that the troubles have come to an end, which almost brought Montreal to civil war. They declare that in all circumstances they are loyal to the British Crown, and that in their demonstration on Friday they had no other purpose than to protest respectfully against an uncalled for outrage, and a gratuitous insult to their university.

We can only add that the whole occurrence was a disagreeable and regrettable one which we hope will not mar the future good feelings of the Montreal citizens of both races.

WOMEN'S SUFFRAGE.

The Right Rev. Bernard McQuaid, Bishop of Rochester, N. Y., at the annual meeting of the Cathedral School Alumni, of the same city, among whom are many distinguished citizens, thus gave expression to certain sentiments which he entertains in regard to the extension of the franchise to women:

"In a few generations the Catholics will be thoroughly assimilated, and American to the marrow of the bone and the core of the heart. They will never in arrant fear bow the head or submit uncomplainingly to wrong and injustice. Very likely, by that time, the women of the country would have the right of suffrage, and that if fathers and brothers and husbands were timid and afraid to speak, they, the mothers of the children of the day, with braver souls and a more tender conscience, would not hesitate to stand up boldly for what was dearest to their souls, the best welfare of the offspring of their own flesh and blood."

The Bishop spoke eloquently of the influence for good that he forsaw in the women when they exercise the right of suffrage.

Though he did not plainly express in this an opinion to the effect that it would be advisable thus to extend the franchise, he was understood by many as favoring that it should be thus extended, and he was interviewed at St. Bernard's Seminary by a representative of the Post-Express for the purpose of ascertaining definitely his views upon this subject. The Bishop expressed himself as follows:

"No; I do not favor woman suffrage. But I believe it is coming. And I may add that I do not fear it: for when it is secured the women who take advantage of it will be found on the right side."

"What indications are there that lead you to believe that woman suffrage is to be realized?"

"Oh, all signs point that way. My remarks on Monday night were in the nature of a prophecy. There is a constant tendency to broader and more liberal views on this as on other questions."

"How soon, do you think, will the women secure the rights for which they have been working?"

"Two or three generations hence. I am sure that it will come. I do not favor it, but I do not fear it. Nine-tenths of the women of the land will not take advantage of it; yes, nineteen-twentieths of the women. But if occasion demands, and our women are asked to come to the front and register their votes on a question, it will be found that they will respond to a woman, and they will all be on the right side. Therefore, I do not fear it. Not long ago, Mr. Coudert, the well-known New York lawyer, a Catholic, expressed to me his views strongly favoring woman suffrage. I was surprised, because I thought he would be just the one to oppose it. When I asked him the reason for his opinion he replied that continually there were brought to his attention cases of women whose interests had suffered greatly through the dealings of men simply because the women are handicapped by present laws.

"There are such cases, of course, but I believe the station of women should remain as it is. As I have said, only a small proportion of the women will take advantage of woman suffrage when it is secured, and there are many women who do not want the rights demaded by the suffragists."

LENTEN DEVOTIONS.

The arrangements for the Lenten devotions in the Catholic churches gives all true believers ample opportunities to merit the abundant graces of this penitential season. Lent is a preparation for celebrating worthily the Passion and death of Our Lord. Let us remember that He died for Our sins and let us take count of all the sufferings He endured to pay the price of our redemption from the slavery of Satan and sin. When He did so much, is it just or fitting that we should do so little? Has the example of the Saints no meaning for us?

All Christians can profit by the example of that ancient model of penitents, David, and during Lent will find much consolation and profit in reading his seven penitential psalms. He did not forget all about his sin when God had pronounced his forgiveness by the mouth of Nathan the Prophet. "For I know my iniquity, and my sin is always before me."

That was David's idea of contrition, and should be ours if we have sinned grievously at any time of our life. Contrition should not only be strong and real, but it should be life long. During life nothing will more effectually preserve us from relapse into sin than constant and frequent acts of contrition for the past. And when we come to die this habitual contrition will render peaceful and calm the retrospect which will pretty surely occupy some of our time during our last illness if God gives us the grace of a leisurely preparation. Let us try, then, to spend Lent in trying to realize the true nature and importance of perfect contrition for our sins. Once realize it as we ought, there will be no question as to the place it should hold in our lives. And remembering that alms deliver the flesh from death, let us do all we can, at this time of suffering for so many, to help the poor and needy.—R. M. in American Herald.

PASTORAL LETTER OF HIS GRACE THE MOST REV. CORNELIUS O'BRIEN, D. D., ARCHBISHOP OF HALIFAX.

Cornelius, by the Grace of God and favor of the Apostolic See, Archbishop of Halifax:

To the Clergy, Religious Orders and Laity of the Diocese: Health and Benediction in the Lord.

Dearly Beloved—We are nearing the close of a century which may well be called an era of mechanical and material progress. The grand principles of knowledge which great minds in other ages of more profound research discovered and taught for the development of man's intellectual faculties, have been adapted and applied to minister to his material comforts. It is in this deftness in the adaptation of knowledge, not in its discovery, that our age is pre-eminent Hence its progress has been material, rather than intellectual. Charges important in themselves, and far-reaching in their effects, have taken place in the social and political orders during the present century. Old-time customs and methods have been discarded, and new standards of action have been introduced, new axioms in business and in government are heard in busy marts, and in legislative halls. The recognition of an overruling providence in human affairs, when not openly sneered at, is politely discouraged. The words of the Psalmist: "In the beginning O Lord, thou foundest the earth; and the heavens are the work of thy hands," (Psl. ci., 26) are taken as a poetic figure of speech, not as the enunciation of a fact demonstrable by reason. With all our advantages it is painfully evident that the sense of the supernatural is less keen than in past ages. There is a ceaseless warfare between the spirit and the flesh, as St. Paul points out. (Gal. v. 17.) "For the flesh lusteth against the spirit, and the spirit against the flesh: for these are contrary one to another; so that you do not the things that you would." If we cling to natural and material comforts, our spiritual sense will be gradually deadened, and we will cease to look behind the veil of earthly things to the great Maker of all.

It is scarcely necessary to say that superstition is undesirable; yet, it is surely preferable to, and more rational than, scepticism. Even at the worst it is but an excresence on Faith, and can be readily amputated; but scepticism betokens an absence of Faith, as well as a mental malady. Moreover, many things are lightly and thoughtlessly labelled superstition which in truth are evidences of an enlightened knowledge of God's power, and of a keen realization of His intimate relation to His creatures. The man who earnestly believes that God governs by His providence what He has created by His power, cannot admit that chance, or blind fate, has any part or place in the general scheme of creation. True, the will of man has been left free; good and evil are before it, and it may choose whichsoever it will. Life and death are within its reach, and it may elect the one and reject the other. Thus will man freely work out his individual destiny, aided, if he so will, by God's grace to tread the path of duty, but never forced from evil ways, should he decide to follow them. Yet there is a divine overshadowing of all lives which so moulds and fashions events as to secure the final end of of creation, despite the perverse use often made of free will and the shipwreck of individual souls. Man may deprive himself of eternal happiness, but he cannot rob God of everlasting glory; he may break the laws of justice and morality, but he cannot escape the "just judgment." This is true of nations as well as of individuals. The man of Faith, the man to whom God is a reality, and not an empty name, recognizes the hand of the Omnipotent not only in the creation of the universe, but also in the events which shape the lives of men and nations. He believes with the Psalmist: "Great is our Lord, and great is His power, and of His wisdom there is no number. The Lord lifteth up the meek; and bringeth the wicked down even to the ground." (Psl. cxlvi, 5, 6) Right reason, too, as well as Revelation, is on the side of the man who believes in God's governing care over His creatures, and His overruling power by which He causes the free acts of man to conspire to the intended end.

"All things were made by Him; and without Him was made nothing that was made" (John 1 3,) is the expression of a truth which no theory of Cosmogony can destroy. In no previous age, perhaps, was such a general and systematic attack made on the Supernatural as in our own. Matter and its properties were held to be sufficient to explain not only the existence of the world, but also of man, his ethical sense, and his intellectual faculties. The collapse of this attack is now almost complete. Here and there a belated gatherer up of the husks of bankrupt teaching, or a callow youth eager to attract notice, or a sciolist consumed with the desire of posing as a "man of science," constitute its champions. Reason proves the necessity of a first self existent Cause, the Creator of matter and force; an intelligent first Cause that planned and worked out, through secondary causes, the wonderful order of the universe, created the souls of men and prefixed to them an end worthy of His own greatness, and of their dignity. Reason, also, proves that created objects exist simply because the Creator willed their existence; and they possess such qualities as it pleased Him to bestow.

The human mind being limited in its capacity, should recognize that innumerable truths must be beyond its ken; that the causes of many effects must be frequently unknown, or only partially understood; that the entire plan of action, the relation of parts to the whole scheme and end of creation, cannot be fully grasped in our present state. Despite our most profound research we shall live in an atmosphere of mysteries, knowing a few facts clearly, having considerable knowledge of many others, but seeing innumerable others only darkly and as in a glass.

On all sides the thoughtful man will find evidences of the action and disposition of an Almighty power, and of an infinite wisdom, whether he considers the fruitfulness and seasons of the earth, the order and regularity of the planets, or the history and vicissitudes of the human race. He will find that whilst to the eyes of the flesh only material objects and the action of natural forces are presented, the supernatural encompasses him round about, and is more in evidence to the intelligence than the natural. In fact, it alone can give an adequate explanation of, or reason for, the simplest experiences of our daily lives. It so permeates the world, and is such a constant factor in its government, that we look upon it as purely natural. A perpetual miracle is before our eyes, yet we recognize it not. The multiplication of the loaves and fishes is being continually repeated in our harvests, and it excites no wonder. Was it really any greater exhibition of power, and of command over the elements of nature, to feed five thousand with a few loaves, than to feed many millions from some grains of wheat? Yet, because of the former the people sought to make our Lord king, whilst for the latter very many are not even thankful. It will, of course, be said the harvest is the product of the soil and the fruit of man's labor. It is quite true the soil and man's labor concur as secondary causes in multiplying the seed, but the primary cause, the real giver of the increase, is the same God who multiplied the loaves, though working through another agency. It is a more signal evidence of power to produce a like effect mediately than immediately. What we call the natural order is really the mystery and miracle, rather than those extraordinary manifestations of the Creator's action which are called by that name. No miracle destroys, or suspends, or contradicts any natural law, although its effect is infinitely superior to theirs. The intelligence of God, although infinitely superior to ours, does not derogate from it, neither does His infinite power run counter to the finite. Hence not only are miracles possible, they are, viewing the present order of things, to be expected. The only question to be investigated regarding an alleged miraculous event is the same as that regarding an unusual natural one, viz, the evidence on which it rests. The one real difference between the two is that in the former we are vouchsafed a glimpse of God's direct action, whilst in the latter we only see that action indirectly.

The conduct of man and the ordering of his life, is evidently a higher and more noble object than the order of the physical universe. Therefore the action of the Creator should be more apparent in its regulation. But man being rational and endowed with free will, the nature of God's intervention is directive, not compelling. A law of right and wrong is innate in his soul; it was confirmed and expanded on Mount Sinai, received its completion and perfection by the teaching of Christ, and its preservation and promulgation were assured for all time by the establishment of the Church. This last is an embodied miracle and a standing witness to God's intervention to regulate the conduct of man in a manner consonant with his nature. It has a mission to teach, with guaranteed authority, truths of the supernatural order, and to dispense the rich treasures of divine grace. The fruits of the earth may fail, the granary of the Empire may be empty, famine may consume the people; but the bread of life ever abounds in the Church; her storehouse is never exhausted; and spiritual starvation can never afflict her obedient children. She teaches truths difficult of understanding, and hard to the proud of intellect; yea, trying even to the humble; but does she not supply invincible motives of credibility? Is not her own rise, and spread and continued existence as difficult of explanation as any of her dogmas? Only in God can be found the reason for the one, or the other. Thus while her history bears irrefragable testimony to her divine institution and guidance, it confirms likewise the truth of her message. When our Lord's words were disbelieved by the crowd, He point to His works and said: "For the works which the Father hath given me to perfect; the works themselves which I do, give testimony of Me, that the Father hath sent Me." (John v-36) So the Church, when her teaching is contested, can refer men to the story of her career. For nineteen hundred years she has been the nursery, the school, the hospital, the alms-house of souls, generating children to God, instructing them in His commandments, healing their spiritual wounds by her ministry, and nourishing them unto eternal life by her sacraments. For which of these works is she to be stoned? On account of which of these shall the divinity of her mission be assailed? And if, like her Founder's, her mission be divine, divine too, like His, must be her message, whether we fully understand it or not. By what law of logic, or ethics, are we to reject all conclusions which we are unable to reason out? Being convinced of the divine mission of the Church, we are most logical in accepting her teachings. As the most bald statement of a fact is a truth, its acceptance is commanded by ethical law, or intellectual honesty. The dignity of our intelligence is best consulted, and its perfection promoted, by assenting to what we know must be a true conclusion, and by holding it firmly. Faith, therefore, simple, childlike Faith, by which one unhesitatingly accepts, and undoubtingly holds revealed truths, is the most reasonable and ennobling intellectual act. It is quite permissible to reverently seek a fuller knowledge, both of their inter-relation, and their harmony with truths of the natural order. But we should always bear in mind, that owing to the limitation of our intelligence, it is impossible, in our present state, to solve all difficulties. Right reason can demonstrate this; consequently, it proclaims that we must rest content with the full knowledge we have of certain broad facts, until freed from the bonds of the flesh, we can contemplate creation from the inside. Then will all God's ways be vindicated and the immensity of His unceasing love for us be made manifest. In the meantime He asks us to trust Him; to give Him the homage of our intelligence and our free will, by believing His teachings, and observing His commandments. One of His commands is "to hear the Church;" to accept her doctrine as His own—"who hears you hears Me," is our Lord's own testimony to the divine authority of His Church. The right of the Church to teach with binding authority may be disregarded, it cannot be confuted. The Church may be derided, she cannot be ignored; she may be persecuted, but she cannot be conquered. Weak children may give scandal; vain, worldly children may forget her teachings; false children, in the pride of intellect, may seek to minimize or explain away her dogmas—all this has happened in every age, yet she, more unchanging than any natural law and more untiring, keeps on her way, exhorting, reproving, rebuking; a stumbling-block, indeed, to the self-sufficient and worldly wise, but life and resurrection to men of "good will."

Not only is the Church a witness to God's intervention in the moral order, and a continual reminder of His loving care for our souls, she is also set as a testimony against the overweening pride of material strength. No kingdom is so widespread as she; none has lived her years, or equalled her achievements, or surpassed her conquests. She has seen, and will see again, mighty empires that rejoiced and confided in horsemen, and chariots, and armed battalions, shattered and destroyed, whilst she, deprived of all these, and confiding in the strength of the Lord, has gone on, and will go on, conquering and to conquer. Whether men realize it or not, she is a living testimony to the truth that mere brute force, mere superiority of numbers, in men, and ships, and guns, and money, cannot avert national disaster, or ensure the perpetuity of a nation. The world has not been given over to the rule of the strongest; they may triumph for a time, but defeat inevitably overtakes them. All through the history of mankind can be traced the decadence and overthrow, in God's own time, of material strength.

On you, Dearly Beloved, to whom it "has been given to know the kingdom of God," to whom has been given through Faith an understanding and intelligence of many mysteries, rests a responsibility proportionate to your knowledge. If you are singularly blessed in the calm assurance of your Faith, and enabled to appreciate at its true value that which is merely natural; if for you the Supernatural enters into, and gives tone and purpose to, your daily actions, you should be mindful of those who are buffeted by every wind, and borne about by every wave of false teaching. Help them by your prayers, help them by your example. Think of your noble heritage as children of the Church, and let supernatural motives mould your lives, and regulate your external as well as internal conduct. Thus will your "light shine before men," and help to dispel some at least of the surrounding darkness. You are of the Church through which mankind is to be taught and sanctified in this age, and in future ones, as it was in those long past. Never forget this. Hence you are to set the example of right living and correct belief, not to take it from others. This has been proclaimed a Holy Year by the Sovereign Pontiff. Let each of you endeavor to make it such, so that the coming century may begin under happy auspices, and God's kingdom on earth be established in the hearts of all. During the Lenten season, remember the purposes of its institution, and enter into yourselves by recollection, fervent prayer, and works of mortification. Deny yourselves some lawful pleasure to strengthen your will; for be assured, the one who never denies oneself occasionally in lawful things will soon indulge in unlawful ones. This of itself is sufficient answer to that class of amateur moralists who seek to decry the Lenten season.

We confide in your pastoral zeal, dear Brethren of the Clergy, to seek out and bring back to repentance the erring who have strayed into "hard paths," into the ways of death. Whilst thus acting the part of the Good Shepherd you will also be helping to make this a Holy Year.

The Regulations for Lent are the same as last year.

This Pastoral shall be read in every Church of the Diocese on the first Sunday after its reception that the Pastor shall officiate therein.

The grace of our Lord Jesus be with you all, dear Brethren.

†C. O'BRIEN,
Archbishop of Halifax.

Halifax, Feb. 24 h, 1900.

C. A. Campbell,
Secretary.

A TRUTH TO BE PONDERED ON.

A correspondent calls attention to the following sentence in a recent Lenten pastoral: "Though God may have forgiven us, we cannot be certain of His forgiveness in this world, and, therefore, should not be too confident of forgiven sins."

He thinks the statement is possible of misinterpretation, and that it might raise a doubt in the minds of some as to the *ex opere operato* efficacy of the Sacrament of Penance. Had the prelate been treating of the Sacrament of Penance and of its effect, his words might possibly be construed in an un-Catholic sense, as denying that the sacraments produce their effects *ex opere operato* But he was addressing sinners as to the actual condition of their souls, and he doubtless had in mind the words of St. Paul, "I am not conscious to myself of anything; yet in this I am not justified, but he that judgeth me is the Lord," (I Cor., iv., 4;) and "Work out your own salvation in fear and trembling," (Philip ii., 12;) and "Man knoweth not whether he be worthy of love or hatred; but all things are kept uncertain for the time to come," (Ecclesiastes ix., 1, 2;) and "If I would justify myself, my own mouth shall condemn me; if I would show myself innocent, He shall prove me wicked. Although I should be simple, even this my soul shall be ignorant of." (Job ix., 20, 21.)

The uncertainty referred to by the prelate was not as to the efficacy of the Sacrament of Penance when duly received, but as to whether we have duly received it; or, in fact, whether we have received it at all. Contrition is an essential part of the sacrament. The lack of this part, which is to be supplied by the sinner, renders the sacrament to him null and void. Has he supplied it? If not, he has not received the sacrament; his sins are not forgiven. Can the sinner be sure that his repentance is of the kind and character that assures the validity, or, rather, the reception of the sacrament? If St. Paul's judgment of his own innocence did not assure him of his innocence, or that he was justified before God, the man of to day has reason for anxiety about the nature of his past contritions. As long as he cannot be certain that he has supplied the essential conditions of forgiveness he can not, in the words of the prelate, be certain of God's forgiveness in this world. He must, in the words of St. Paul, "work out his salvation in fear and trembling." Presumption is as great a sin in the eyes of God as despair. Our Redeemer has left within our reach the certain, infallible means of salvation in the sacraments. If there be any doubt or uncertainty it is not in them, but in our use of them.

Our correspondent says truly: "If there be anything more than another that acts as a powerful inducement to bring people to the Sacrament of Penance it is at least the moral certainty they have that their sins as to eternal punishment are blotted out and they again enjoy the friendship of God. They, it is understood, doing their part, and God infallibly doing His."

The knowledge that a merciful God has left an infallible means by which the repentant sinner may be restored to His friendship is certainly the most powerful motive to have recourse to it. When those who use it do their part, fulfill the essential conditions, they have an absolute certainty, based on the promise of God, that He will do His part unfailingly. The only room for any possible doubt is whether the sinner has placed those conditions. It is this point that the prelate in his Lenten pastoral referred to as a truth to be pondered on deeply during the penitential season. How many, if they were told that in an hour they must die, would be satisfied with their last confession and contrition made before that announcement? Would not the soul of a man in such circumstances concentrate all its powers for a supreme effort, as the muscles of the body harden when one is about to fall from a great precipice? Would he not make an act of contrition such as he never made before? How unsatisfactory and insufficient would not his past sorrow for his sins appear to him? The act of contrition he would make at that awful moment is of the kind he should make every time he goes to confession. He would see, perhaps for the first time, the awful import of St. Paul's warning words, "Work out your salvation with fear and trembling."—N. Y. Freeman's Journal.

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I was a maid was never wise;
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That they might take or they might leave,
I wore my heart upon my sleeve.

I bade the fluttering thing lie down,
And sewed it on my wedding gown;
I sewed it with a thread of silk,
'Mid wedding laces white as milk.

But for my heart, woe's me! woe's me!
That such sore grief could ever be!
For thieves—on them may fortune frown!
Broke in and stole my wedding gown.

They stole the white thing and the red—
My heart and gown; and left instead
Only a bitter dream to keep
The open ivory gates of sleep.

—Nora Hopper.

1900.

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INDIAN SUPPLIES

SEALED TENDERS addressed to the undersigned, and endorsed "Tenders for Indian Supplies," will be received at this office up to noon on Monday, 2nd April, 1900, for the delivery of Indian Supplies during the fiscal year ending 30th June, 1901, at various points in Manitoba and the North West Territories.

Forms of tender, containing full particulars, may be had by applying to the undersigned or to the Indian Commissioner, Winnipeg. The lowest or any tender not necessarily accepted.

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority, will be admitted.

J. D. McLEAN,
Secretary.

Department of Indian Affairs,
Ottawa, 1st March, 1900. 1117-3.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for renewal of part of Burlington Channel south pier," will be received at this office until Thursday, 29th March, 1900, for the re construction of the superstructure on the Burlington Channel south pier, in Hamilton Bay, County of Wentworth, Ontario, according to a plan and specification to be seen at the office of H. A. Gray, Esq., Engineer in charge harbor works, Ontario, Confederation Life Building, Toronto; on application to the Postmaster at Hamilton, Ont., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, *for fifteen hundred dollars* ($1 500), must accompany each tender. The cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,
JOS. R. ROY,
Acting Secretary

Department of Public Works,
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