

# The True Witness

AND

CATHOLIC CHRONICLE,  
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MONTREAL, WEDNESDAY, May 23.

## CALENDAR—MAY, 1877.

Wednesday 23rd—S. Madern, or Madern. St. Madern was much honoured in Brittany and Cornwall. His name was also in the highest veneration in Cornwall where he lived and died in a hermitage near the Land's End, where a chapel, which bore his name, was long famous for pilgrimages and miracles.

Thursday 24—St. Vincent of Lerins. St. Vincent was of Gaulish extraction. Was for some time an officer in the army. Died 450.

Friday 25—S. Aldhelm. Bishop of Salisbury was related to King Ina of the West-Saxons. Died 709.

Saturday 26—St. Eleutherius, Pope and Martyr.

Sunday 27th—Trinity Sunday.

Monday 28th—B. V. M. Help of Christians (May 24.)

Thomas Moore, born 1780.

Tuesday 29th—St. Paschal Baylon, Confessor.

William Pitt born 1779.

## TRINITY SUNDAY.

Next Sunday will be Trinity Sunday. It will be the day especially dedicated to the mystery of the Trinity. But what is the Trinity? What is the mystery which while known is still unknown, while revealed is yet not understood? When Our Lord said to his disciples: "All power is given to me in heaven and in earth. Going therefore, teach all nations! Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world"—did He then fully explain the Mystery of the Trinity? No! The Mystery of the Trinity is in the keeping of God alone. Man is incapable of understanding it. All that man can be brought to realize is that the Trinity exists, he cannot fathom the why nor the wherefore. God would be no longer infinite, if he could be understood by man—if "the paragon of animals" could grasp in his feeble brain all the mysteries of His divine intellect and will. Reason can never attain the power of understanding this great mystery, in which the most strict unity in one God exists, with the most distinct Trinity of subsisting persons. To give man the power of understanding this great mystery would be to make man a God, and sceptics of every hue wonder that this is not done. Christ himself tells us, in Matthew, that man cannot understand the Trinity, and men such as Ramsay and Abelard, who affirmed that it was demonstrable to the human mind must even have no method in their folly. The mystery of the Trinity is in God's keeping, it is impenetrable to man, and can never be revealed to him, until he enters his future state. Still we are not without some knowledge of what the Trinity is. It is so far revealed that we are enabled to understand the incarnation of the Son of God, and the mystery of our redemption, which form the basis for the fundamental articles of our faith. In the mystery of the Trinity we are baptized; in the mystery of the Trinity our missionaries are sent forth to "teach all nations," and in the mystery of the Trinity we are made Christians, the "light of this glory and the figure of this substance." But still we cannot explain what the Trinity is. We know it, yet we understand it not. We know there are not three Gods but only one God—three in one—distinct, yet not distinct—and equally infinite, co-eternal,—each omnipotent, yet having but one undivided will, and understanding. What then is the Trinity? Theologians know, and yet they do not know. They know the Trinity exists yet it baffles man's comprehension to understand. It is likened to the soul, which possesses three distinct faculties, the will, memory, and understanding, and yet there is but one substance. It is likened to the sun, for in it are light, rays and heat, all coeval to the sun itself, but the simile becomes imperfect upon a moment's consideration. No simile can explain, no figure can illustrate this great mystery of the Trinity—three divine persons having all one individual essence or nature: It is a mystery of mysteries, as the prophet Jeremiah said, "it is the mystery of the incomprehensible Trinity." This ineffable mystery is thus closed to man. We speak of it, we know something of it but

only sufficient to make us wonder at God's awful majesty in the mysterious depths we fain would fathom. As we read in Job, "He has placed a darkness in his hiding place! around him is his tabernacle, a dark mist in the clouds in the air. His judgments are incomprehensible and "unsearchable are his ways." The Trinity is a mystery which man can never understand, and which he never should try to comprehend. It is God's will that this should be so, and all that Catholics can do is to bow before the awful Presence—and when like Christian men we face the grim terrors of certain death, we may "go forth Christian soul, in the name of the Father who created thee, of the Son who suffered for thee, and of the Holy Ghost who sanctified thee."

## NOT EDUCATED!

We rejoice to notice that the Irish Catholics of the Dominion are awakening to a sense of their political ostracism. We notice, here and there, symptoms of a good time coming, when Irish Catholics will make a long pull, and a strong pull, and a pull altogether. Union is becoming the watchword everywhere. Reformers and Conservatives are being alike shewn up, and the Irish Catholics are exclaiming "a plague on both their houses." Between the two stools the Irish Catholics have up to this come to the ground. They have been used by both parties just to answer the contingencies of the hour. They have been treated here just as their fathers were treated by the Imperial House of Commons—they have always been right good fellows to the Opposition. Disraeli out of office denounced the coercion laws as being the "most cruel in Europe"—Disraeli in office, when reminded of this merely said that "things had changed since then." Like father, like child; as it is in England so it is in Canada.—Pat is a very good boy, to the Opposition. He gets plenty of promises but few of rewards. Before the law he is of course "equal," in the region of hard facts he is a political pariah, a very leper with every man's hand against him. To-day, however, we rejoice that both Reformers and Conservatives are coming in for their share of the indignation of the Irish Catholics of the Dominion. From the first moment we took the editorial management of this journal, we have done our best to inculcate this very feeling which is now happily finding expression in the ranks of our people. We have been schooled in British politics and we know how much Liberals or Conservatives care for anything that is Irish and Catholic. We grant that noble exceptions from time to time come to the front, but take them all in all, it is almost six of one and half-a-dozen of the other. Neither one party nor the other give political equality to the Irish Catholics of the Dominion. There is indeed equality before the law, but there is none in practical life. The letter we publish from Mr. O'Hanly of Ottawa furnishes an illustration in support of the arguments we have been for nearly five months advancing. That letter sustains us in our views of the ostracism our people suffer in Protestant Ontario, where upwards of 200,000 Irish Catholics are without a single representative in the Parliament of the Dominion. The *Globe* and the *Gazette* admit that we have not our due share of representation. It cannot be denied, but it is attempted to explain it away. The *Globe* says that our people are "not educated," and that that fact alone is the cause of their ostracism from political power. This is the only reply the *Globe* has made to Mr. O'Hanly's letter. Our reply is this—Will the *Globe* inform us if Mr. O'Hanly or Mr. Waller are educated up to the requirements, and were they not objected to, not because of their want of education for that could not be advanced, but because they were Irish Catholics. Here are two gentlemen of position, education and ability, plainly told that they would not get the Protestant vote—remember—because they were Irish Catholics. How does the *Globe* account for that? Are there no educated Irish Catholics in Great Britain, where 2,000,000 of our people are without a representative in the Imperial House of Commons. How will the *Globe* account for that? Was not Lord Robert Montagu an educated man and a member of the Imperial Parliament for an English Constituency before he became a convert, and was he not kicked out because he became a Catholic? How will the *Globe* account for that? It is an insult to our people to say that it is because of their want of education that they are not properly represented in Parliament, and if we were inclined to retaliate we could name some representatives who are not Irishmen, and who neither bring dignity nor learning to the Councils of the Dominion. Of course the *Globe* professes friendship to the Irish Catholics, that is it wishes to secure a continuance of their support. But we think the temper of the times predict another result, and Irish Catholics will no longer allow themselves to be hoodwinked into a blind support of party when principle is at stake. Men tell us not to raise the cry of

creed and race in this country, and we answer why not? We are not treated as Canadians, but we are treated as Irish Catholics, and as Irish Catholics we have a right to treat our opponents to measure for measure. We would rejoice at the extinction of race and creed hostility in this country, but that extinction never can take place until the Irish Catholics are practically as well as theoretically treated like the best men in the Dominion. But it is not only the Reform party, for it is the Conservative party as well that treats the Irish Catholics thus. If Protestant Ontario sends our people to the right about, Catholic Quebec is not free from blame. We cannot forget that out of a Legislative Council of 26 members, there is not an Irish Catholic in the number, and here "education" cannot be pleaded as the cause. There are at present three vacancies in the Legislative Council, and yet no Irish Catholic is appointed, while six Protestants represent the Protestant minority. What then are the Irish Catholics to do? Cut off by Reformers and Conservatives alike, there is, in our opinion, but one manly course to adopt—and that is where we can, to form a party of our own. When these questions are brought up, both Reformers and Conservatives should be put aside, and our people standing under one united banner can wrench concessions from their opponents. This is the policy we are forced to adopt, and it is, we are assured the only means by which we can bring the two parties to their senses.

## FRANCE.

For the past few days the alarm bell has been sounding in the press, and France has been declared to be, for certain, on the verge of another revolution. The President of the Republic has thought it proper to accept the resignation of his ministers in consequence of a letter that displeased them. Then the cry went forth that McMahon was an enemy to the Republic and desired to overthrow its institutions. Meanwhile a new ministry, principally of Monarchists is formed, Paris becomes agitated, the boulevards are scoured all day and all night with troops, and the Communists look joyous over the expectant distribution of "Liberty, equality, and fraternity." But what was the President to do? The Ministry of the Left resigns, and he forthwith calls for a Ministry from the Right. This is Constitutional usage, and enough is known of Marshal McMahon to warrant the opinion, that he is a Constitutionalist above all. We may rest assured that whatever happens there will be little or no turmoil in France. McMahon has won the confidence of the army, and with that he is master of the situation, and it is well for France that he is so.

## HOW WE ARE TRADUCED.

A few days ago we speculated upon the publicity that would have been given to the election free fights in Ottawa if they took place in Tipperary. A few days after we wrote this the Tipperary election took place, there were a few stones thrown, the police fixed bayonets, and lo, the news is telegraphed to the end of the world. The earth was girdled with the startling news that there was a riot in Tipperary. Men may break each others heads in Ottawa and no one notices the play, but no such frolics can be permitted in Tipperary without giving the world the benefit of the music. Now we venture to predict that this "row" in Tipperary was simply a little hooting at the successful candidate,—only this and nothing more. But so the work goes on, exaggeration and misrepresentation bring their own antidote, and it would all be very amusing if it was not mischievous. However we can live it down.

## PREPARE!

All over the world the Catholic Church is rejoicing. In Europe and in America the glad tidings are heralded abroad, and Catholics of every land proclaim the glory of their Chief—Pope Pius IX. In Ottawa ten thousand faithful children of the Church walked in procession array, and on Monday the city was "magnificently illuminated." From Halifax we learn that the consecration of Archbishop Hannan was attended by much rejoicings, and many outward demonstrations of attachment to the Faith. From Quebec we hear that preparations are being made to give the Most Rev. Dr. Conroy, the Pope's Ab-legate—a reception becoming his high mission. Montreal alone is silent! We who should be first are last in preparations. We have, however, reason to believe that it will not be so for long. The question of a public reception to Dr. Conroy, and a general illumination and torchlight procession on Saturday, June 2nd, is in good hands, and we hope the Catholics of Montreal will not be behind their co-religionists of the Dominion at large when they get the order to prepare.

## THE WAR.

People wonder at the slow progress of the Russian troops. In Europe they have not yet crossed the Danube, while in Asia they have not yet completely invested Kars. Ardahan has indeed fallen into their hands, but the Circassians are in revolt, and the Black Sea is a mere Turkish lake. But we think the progress has not been so slow at all. The Russians are operating in a hostile and a difficult country. Kars will, in due time, be completely invested, and the garrison will be starved into submission. Russia should be able to spare enough men to do this and to invest Trebesund and Erzeroum as well. We must remember that only a portion of the Russian troops are in the field, while Turkey is draining her resources to the last man. In Asia the work of conquest will, we think, be pretty certain, but in Europe there is a far more difficult task to accomplish. The Danube will, no doubt, soon be crossed, but when crossed the Russians have to reduce Rustchuk, Silistria, Varna, Shumla, which form the Turkish Quadrilateral, and which, if capable of a good defence, must seriously retard the Russian march. But even here, if Russia brings all her forces into the field, she should be able to hold the garrison in check by formidable earthworks, while the main army could still push on to the objective point, Adrianople. Russian troops might not be able to reduce the Quadrilateral, but they could safely invest it, and once at Adrianople, the goal is reached and the war would be at an end. These contingencies we think are not only feasible but they are likely, and if Russia is able to put a million and a quarter of men in the field, the chances are that they will be carried out. Turkey may give Russia a good deal of trouble, but the chances are against Turkish victory.

## THE "WITNESS."

The *Witness* appeared for the first time as an eight page paper on Saturday. We must do our contemporary the justice of saying that it has, to us, changed its tone for some time past. Of late the leading columns of the *Witness* have been agreeably free from that virulent bigotry which at one time formed a marked feature in its pages. It has exhibited that courteous regard for other men's feelings, which, let us hope, we may be allowed to recognise as the harbinger of better times. If we are to have war, let us fight like Christian gentlemen, and erase from the catalogue of our weapons, explosive bullets and well poisoning. We shall always rejoice to meet the *Witness* in a friendly tilt, and if we come to grief, we hope that our contemporary will act towards us, as it would under similar circumstances wish that, we should act towards it.

## THANKS.

We have been asked by the good sisters of the "Infirmes de la Providence," to thank the numerous patrons who honoured their bazaar with their presence, on the 14th inst. The bazaar has been a great success, and the good sisters feel a keen anxiety that all who supported them in their efforts, should know and accept the thanks of the "Infirmes de la Providence" at large. To do good is a Christian and a pleasurable act, and we are sure that the organizers and the patrons of the bazaar must feel that they have contributed to lighted the load of affliction that it is the lot of some to carry with them to their graves.

## FATHER O'FARRELL.

Father O'Farrell is to be in Montreal on the 25th inst. He is announced to lecture on "The Glories of Ireland." We are sure that the fame of Father O'Farrell will secure for him that reception which his merits and his patriotism alike entitle him to.

## PROFESSOR O'DONOGHUE AND MR. POWER, M. P.

Last week we published a letter from a gentleman who defended Mr. Power in his vote against Mr. O'Donoghue. We expressed an opinion at that time that no one would condemn Mr. O'Donoghue unheard. This week we publish a letter from Mr. O'Donoghue in reply to Mr. Power. We take the letter from the *Irish Canadian*, and we rejoice to notice that Mr. O'Donoghue denies the statement that he was willing to become an "informant." We shall anxiously look for Mr. Power's reply.

OTTAWA.—The illumination in Ottawa on Monday night in honor of the fiftieth anniversary of the Pope's consecration was on a most gorgeous scale. Lower Town, where the larger portion of the Catholic population resides, was in a perfect blaze. The Bishop's palace, College of Ottawa and different convents were beautifully illuminated. Every window contained a transparency of elegant designs, while the outside was decorated with Chinese lanterns and many colored lights. The cathedral and other churches were handsomely decorated, the steeples being one mass of light. The displays of many of the private houses were very brilliant, and in several sections the effect was exceedingly fine. The torch light procession from the river, from Templeton and Hull, was grand, and viewed from Parliament Hill, with the illumination of the city of Hull, in the background, presented a coup d'oeil of striking magnificence. Although the weather was threatening, the rain held off, and the affair passed off satisfactorily, not a single accident occurring to mar its success.

## REVIEWS.

TRANSACTIONS AND SECOND REPORT of the Fruit Committee of the Montreal Agricultural and Horticultural Society, 1876.

The report of this society furnishes an admirable test of the progress of Agriculture and Horticulture in the Province of Quebec. There is, too, an essay on "Horticultural Education," by Dr. Dawson, and many other essays upon subjects connected with the farm and the garden to be found in the Report. We hope to be able to give an occasional extract from this report in our Farmer's column.

GENERAL REVIEW OF THE TRADE OF MONTREAL FOR 1876—by R. S. White, Commercial Editor of the *Gazette*, Montreal.

An exceedingly interesting and valuable Review. Mr. White will find plenty of people who will demur from his views on "Protection," but he will not find many who will hesitate to pronounce the essay an able contribution to the Protectionist view of the question.

AN OLD STORY—by S. C. Hall, F. S. A.—This is a temperance tale in verse. The illustrations are arranged with artistic taste, and in themselves convey the moral of the tale. In the hands of the young such works must do much good in portraying the evils which arise from intemperance, while to the matured "An Old Story" may picture in a new form an old evil—drink.

OUR YOUNG FOLKS' MAGAZINE FOR JUNE.—This number is dedicated to our Holy Father in honour of his golden episcopate "by his dear children of Our Young Folk's Magazine." So we read in the title page, and the announcement will be sufficient to recommend the magazine to Catholic parents.

CATHOLIC PROGRESS.—Contents:—Liberal Catholicism in France. Cities and Centres of Population. The Kingdom of Christ. The Duties of Citizenship. Union of Church and State. The Illiberality of Liberalism. Manners. The Utopia of Spelling Reformers. The Universal Language. A Culinary Against Our Holy Father, Madeleine de S. Pol. The Crusaders Reward. Sancta dei Genitrix.

DUBLIN REVIEW.—April, 1877.—Contents:—Russia. Frederic Ozanam. Coleridge's Life of Our Life. Primitive Man in the Somme Valley. The Study of Medieval History. English Martyrs. F. Augustine de Becker. The War. An Examination of Mr. Herbert Spencer's "Psychology." Appendix to the First Article in our January Number. Plus IX. on Liberal Catholicism. Notices of Books.—Sadtler & Co., Montreal.

The *Dublin Review* for April comes to us with all its old force and vigour in its pages. Exhaustive and convincing, the *Review* furnishes reading of the highest order to the ecclesiastical or historical student.

THE MONTH.—Contents:—The Theory of a Comparative Theology. A May Day Hymn. Highways and Byways. The Stevie Poss. Flemish Institutions and Flemish Art. The Notary's Daughter. Magdalene. On a Late Declaration of a High Church Party. A Dissertation on Will and Shall. Reviews and Notices. Postscript on Current Affairs.

NEW DOMINION MONTHLY.—Contents:—Madaurus. Thoughts on Heats. My Young Master. Across the Biddassar. The Girl Voyage. An April Pleasure Sail. Young Folks. The Home. Literary Notices.

LA FOYER DOMESTIQUE.—Revue Religieuse, Historique, Littéraire, Artistique, Agricole.

HOLY TABERNACLE ASSOCIATION—Report for the year 1876.

PETTENGILL'S NEWSPAPER DIRECTORY AND ADVERTISERS' HAND-BOOK, 1877.

THE EDINBURGH REVIEW, April, 1877. Dawson Brothers, Montreal.

The Leonard Scott Publishing Co., 41 Barclay street, New York, have republished the *Edinburgh Review* for April. The following are the contents:—

The House of Fortescue. Jebb's Attic Orators. Wallace's Russia. Tennyson's "Queen Mary" and "Harold." Life and Letters of Charles Kingsley. Native Policy in South Africa. Brigandage in Sicily. Samarow's Cross and Sword. Wellington and Gentz on Eastern Affairs.

The first article is one of those accounts of historic houses, compiled from records privately printed, which occasionally appear in the *Quarterlies*.

WALLACE'S "RUSSIA" is considered incomplete, in that it does not describe the commerce, finances, army and imperial rule, but treats too exclusively of the emancipation of the serfs, the peasantry, their property, ways of life, and peculiar institutions.

TENNYSON'S dramas, *Queen Mary* and *Harold*, and the *Life and Letters of Charles Kingsley*, have long notices, with many quotations.

BRIGANDAGE IN SICILY.—An account of the agricultural, political, and administrative condition of Sicily.

GREGOR SAMAROW'S "CROSS AND SWORD" is a historical novel.

PRACTICAL HAND-BOOK AND GUIDE TO MANITOBA.

This Guide gives a somewhat glowing account of Manitoba. It claims for the province that it is the best climate and greatest average wheat-producing soil perhaps in the world.

CATHOLIC RECORD for June—This is an admirable number, varied in its contents and full of interest.