude of Christmas, to the descent of the Holy Ghost, we have had a series of feasts during which we have commemorated Christ's Birth, Forty Days' Fast, Death, Resurrection, and Ascension, whilst lastly we have commemorated the descent of the Holy Ghost on the Apostles and Disciples. All these feasts date from the commencement of the Christian Church, and each one has brought its special grace. At Christmas Christ was born in us; during Passion-tide he allowed us to share in His sufferings and His satisfaction for sin; at Easter, He communicated to us His glorious risen life; at the Ascension, He drew us to heaven by mounting there Himself. The coming of the Holy Ghost then confirmed us in our love of God and gave us stability in our new life.

We now celebrate the mystery of the Trinity, a mystery which well deserves special commemoration, though it so pervades the whole system of our worship that at first sight a special Feast in its honour might seem superfluous. Even the Church herself seemed so to think, for in the primitive ages she did not command any special Feast in honour of the Trinity. In fact, the name of *Trinity* was only applied to the mystery of the Triune Godhead in the second century, being found for the first time in the works of Theophilus of Antioch, who wrote in about A.D. 180. The *Doctrine* of the Trinity, however, is found in the New Testament and has its roots in the Old, for the texts that might be quoted on this subject are numerous and conclusive, and we may particularly mention 1 John 5: 7. Of course the Athanasian Creed contains the fullest possible definition of this great dogma, but the entire comprehension of so profound a mystery surpasses our limited powers and we must accept it through faith. St. Patrick, the glorious Apostle of Ireland, is believed to have made use of the shamrock to explain this mystery, and it was from this circumstance that the shamrock has ever since been so dear to the Irish heart and has been adopted as the national symbol. The old Christian emblem of the Trinity is very beautiful and I only wish I could give its origin. It consists of a circle within a triangle, which circle has a connecting line to each angle. On the circle is written "Deus," on each of the three angles, "Pater," "Filius," and "Sp. Sanctus," respectively. On each line of the triangle is written "non est," on each line connecting "Deus" with the angle is written "est." It reads, therefore, thus: "Deus est Pater, est Filius, est Sp. Sanctus;" whilst the triangle proclaims: "Pater non est Filius, Filius non est Sp. Sanctus, Sp. Sanctus non est Pater."

This then is the mystery we celebrate on the First Sunday after Pentecost. It is a mystery above but not contrary to reason, or in the words of St. Bernard, "a great mystery that we should respect rather than search into curiously."

In the seventh century the learned Alcuin composed a votive Mass in honour of the Trinity, and it is supposed that St. Boniface, the illustrious German apostle, incited him to do so. This Mass was accepted by a council of the Church in A.D. 1022, but so far back as A.D. 920 pious Belgium had already inaugurated a Feast in honour of the Holy Trinity, and Stephen, Bishop of Leige, had caused a suitable office to be prepared. This custom of commemorating the Holy Trinity spread rapidly, and Pope John XXII. (early part of fourteenth century) established the Feast permanently throughout the Catholic Church.

In England our glorious martyr St. Thomas of Canterbury established this Feast in A.D. 1162 in remembrance of his own episcopal consecration, which had taken place on the First Sunday after Pentecost that year. There is a most curious fact concerning the belief in this dogma which formerly existed in England: up to A.D. 1813, any persons "denying the doctrine of the Trinity" were liable to the infliction of penalties. An act was however passed in the above mentioned year annulling the power of inflicting these penalties.

Our separated brethren of the Church of England, and some others, have retained the Feast of Trinity and number the succeeding Sundays from it in the same way as we now number

them from the Feast of Pentecost. This latter custom has become universal in the Church, but of old we read of "the Weeks after St. Lawrence," "the Weeks of September," "the Weeks of St. Michael," which latter continued until Advent.

The number of weeks elapsing between Pentecost and Advent vary from twenty-three to twenty-eight according to the date of Easter.

Although the onward, almost dramatic, movement of the Church's cycle of feasts is now coming to an end (we have still Corpus Christi and the Feast of the Sacred Heart to celebrate) yet the Liturgy will offer us nearly a continual succession of various episodes, each one of which will afford its own lesson either as regards dogma or progress in the Christian life.

This year of grace gives us the Feast of Trinity during that month which is specially dedicated to our dear Lady. She was the Daughter of the Father, the Mother of the Son, the Spouse of the Holy Ghost, so she too should have a share in our pious devotions on the great Feast of the Holy Trinity.

G. M. WARD.

## MONTREAL GOSSIP.

The celebration of the Queen's Birthday furnished the chief excitement of the week. Fortunately, the weather was delicious, and the programmes provided for the various pleasure-seekers in different localities were carried out in their entirety. In spite of the attractions of the St. Lawrence yacht club races at Valois, and the lacrosse match at the exhibition grounds, the cricket, quoits, and baseball games, the inviting shade of St. Helen's Island, and the reduced rates to Ottawa, an immense crowd of persons gathered on the Champ de Mars to witness the beautiful ceremony of "trooping the colours," in which the Governor-General's Foot Guards from Ottawa took a prominent part. After the close of the military manoeuvres, the members of the Montreal Brigade entertained the visiting officers at luncheon in the St. Lawrence Hall, and the men were tendered a dinner at the Richeheu Hotel.

On the 24th the students of St. Mary's College celebrated their Rector's feast, and also commemorated the fifth anniversary of the Association of "Anciens Elèves." The church of the Gesu was richly decorated in honour of the occasion, and was well filled at the low mass which was offered by Rev. Father Turgeon at nine o'clock.

In the afternoon a sumptuous dinner was served in the college refectory. Among the guests were Hon. Mr. Mercier, R. Prefontaine, E. q., M. P., Dr. Hingston, Hon. Senator Trudel, Rev. Canon LeBlanc, Messrs. Hurtebise, Desbarats, N. Beaudry, A. Dorrion, Jules Tessier, Charles Doherty, H. Kavanagh, and many other leading professional men of the city. After the dinner the convention of the "Old Scholars' Association" met in the Academic Hall. The Rector, Rev. Father Turgeon, opened the proceedings with an address to the president, the Hon. Honore Mercier, and presented him on behalf of the former students with a life-size portrait of himself, painted by Eugene Hamel. After a suitable reply from Mr. Mercier the convention proceeded with the election of officers for the ensuing year, Mr. Mercier being re-elected president and Dr. W. Prendergast vice-president. In the evening a grand dramatic and musical entertainment was given by the students of St. Mary's College in the Academic Hall.

The opening address to the Father Rector was read by Mr. Telesphore Parizeau, that to the "Old Students" by Mr. Hubert Desjardins. Then followed the presentation of a gold medal by Hon. Mr. Mercier, to be competed for by the students during the coming year, and then the representation of Racine's masterpiece, "Athalie," the rendering of which has been pronounced by competent judges the most brilliant and complete success in the annals of the college. The boys of St. Mary's have a fine reputation to sustain. For years their *œuvres* have been highly lauded, and they work hard to keep up their *prestige*. In "Athalie" they surpassed all former efforts, both as regards their rendition of the music and their conception of the characters of the play. That the stage appointments were perfect and the piece well mounted goes without saying. Then the audience. The Academic Hall is large, but it was fairly crammed with people, who stood in every available niche of room. The price of admission was seventy-five cents, but apparently had it been twice that sum