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correspondence intended for publica-t must have name of writer enclosed, t necessarily for publication but as a rk of good faith, otherwise it will not published. ark of good land, other be published. ITEMS OF LOCAL INTEREST :)L.

TN vain will you build churche give missions, found schoolsall your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic press.

-Pope Pius X.

Episcopal Approbation.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country.

I heartily bless thuse who encourage this excellent work.

PAUL, Archlishop of Montreal.

THURSDAY, MAY 19, 1910

THE HOLY TRINITY

"O the depth of the riches of the wisdom and of the knowledge God! How incomprehensible are His judgments and how unsearch ways! For who hath known the mind of the Lord! who hath been His counsellor? who hath first given to Him, and recompense shall be made Him? For of Him, and by Him, and Him are all things: to Him glory forever. Amen

The texts above (33 to 36 of St Paul's 11th chapter to the Romans) constitute the short but sublime epistle of the Mass for Holy Trinity How thrillingly they point to the incomprehensibility of the Eternal Three, and to the works of the Fa ther, Son and Holy Ghost; while they blessedly recall in tones both awful and enduring the honor du to the Most Blessed Trinity.

St. Paul in this lesson, his admiration of the infinite wisdom of God, who knows how to turn all things into good; he marvels at the incomprehensible judgment of God, that is, at the purposes and intentions according which God ordains and directs everything; how, for instance, He ceives and reacues some from ruin; how, on the contrary, He withdraws His grace from others and leaves them to perdition. Lastly, he admires the ways of God, that is, the means which He employs to carry out His purposes and particularly to rescue unber vers and sinners. Then wisdom, love and mercy.

In the Gospel of the day, Christ speaks of His power, gives the Apostles the threefold office of teaching, baptizing and governing, and promises His permanent assistance. It is from St. Matthew. ch. xxviii., 18 to 20. The commissions to teach and baptize are given in so many while, when He added, teaching them to observe all things pever I have commanded you, He plainly told His Apostles that they were, not only to teach, but to insist upon the observance of that th they taught. And, indeed, always acted as superiors of the Christian congregations, made ws and ordinances, for instance, at the Council of Jerusalem, when they declared the ceremonial law of the Jews abolished (Acts xv.); they also exercised the power of punishing; for example, St. Paul excomcated sinners at Corinth (I. v., 3 to 5). This threefold ofwhich Christ vested in the tiles, passed from them by their rated authority to their suc-rs, the bishops of the Catholic

that St. Paul made Titus bish Crete, and Timothy bishop of Eplations as to how they should minister their office. Writing Timothy he says: "Preach the be instant in season, out of season patience and doctrine" (II. Tim. iv, St. Peter exhorts (I. Pet. v. 2) the bishops and priests, "to feed the flock of God, taking care there of not by constraint, but willingly, according to God."

And Tradition is there with Clement of Rome says: "The Apostles appointed the bishops their successors and ordained. as the rule of succession, that when they died other tried men should re ceive their office." St. Ignatius, a disciple of the Apostle St. John, in his epistle, frequently speaks, of the bishops, and calls them success sors of the Apostles, and exhorts the faithful to respect them as Our Lord Himself, because they are His representatives. St Irenœus emphatically says that the bishops are the successors of the Apostles: shops and their successors in the Church down to our day have been appointed by the Apostles. Tradition means but little in eyes of heretical preachers; but, then, their orders and priestly powers are nothing but sacrilege and usurpation in the eyes of the Almighty. They do not bother with tradition, for tradition disproves their to authority over Christ's flock.

The Apostles received their power to teach, baptize and govern in the name of the Most Blessed Trinity. and the Sacramenrs of God's Church administered in the selfsame thrice holy Name. The child baptized, the sinner absolved, and priest ordained in the name of the Father, and of the Son, and of the Holy Ghost. Before the faithful receive the Body and Blood of the Lord, they are blessed and absolved in the name of the Father, and of the Son, and of the Holy Ghost, and so with Confirmation and with Extreme Unction; while husband and wife are blessed in their union in the same Holy Name.

Heretics have arisen who have dared to deny the Trinity of God. The Unitarians, in their ridiculous claim to Christianity, are aware that multitudes of alleged Trinitarian preachers have no more faith in the Most Holy Three than had Colonel Ingersoll. They swear by the Gospel in word, but their hearts are bent on other things, away from the fountain of truth, and removed from the Mountain of God. And yet the Gospel speaks in unmistakable terms; in St. John (xv., 26 and 27; xiv., 16), in St. Luke(xxiv., 49), in St. Matthew (iii., 16 and 17; xxviii., 18 and 19), and else-

But we believe and shall ever be lieve that in God there are three Divine Persons, the Father, the Son, and the Holy Ghost. Often have we sung the old hymn:

'Have mercy on us, God Most High, Who lift our hearts to Thee, Have mercy on us worms of earth,

Most Holy Trinity! Most ancient of all mysteries, Before Thy Throne we lie; Have mercy now, Most Merciful,

Most Holy Trinity! May God bless us all in life, in death, and in Heaven, in the name of the Father, and of the Son,

THE NEW KING

of the Holy Ghost. Amen.

It is our personal welief-one shared with millions of others-that George V. will prove a good vites us to praise and to glo- He is, we think, every inch a man, rify God on account of His infinite and has certainly given Europe the good example of a hitherto wellspent life. The name of George eeds redemption on the English throne, and its fifth bearer gives promise of a cheering story.

If the new King did not travel all over Europe, assault and batter the Decalogue, that is not why he shall not prove a great ruler. When in a secondary place he did secondary things well; he was silent, cour teous, well-behaved, discreet, prudent, a good father and faithful hus-

Just at present, the British Parliament is passing through a crisis. Balfour will not succeed in drugging the Commons, with appeals to cheap sentimentality. An empire cannot spend its time in a gravevard, no matter what the co mourning, and even the death of the King has not drowned Sir Robert Anderson's voice crying "Parecho, in Balfour's conscience and in that of some other religiously in-

George V. will surprise us all, prove beyond a doubt that a father and faithful husband can prove a good king as well.

THE CORONATION OATH

The Orangemen do not see why the new King of England, George should not insult Catholics at his jects are bound that an end is, be put to outrage. We are loyal and honest; hundreds of tholic lives were sacrificed for Empire's weal on Britain's battlefields, and it is now pretty time an end and limit, were reached No other ruler, not even the Sultan of unspeakable Turkey, is obliged to utter the blasphemies demanded deemed a religious service; and vet we hear men like Rev. James Barclay (D.D.) denounce the narrow ness, ignorance and sinfulness of the Mr. J. Bull will soon have to get

over his nightmares. Even Orangemen will soon find out that no hindrance must bar a Catholic's advent to the throne sanctified Alfred the Great and Edward Confessor, both of whom are marked for saints in the Sacred Album God's elect, both, of course, good and strong Catholics. In spite of testant alliances, Catholics will see the Orangemen and a hundred Proto it that if they are willing to do more than their share on the pire's battlefields, they are not going to stand for abuse. Protestantism has outlived the salutary effects of the reformation and can get along with less than a maimed Bible; and so, bigots will have digest another declaration from the common sovereign of both themselves and honest men and women

The Coronation Oath as it stands is a disgrace to our vaunted British civilization. George Washington would have nothing of it in his Constitution, and Americans would not permit its tone and spirit to defile the first man-made law of their land.

We want no privileges; we want simple justice and very ordinary politeness; no favors, just plain Why speak of Spain and ricency. dicule Russia, when in England King may not ascend his throne without insulting millions of Outside of the royal functions as they are conducted among the kings of those South Sea lands still proof against Christianity, there is nothing to match British Coronation Oath in part to which Catholics object.

The preachers are clamoring liberty of conscience, and yet they want to force the king to profess Protestantism! The King of England must not be a free man: must not worship God according to the dictates of his conscience. There is twentieth century broadmindedness for you. As we often say, the biggest fools among all bigots those of the British Empire. have neither sense nor logic of any kind on their side. They denounce the Spanish Inquisition and want to force their King to blaspheme the most sacred beliefs of Catholics There must come a change, and the sooner the safer

THE PIOUS ORANGEMEN WILL MARCH

And so the triumphant remmants of Canadian Orangeism are going to march again this year in Toron to, on the glorious Twelfth of July! Toronto is, therefore, bound to main what it has ever been, a bed of bigots and fanatics. The Toronto Telegram is there to encourage the men of the fiery appetite. while the Star, the World, and the Mail and Empire are likewise on the scene to cheer the holy men to glory and a hilarious day of it. The Satu day Night will take a hand, too; but it is well to remember that neither it nor the Telegram could prosper in any other settlement outside of Toronto.

While all other cities, (or grownup villages) all over America, willing to live in the present, do away with the cankerous of Orangeism, Toronto must still hold on to the lying ghost that prought it renown in the past. The saloon will do a thriving trade it on another July 12th; screeching colors will be waved, noses smashed, eyes extracted, ears bitten off, teetl eliminated—oh! it will be a red-letter day, one up to the good old standard set by bigotry and ignor-ance in the past. The Dominion Al-liance will refuse to be active that day, at least.

Dr. Sproule will be there, | and Col. Sam Hughes, and the man from Cayuga, and, most likely, the Band of the Highlanders' regiment in Tobent on securing the bald scalps of ronto will discourse appropriate the big Tories; the fight is on with

Old Town." All that in Canada of the twentieth century! A week ry! A week clay, will dwell on the "Dark Ages and attempt to show how the Pope is opposed to fishing rods and hen-

Scotch-Irish gentlemen will largely not want the Irish, and with wh the Scotch would not be bothered. There is quite a contingent of those Scotch-Irish in Canada; the trouble with them is that they have not honesty enough to be Irish, and mistake their natural sneakishness for thorough Scotch shrewdness.

We hope that railroad rates goin West will be at the smallest sible figure, so as to permit all our undesirables here in Montreal to be out of the city for at least twentyfour hours next Orangemen's Day.

STRANGE THEY DID NOT KNOW HIM.

It now appears that good people belonging to the Canadian Club Halifax had been under the impression that Rev. Dr. James Barclay St. Paul's Presbyterian Church this city, "was known for broad, tolerant views and his preciation of the virtues and good works of those who differed him in religion and race," to quote much-esteemed contemporary

Where did the Haligonians hear that? Surely they are not strangers to what has been going on Montreal. Dr. Barclay, a man broad, tolerant views''! Premie Briand the chosen benefactor of the gentle Sisters of Charity! One is as likely as the other, and neither And then he lectured on Litera-

Now literature is too broad a subject for Presbyterian narrowmindedness, and as willing as are to grant that Dr. Barclay ranks fairly well with men of general culture, here in our city, as willing are we to admit that he is much esteemed by his congregation, yet we must confess we were surprised to think that the Catholic members of any Canadian Club should know so little about their lecturers on liter ature

To quote our esteemed contemporary, the London, Ont., Catholic Record: "With this performance dies Dr. Barclay's unmerited reputation as a tolerant, broad-minded Christian gentleman." He inflicted his fanatical views on the members an eclectic club, and thus violated one of the first principles of etiquette.

"Altogether," says the Reco boorishness quite out of keeping the reputation which Dr. B the reputation which Dr. Barclay carried with him to the meeting, h fulminated for about five minutes against the Catholic Church, and so urprised his hearers, both Catholic and Protestant, that they did know what action to take."

Now, we must pay the Doctor the tribute of saying that, in our eyes, he was simply faithful to himself innate narrow prejudices. His Halffax utterances in no wise contradict the general trend of his Montreal discourses. So it is our duty, of course, to thank him. has read Carlyle and has made him the subject of his meditations.

True, when he returned to Mont real there were people of tSt. Paul's ready to greet him with lines such as Bobbie Burns wrote on "Willie Dunbar"

'As I cam by Chrochallan I cannilie keekit ben; Rattlin', roarin' Willie Was sittin' at yon boord-en' Sittin' at yon boord-en', And amang gude companie; Rattlin', roarin' Willie, Ye're welcome hame to me!"

OUR CATHOLIC IMMIGRANTS.

Two or three weeks since we dealt with that most burning of Catholic editorial topics—Catholic immigrants The scholarly priest who wrote us on the subject knows what he is talking about, and nobody-our bishops excepted-is more entitled to deal with the matter than he. Naturally, however, he is well aware of Catholic apathy along this line as along many another. What the most of us care whether the immigrants remain Catholics, or whe ther they go astray? Have we not as much right as Cain not to bother with the new-comers?

The sects are at work, rest sured of that. Baptists, Presbyterians, Methodists, and even good-no tured Anglicans are reaping a harvest of orphans, and we shall have more Hardshells and Shakers with Irish names. The Province of Ontario and St. John Valley, N.B. are there with their living toll of allatholic names lost to the sects, and yet some of us may think that zeal

s uncalled for. When His Lordship Bishop Casey

all the wi man. If our good Catholic so ties were to interest themsel nore in the question of caring the immigrants of our faith, they would act with a zeal worthy of the oble organizations to which Happily, however, Holy Name Society in Toronto, for instance, is taking a practical interest in the work for which we plead, but not until there is a strong "chain welded, and staked shall the be what it should be. Let us sleep for another quarter of a century, and we shall have more thousands perversions to deplore.

THE LATE JULES TARDIVEL.

April 24 was the fourth anniversary of Jules Tardivel's death, and the fourth anniversary of a serious loss for Catholic journalism and Catholic spirit in the Province of Que-

Jules Tardivel was born of an Old Country French father and an English-blooded mother, in the poetic state of Kentucky. His mother was a convert, we think, and her ther became a priest. Jules was educated at the College of St. Hyacinthe, finished his studies in half the allotted time, and was a better scholar than nine-tenths of who shared twice his privilege. He did not know a word of French when he entered the College, and had not a peer in French journalism, here in Canada, when he made "La Vérité," his paper, what it is.

For the sake of God and truth, he remained poor, and gave our province an era of independent journalism guided by the Church and under the rule of authority. If there is in Quebec to-day a higher class of intellectual journalism than elsewhere in Canada, it is thanks to the example, methods and influence Jules Tardivel. At times he Irishmen the truth, and we deserved what he told us, and yet he never spared his own the rod They came in for the better share

There was no hypocrisy to Tardi vel's makeup, no sugar-coating his melicinal pills, no double-dealing, in his manner, and no promise in his utterances. Withal he was a lovable man, even if he did put poetasters to their place and scourge "les émancipés." We thank God Tardivel lived, and

a career such as his proves that life worth liv;ng. His pen could not be stilled, or his voice silenced while the Church was being reviled, and principle cast to the winds. He inaugurated a whole school of fenders with a ready pen and readiment! His memory, it is true, now perpetuated and shall continue to be perpetuated through the school of journalists he gave the Province and yet we say he must have He must live in either bronze, stone, or marble-better all three and no place, outside our churches, is too sacred for memorial.

His son is now at his father's work and is doing it well. In spite of little national troubles, we with La Vérité tooth and nail. Peace to the ashes of Jules Tardivel, for his soul, we feel sure, is already enjoying the Beatific Vision.

THEY ARE STRANGELY SPITE-FUL.

Toronto the Good is not a sorry King Edward is dead. We mean, of course, that the devout Orangemen of that city are not. VII. taught their fathers, and many That is an old truth Those preach-They remember the lesson Edward Wales, he visited Canada.

Police Magistrate Denison asked the Toronto Board of Control to close the police court for a day out of respect for the memory of the late King; and, although the court had been closed on the occasion of of Control would not grant the however, and talk nonsense a Magistrate's request. As a result, the "Dark Ages!" All this Mr. Denison indulged in oratory of soothe the consciences of their are and to better do of sown with the impassioned order, even if sense trol. Then see the grand fiasco they made of the royal salute!

It all comes to what so many us believe, namely, that if there happened to be a war to-morrow be tween England and the United State those Orangemen of Toronto would be the very first either to surrender, die with bullets in their back, or go over to the enemy with all the screts of the fort. They cannot he it. They have the deserter's block

HOW CAN YOU BLAME THEM?

Colonel Howell, head of the Salvation Army immigration work and epartment, is not a bit pleased with Premier Hazen and the New Brunsick government in general. It appears that Premier Hazen refuses to help the Colonel financially, ingly, wants none of the migrants the Army has to offer. How can you blame him?

Various armies have arisen in holy warfare. We are ready to that General Booth's spiritual war riors mean well and work very devotedly. They care for the downtrodden, and have taken many man out of the mud. So far well, but the crucial point is reached. The Army's converts are not remarkable for their perseverin righteousness, while of them think more of a free ticket to Canada, than they do of carrying their cross over the royal road

In New Brunswick there is and order; murders are not one the Maritime people's pastimes. a word New Brunswick is not Tennessee, nor is it either London Liverpool. Premier Hazen and people want no half-converted sassins, thieves, slumsmen, or other adepts in the fine arts of Eu-

True, Colonel Howell is going to punish New Brunswick. It appears pums new brunswick. It appears he has decided to boycott Hazen and every town and hamlet in the province by the sea. That is very kind of him, indeed. It will help our "Down-Easterners" to pay less for jail bills, and will preclude the necessity of an extra visit on the part of our friend, Mr. Radcliffe

There is something radically wrong with the immigrant notions and methods as they exist and ope rate within the pious precincts the Army. New Brunswick legislators have very long heads, and Dorchester penitentiary has a population big enough for the report of any census officer. Too many good-fornothing scamps and aimless scoundrels have drifted across the ocean already; our police have all can do with the numbers that have proved failures up to now. Let John Bull and his prisons 'old what 'ave! Before the Salvation Army will prove a success as immigration experts, they will have to find the true way of winning souls unto godliness

A PLAIN ADMISSION.

In the course of an article contributed to the Episcopal Recorder Rev. E. P. Marvin, a Protestant minister, of Lockport, N.Y., makes the following confession:

"3. A third important characteristic of the Catholic Church is that they allow no destructive critics in their pulpits. They are a conservative influence in the modern apos-

tacy from the inspiration and the authority of the Bible.

"We must confess that there are scores of receiving the modern apost the state of the scores of receiving the modern apost the scores of the modern apost the scores of scores of preachers now in Protest ant pulpits conceitedly dealing ou destructive criticism and cunninglundermining the faith of the people cunningly who would be promptly How strange Catholic author the times and how humiliating our reformed profession."

Let us say, first of all, that like that word "conceitedly" in this instance, it covers a lot of ground. Nine tenths of the "Higher Crickets" whether in the pulpit or in the professor's chair, are simply conceited individuals. Go ask the men who have to work side by side with them, and you shall be convinced of the truth of what we say. Then, it is no surprise to be told,

even by an honest Protestant clergyman, that there are scores of preachers "conceitedly dealing out destructive criticism and cunningly underers especially who occupy rich pulpits must preach anything or everything, infidelity not excepted. They must smilingly and approvingly deal with Buddhism and Voltaire and Zola and the rank and file of fellow-divines, such as Ingersoll and Payne; they must insult the Pope, however, and talk nonsense about clamoring cry for confession and conversion on the part of the selfsame arers' souls. Why do those "Higher Crickets"

among the preachers not cease to earn salaries under false pretenses?

It is plainly recognized by all Americans to-day that the big dailies take special pains to report the preachers on Monday, in order to public, or for the press, in strains for which the preachers are noted, they would have to cease business and fight their election to a seat

Echoes

How will t The Salvat

gn evangelist with the Kir. Rev. Byro not a bit ple free advertise: pers have bee should be no is a caution,

still doing a the "White people who a ly in such w ditizens even have very littl however, they must no congregation"s Gregory VII of Canossa, d well those wh

frequently rece

Lord, and rep

childlike confi

Mother, we w match for the "Verily," w "I know of n better calculat rivet the atte promote fervo cite the mind thought, and

Another of th Croker's daug haste the other wag or other, the august pre rities. She w will be disapp made to withs dollars sets th

was cremated in St. Louis. ring a few not cremate the Mount Royal C lic avowel of I of the Protesta sible. But, th do? The Old the voice of au

"Roosevelt." lan, "refused to of Naples said city without m it was through which would no but itself." T biting president leaving the Uni honor and glory law should incl vice-presidents.

The expected B. M. Tipple is in his true ligh brethren of the In other column matter at lengt pole (where d names?), anoth er, says that the thodist missions feel sure that B Montreal, will n We hope Catholi who are willing build his church

The Catholics ashamed of have let Brian crew regain power obliged to fall b such calibre. W ask Catholic Ger its backbone? "Y l'Eglise," is rll us the shillelagh!

We are glad ar P. N. Breton's si want that kind fer the humiliati turned into a go miners. The Gene wise and prompt would do well t along the lines of very easily. It imposition, eve piously inclined