



LOUIS PHILIPPE ADELARD  
LANGEVIN, O. M. I.

BY THE GRACE OF GOD AND THE  
APPOINTMENT OF THE HOLY  
SEE ARCHBISHOP OF ST.  
BONIFACE.

To Our Dear Catholic People of  
Winnipeg, Health and Benediction in the Lord.

Dearly Beloved Brethren.

A few weeks ago a delegation of the Catholic ratepayers of your city approached in your name and with my approval the Winnipeg Public School Board, with a view to bettering your position in school matters: but this step forward has been interpreted by too many people, and I feel in conscience bound to come and justify this act, so important, so praiseworthy and at the same time so necessary.

Need I declare, first of all, that politics had nothing to do with this action, which was necessitated by our present distressful condition, and which Christian parents, anxious for the temporal and eternal welfare of their children, could not but eagerly have recourse to. So much the worse for the politicians who will take upon themselves to misinterpret your actions and even suspect your intentions! Is it not the fate of the best actions in this world to be ill-construed?

"Our politics," has said one of your representatives, "is to try to recover our school rights by appealing to all men of good will in this country."

I will not deal either with the unjust and ridiculous supposition that you were tired of the school fight, that, at last, you had decided to surrender unconditionally, as disheartened soldiers turning their back to the flag. Dishonesty or ignorance could alone have thought of such a revolting accusation against Catholics who have, more than others in this diocese, borne for so long years the brunt of the battle without ever flinching, and without a moment of relief.

Dearly beloved brethren, I am proud to-day to find an opportunity of saying publicly that your courage, your perseverance and your generosity, have been such that if every Catholic in the land would follow your example, and make of the school question the first of all, the only question of the day for us Catholics, it would be soon settled. But what was the significance of that conference with the Winnipeg Public School Board? Your friends will ask us. It is the following:

(a) For ten years you have suffered under the yoke of unjust laws which have not only deprived you of your school rights secured to you by the constitution of the country, the solemn and sacred "federal pact," but you have also had saddled upon you heavy taxes for the support of public schools, which are practically neutral schools, to which your conscience forbids you to send your children.

The Reverend Sisters of Jesus and Mary, who teach your children with such great devotedness and a success that brings to them children from outside, have not received any salary for about two years!

(c) Two of your school-houses threaten ruin, and the others are not spacious enough to receive the children that crowd in from all parts of the city.

(d) More than that, we are even obliged to pay taxes for our school properties!

There is no doubt that, for ten years, the Government of Manitoba and the City of Winnipeg have made money out of our poverty, since they saved the allowance that our schools, working with evident success and efficiency, and educating hundreds of children during this lapse of time, were fully entitled to.

Who then will wonder, dearly beloved brethren, if you have desired to approach the Winnipeg Public Schools Board with a view to bettering your position, without giving up in the meantime the sacred principles that are so dear to you?

What have you been asking for?

You have asked for a condition of things similar to that in which your fellow Catholics are placed in the Catholic centres in the province, and this without modifying, in the least, the position of non-Catholic parents and children.

But what is the situation of Catholics in Catholic centres? It is a "modus vivendi" which has certainly bettered the condition of Catholics since 1897 without, nevertheless, settling the school question, and which should be attributed to three causes.

The first cause and the principal one, the cause without which nothing would have been done, is the direction of the Sovereign Pontiff, His Holiness Leo XIII., who tolerates that the Catholics of this country endure or submit themselves, "for the time being and without renouncing their school rights," to certain restrictions of their religious liberties, restrictions required by

the unjust school laws of 1890 and subsequent amendments.

The second reason of this "modus vivendi" is the fact that the federal and provincial authorities, though always anxious to maintain the unjust principle of the law, even with the amendments that were attempted in 1897, have nevertheless shown, in various cases, their desire of coming to our relief, and they have, in fact, granted us some advantages which, together with an application, yet too rigorous, of the law, constitute a "modus vivendi" that should be termed more exactly a "modus non moriendi" (a staving off of death).

These explanations being given, it becomes easy to understand why you sent, a few weeks ago, a deputation to the Winnipeg Public School Board.

You simply sought also for a "modus vivendi." On the strength of your desire to comply with the wishes of the Sovereign Pontiff by submitting UNDER PROTEST to certain restrictions of your liberty, and relying also upon the sense of equal justice for all which seems to prevail, at this moment, in the country, you hoped for a favorable solution. But, alas! your hope has been deceived.

Your representatives have fulfilled their delicate mission with prudence, tact and zeal, and they cannot be too much praised for it; but if they met with courtesy, they had also to listen to several objections which none of us expected to hear, because they were found to hurt our Catholic feelings, and these objections sounded rather mean when uttered by public men who know how we contribute to the support of their schools.

The final result was, as you know, a refusal of your propositions, although most just and moderate. This refusal has been substantiated by a rigorous application of the law, or of an amendment to the law, which would have perhaps offered to a better disposed majority, a majority more anxious for the interests of justice and peace, an opening favorable to us.

To sum up the whole situation I must say, dear beloved brethren, that your position, compared to that of your non-Catholic fellow-citizens, or even to that of the Catholics of the rest of the diocese, forms a striking contrast that calls for the sympathy of all true lovers of justice, and it shows also how unjust are those who reproach you for a wise and praiseworthy step, which was dictated by

your conscience as Christians and free men.

Your action proves also how false it is to assert that our school question is settled in Manitoba!

As the official representative of the minority, I enter a solemn protest against this false assertion. Be of good courage, dearly beloved brethren. Almighty God cannot but bless a people so noble, so moderate and so sincere in claiming their rights. Continue to contribute generously, according to your means, for the support of your schools, bearing patiently in the meantime the heavy burden of the support of public schools. Who knows if one day your fellow-citizens will not blush to see their own children educated at the expense of your poverty? Love your schools, encourage them in preference to all others. One should not desert a flag when it is assaulted on all sides. Send faithfully your children to our schools. Let us hope for a triumph of justice in the near future. We battle and suffer for justice's sake, our forefathers have suffered more than we do. I could tell you, as St. Paul setting before the Hebrews the example of Christ (Heb. xii 4): "You have not yet resisted unto blood"

If God is for you, who shall be against you? Men and human institutions will pass away; but the truth of the Lord remaineth for ever. Ps. 118.

Do your duty conscientiously, and we will find the means of supporting our dear Catholic schools of Winnipeg, which are more prosperous, more efficient, and more frequented than ever! We will soon begin a crusade of prayers that will obtain for us a final victory.

May the heavenly blessings promised to faithful people come down from heaven upon you and your children like a celestial dew and be for you the prelude and pledge of eternal joys.

Allow me, dearly beloved brethren, to end with the words of St. Paul to the Corinthians, II Cor. xiii 13:

"The grace of our Lord Jesus Christ; and the charity of God, and the communication of the Holy Ghost be with you all. Amen."

Given at the Archbishopal Palace of St. Boniface, the 2nd day of June, 1900, on the eve of Pentecost.

ADELARD, O.M.I.  
Arch. of St. Boniface.  
By order of His Grace,  
ARTHUR BELIVEAU, Priest,  
Secretary.

## NOTES FROM STE. ROSE.

We have built our new school house and have the second storey on the convent alongside. Although we have had no rain to speak of, we are as beautifully green as we know how to be. Morning and eve the leafy trees are mirrored in our limpid waters and every night the Whip-poor-Will reiterates his plaintive note as the setting sun draws his rosy curtains around him. Ste. Rose rejoices now in a stoppinghouse; no travellers pass this way, we are not on the high road to anywhere, not even to fame, as yet; all those who come here must stop; we are, until now, the Ultima Thule.

Our good old friend Mr. Neault who died last November, is not forgotten, almost every week a Mass is given out to be said for him, and today being our day of Exposition of the Blessed Sacrament, High Mass was sung for his soul's eternal repose, when 28 persons, mostly his children and grandchildren, approached the Holy Table. How many of us will be so well remembered when we die!

"But thou, when I am dead, pray for my soul. More things are wrought by prayer than this world dreams of. So, let thy voice rise like a fountain for me, night and day."

said good King Arthur when he lay a-dying, to bold Sir Bedevere, "the latest left of all his knights."

Some people seem to think that Lord Roberts, now for a considerable time in South Africa, conveyed to the Queen in some mysterious manner a few hints with regard to her conduct concerning the Irish, such as visiting Ireland and the wearing of the Shamrock. Why try to rob Her Most Gracious Majesty of the merit of an inspiration altogether her own? Poor, dear "Bobs" has enough to do out there on the veldt without cablegramming points to the Queen. Besides, it has been proved, almost beyond dispute by an Episcopalian minister, that she is herself a descendant via the Stuarts from one of the many races of Irish kings, therefore is Irish, and has consequently a little mother-wit of her own; we have heard the English are sadly wanting in this, have no lightness of touch as it were, like the French and Americans. And yet, it strikes one as rather neat, for a man who did not know how to express himself when talking to ladies, what Kitchener said to the Queen, when before he left for Africa, she taxed him with not caring about them: "Is it true my Lord" she asked, "what they say about you, that you don't like ladies?" "Only one, Your Majesty," he replied.

Rev. James P. Fallon, O.M.I., brother of Rev. Dr. Fallon, O.M.I., of St. Joseph's Church, Ottawa, was recently ordained deacon by Archbishop Falconio, the Papal delegate, in the chapel of Ottawa University.

A certain method for curing cramps, diarrhoea and dysentery is by using Pain-Killer. This medicine has sustained the highest reputation for over 60 years. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25 and 50c.