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PASTORAL LETTER

OF

HIS GRACE L. P. A. LANGEVIN, O. M. I.,

ARCHBISHOP OF ST. BONIFACE.

MARCH 19, 1895,

FEAST OF ST. JOSEPH.

Louis Philip Adelaar Langevin, O. M. I., by the grace of God and the favor of the Holy See, Archbishop of St. Boniface.

To the Clergy Regular and Secular, to the Religious Communities, and to the faithful of our Diocese, grace and benediction in the Lord.

DEARLY BELOVED BRETHREN,

The Sovereign Pontiff Leo XIII, gloriously reigning, addressed to Us the following words, in an Apostolic Brief, dated January eighth, one thousand eight hundred and ninety-five:

"Dear Son, grace and apostolic benediction,

".....Following the advice of Our Venerable Brothers, the Cardinals of the Holy Roman Church, and in virtue of Our Apostolic Authority, We provide, in your person, for the Episcopal Church of St. Boniface, and name you, the Bishop and Pastor of the same, confiding to you the plenitude of the government and the administration in all things both spiritual and temporal."

We will not conceal from you, Dearly Beloved Brethren, that these words of the Vicar of Jesus Christ, caused Us to tremble; for the Episcopal charge is a dreadful burden, even to angels, and We truly feel that Our shoulders are too weak to carry it worthily.

True, We have forwarded to the Supreme Pastor, the illustrious Leo XIII, the expression of Our perfect submission and of Our respectful and affectionate devotedness; still We do not forget Our unworthiness and frequently repeat those words of St. Peter to his Divine Master: "Depart from me, for I am a sinful man, O Lord." (Luke, c. V, v. 8.)

How sublime and holy is the dignity of Bishops in the Church of God!

Are they not the successors of the Apostles and have not these words been said to them: "The Holy Ghost hath placed you, Bishops, to rule the Church of God" (Act, c. XX, v. 28.) Are they not those vigilant guardians of the House of God who should be ever ready to give an account to Jesus Christ or His Vicar on earth, the Pope, of the state of their flock, on hearing these words of Holy Scripture: "Custos quid de nocte" (Is. c. XXX, v. 11) "Watchman, what of the night?"

What, at least, We only had to govern a rising Church cast in the midst of savage tribes, We must console Ourselves with the thought that only the heroism of devotedness is required of Us; but, no, there is question of a Church centred in an immense country hopeful for the future, where modern civilization glows with numerous and most precious advantages for which we must thank God; but on the other hand We have to contend against those abundant sources of internal dissensions, the current of its passions, its prejudices, its hatred for race and religion. Moreover We are called to occupy the Archbishopric of St. Boniface celebrated throughout the whole world by the eminent works of its two Venerable Prelates.

Allow Us, Dearly Beloved Brethren, to draw comfort from the contemplation of those noble personages of the Episcopacy.

BISHOP PROVENCHER.

It is to Bishop Provencher, one of the shining lights of the flourishing College of Nicolet, that is due the honor of laying the foundation of the Mission as well as of the Church of St. Boniface, according to his own words. He was truly the first Apostle of the vast regions of the Canadian West. God alone knows what invincible courage was required of this humble and valiant laborer of the Lord's vineyard to overcome his innumerable trials; one would conclude that the elements and man mysteriously conspired together against his then slighted and despised work; yet, nothing could lessen his undaunted courage.

And! if the ancient Romans returned thanks to their generals, when after a defeat, they despaired not of the Republic, what thanksgiving should We not render to this intrepid Prelate, whose faith in the future prosperity of this country never diminished even when war, inundations and swarms of ravenous grasshoppers seemed to destroy it at the outset. We may without fear say that Bishop Provencher's faith was heroic; as Moses, he preferred the ignominy of Christ to the riches of this world; well has he merited the beautiful eulogy given by holy liturgy to the just: "Blessed be the stainless man who has despised gold and who has put his trust in this world," the wealth nor the treasures of this world, he said, and We will praise him for he must have performed great things during his life. In justice We cannot refrain from mentioning here those courageous priests who formed the first circle of his indefatigable co-laborers and gave an illustrious example, Bishop Lafleche, to the Church of Three Rivers and a Vicar General, Father Thibault, to that of St. Boniface.

If to Bishop Provencher is due the merit of founding Our Beloved Church, to his illustrious successor, Archbishop Tache, remains the glory of fortifying and defending it, and of having developed to such an extent those slender

beginnings as to elicit the admiration of all those who visit our young country.

ARCHBISHOP TACHE, O. M. I.

The first Bishop of St. Boniface was of humble birth and belonged to that honorable class of Canadian farmers whose faith and honesty are as robust as their bodily health.

The first Archbishop of St. Boniface descended from that valiant and heroic race of discoverers who first trod upon the soil of the West, generously placing their energies, their wealth and their sword at the service of France and of Christian civilization till the day they would gloriously fall for the defence of the fleur-de-lis flag on the battlefields of New France. However, the Varennes de la Verandry were not happy in their enterprises; victims of bitter hatred they saw their services despised, their intentions misrepresented, and they could almost believe that their sacrifices for God and their country were fruitless. But God did not permit that the works of those knights without fear and without reproach should remain sterile. A century later one of their grand-nephews, armed only with the humble Oblate cross, walked in the furrows traced by his ancestors and in bark canoe or dog-train traversed the same country from the highlands of Lake Superior to the Rocky Mountains, not for the Discovery of the Sea of the West, for the Pacific Ocean, but to gain souls for Jesus Christ. This posthumous glory was well due to those valiant men who, according to the annals of that time, reaped only hardships for their devotion to their country. Is it surprising then that this young Oblate, a pupil of the celebrated college of St. Hyacinthe, was highly gifted both by nature and grace, since the Divine Master called him to accomplish such great things on the banks of the Red and Assiniboine rivers, the Saskatchewan and the Mackenzie?

If it is one of the characteristics of genius to be, as it were, self-sufficing, to learn as by intuition what costs so much labor to ordinary mortals under the instruction of the most skillful masters, to conceive mighty plans and execute them readily in spite of almost insurmountable difficulties and even with limited resources, finally to read in the future the destiny of a country and foresee the misfortunes and triumphs which escape the eye of the most observant, we can affirm without hesitation that Archbishop Alexander Anicim Tache was a man of genius. Thanks to his extended and elevated conceptions which conveyed him with the Atlantic to the Pacific; thanks to his far-reaching prudence, to his astonishing courage, and to his invincible endurance, he has been the soul of these immense regions, now called Manitoba and the Northwest. He gave Manitoba and to the charitable, educational and apostolic works already commenced; he established churches and warmly encouraged immigration; he was a stranger to no useful public undertaking; in a word, perhaps, for half a century no other man equalled him in the religious, political and social influence he exercised in this important part of British America.

When the question arose of bringing about that great change which transformed the old colony of Assinibois or Red River into this beautiful Province of Manitoba; when deeply repressed events spread the horrors of civil war in this country, Archbishop Tache, of glorious memory, was called by Her Majesty's Government to play the part of a peace-maker worthy of the noble bishops of the primitive ages. The weight of his word was such that even in his declining years the stability of the government seemed to depend on it, thus drawing upon him those unjust reproaches which caused him most bitter grief. But if this great Archbishop's intelligence was so vast that like the eagle he soared into higher regions, what shall we say of his noble heart? It was truly a marvel of exquisite delicacy and generous tenderness brimming, and by times overflowing, in his writings and intimate conversation.

A missionary Bishop, he was ever animated with the most ardent zeal for the interest and honor of the Church in this country; and we can certainly say he constantly thirsted for souls. His orthodoxy was such that a simple direction from the Vicar of Jesus Christ was to him as a command; the people of St. Boniface well remember how he exacted that all should stand for the reading of a Pontifical document as for the gospel itself. How dearly he loved this church of St. Boniface which caused him such labor, such solicitude, so many dangers, so many heart-rendings and so many tears! How dearly he loved each and every one of the flock confided to his care! Till the end of his life, his threshold was continually crowded by visitors and needy callers, by those in distress, yet in the delirium of fever he would indicate to them means of relief. How many families and individuals of all nationalities and even creeds owe him their honorable position! How many men he has saved from a life of

and ruin! Being one day reproached for his generosity towards a stranger who made him believe he came from France, "Ah!" he speedily replied, "France has done so much for this country that I cannot refuse to assist one of its children. It is the gold of France which has sustained our missions and still maintains them." Sincere patriot, he passionately loved the land of his birth, the Province of Quebec, of which he so often spoke enthusiastically; and can anyone doubt of his love for the land of his adoption, this Manitoba and Northwest, which he traversed in all directions, and of which he knew every nook and corner? Every lake, every river, every forest, every prairie, every more, every blade of grass recalled either a happy or painful reminiscence, causing each fibre of his noble heart to vibrate, and never did the Crown of England know a more faithful or loyal subject; so true is it that the Catholic Church is the best school of patriotism and fidelity to the national standard. Hence, no dart ever pierced his heart more cruelly than the accusations hurled against him by some of his countrymen of betraying the interests of the natives, his beloved children of adoption, also the sacred cause of our Catholic schools of Manitoba. This aged Archbishop, who, as they said, was wasted and worn by years, the victim of external influence and flickering as a torch about to extinguish, rose with all the vigor of outraged dignity to repel these odious calumnies and to vindicate our unrecognized school rights. The touching pages which he penned on the threshold of his eternity with almost youthful vigor will ever remain as an imperishable monument of his high intelligence, his inexorable logic, the exquisite delicacy of his heart, both as bishop and patriot, and his inviolable attachment to the sacred cause of Catholic education.

Then God, as a recompense even here below, reserved for him the sweet consolation of seeing the whole Episcopacy of Canada second with eagerness his noble efforts by signing the petition addressed to the Governor General of Canada, that the pernicious and unjust school legislation from which we still suffer, be remedied.

His brothers in the Episcopacy, from Halifax to Vancouver, raised their voices in fervent supplication, and as he himself said, their knocking at the door of public power was sweeter to his ears than the hearty applause he so often heard during his career.

One more of the principal joys of his life as Oblate Bishop and Missionary was the visit of the Most Reverend Father General of his Order, who crossed the seas in order to give a last fraternal embrace to one of his dearest and most illustrious sons. "Since the day when the young missionary of Ile-a-la-Croix heard the venerable founder of the Oblates, M. de Masenod, of blessed memory, say to him in accents of ineffable tenderness: "You shall be Bishop and you shall be none the less an Oblate," numberless events agitated his life. In writing to Us once, he said: "I am forty years a Bishop, forty-five years an Oblate, God knows the one thought that has predominated throughout this existence." This one thought he could explain to the second successor of Our Venerable Founder, and God knows what sweet consolation the intimate colloquies of these two venerable representatives of the Oblates of the Old and the New World afforded to the sensitive heart of Our deeply regretted Bishop and Father. Suffice it to say that he frequently repeated to Us since: "The Canadian Episcopacy and Our Cherished Congregation of Oblates have filled my soul with joy. The success of Our cause and of Our works is certain, I can die in peace."

Dearly Beloved Brethren, this is the father We have lost. He is no more, the wise pilot who steered so skillfully the vessel of our rising Church through the reefs and over the turbulent waves.

He is no more, the valiant captain who led us to combat, and used his powerful pen as a sword to protect the holy ark, and especially to defend Christian youth, thereby proving to our enemies what a dying bishop can still do.

He is no more, the good shepherd who knew his flock so well and generously sacrificed his life for each and every one of them.

Never did a day of mourning dawn with keener sorrow and deeper gloom than that on which the chimes of St. Boniface tolled the death-knell of the great Archbishop whom We still weep.

"Archbishop Tache is dead!"

"Archbishop Tache is dead!"

repeated each and every one with tear-dimmed eyes and souls overwhelmed with grief. Even our separated brethren themselves mourned with Us. The words of Scripture describing the mourning of the Jewish nation over the death of Judas Machabeus are here realized: "And all the people of Israel bewailed him with great lamentation, and they mourned for him many days, and said: 'Now is the mighty man fallen that saved the people of Israel.'" (I Mach. IX, v. 20-21).

Dearly Beloved Brethren, if there is now a consolation for Us who are called to succeed these two extraordinary men placed as shining lights or olive branches in the House of God, it is the thought that they watch over and protect Us from above.

Then, We must remember at this moment that the voice of the Sovereign Pontiff is the voice of God when he spoke thus to a poor religious: "Feed my lambs; feed my sheep." (Jo. c. XX, v. 15-17).

Besides, We delight to recall the words of Our deeply lamented predecessor who with heartfelt effusion said: "I have wanted you these ten years; so We are then the elect of his choice as well as the elect of Rome."

much to the North West for the advancement of religion, never saying: "It is enough," when there was question of the salvation of the most abandoned souls, would find, among his own great strength and support for the accomplishment of good, especially as the venerable suffragans of the Oblate Metropolitan of St. Boniface are also sons of the same congregation. At present, We seek to hear the Vicar of Jesus Christ and Our beloved and deeply regretted father himself say to Us as the Apostle to the disciple Timothy: "Deposito custodi." (1st Tim, v. 20) "Keep that which is committed to thy trust." These words, said a great orator of this century, have traversed space and time from one bishop to another as a testament and guarantee of the integrity of the faith; this is for Us the testament of Archbishop Tache. But what is this sacred trust committed to Our care? First, it is the pure doctrine of Jesus Christ such as taught by the Holy Roman, Catholic and Apostolic Church, the pillar and ground of truth. This is the doctrine We have sworn to profess and defend all Our life on the day of Our episcopal consecration.

Then there is the precious treasure of Our religious liberty, especially Our school rights so unfortunately trampled under foot.

As free men, above all as Christians, we should maintain the inalienable right which the natural law confers on fathers of families for the education of their children. In the name of the sacred rights protected by the most solemn treaties as well as royal promises and recognized by the highest tribunal of the British Empire, even more by Her Majesty herself in Council; for the sake of justice and equity and for the honor of the British flag, and the noble Province of Manitoba, We will not cease to claim Our Catholic Schools.

This trust committed to Our care is the conversion of thousands of pagan savages who live in this diocese or in Our ecclesiastical province, and for whom the moment of grace seems to have dawned. We seem to hear their pleadings: "Father, teach us to pray." "Send us men of prayer." Shall it be said of those lowly ones that they give to bread and no one was found to give it to them?

This sacred trust is the fundamental and so important work of colonization of a country which must be peopled in order to become strong and prosperous.

Finally, this trust includes all educational and charitable institutions as well as other works implanted in this land by Our indefatigable predecessors. They have as it were created; to Us remains the humble mission of keeping, defending, developing or completing their works according to the measure of Our strength.

But, Dearly Beloved Brethren, who are We to undertake such a task? Of Ourselves We acknowledge We can do nothing, but We dare to say with St. Paul: "I can do all things in Him who strengthens me." (Philipp, c. IV, v. 13). We also believe that God sends Us to you, so We may say: "He who sends Us is with Us and He will not leave Us alone." (Jo. c. VIII, v. 29.)

All Our confidence lies in the Sacred Heart of Jesus, source of all riches, of all light and of all strength, the master of all earthly nations and the physician of all souls.

We have also addressed to the august Mother of God, Mary Immaculate, the Israelite General's prayer to Deborah: "If thou wilt come with me I will go; if thou wilt not come with me I will not go." Frequently do We have recourse to Her who is terrible as an army arrayed for battle, and joyfully did We give Her a place of honor in our humble coat-of-arms.

With the Mother of Jesus We will also have a powerful aid in Her holy spouse, St. Joseph, universal Patron of Canada, and the good St. Ann, the grand wonderworker of the "Cote-de-Beaupre."

Finally, We will implore the assistance of all the saints of Canada, especially those who have been exalted in the church for their heroic virtue; viz: The Venerable Bishop Laval, first Bishop of Quebec, the Mother Church of nearly all the churches of the North American continent; the Venerable Mother Marie of the Incarnation, first superior of the Ursulines of Quebec; Venerable Sister Marguerite Bourgeois, foundress of the sisters of the Congregation of Notre Dame of Montreal; and finally Venerable Mother d'Youville, foundress of the Grey Nuns of Montreal. To those mentioned we are most happy to add in our daily prayers those heroic Jesuit Fathers martyred by the barbarous Iroquois; the wonderful Catherine of St. Augustin of the Hotel Dieu of Quebec, the pious Mr. Otter, the most distinguished benefactor of Ville Marie, at present Montreal; and the gentle Mother Virgin, Catherine Tekakwitha of Sault St. Louis, for whom We desire ardently the same honors. We rely upon the help of Our beloved and venerable suffragans from Alberta, and the banks of the Saskatchewan, Mackenzie and Fraser. Being doubly brothers, We shall be stronger and more united. In the midst of Our struggles, We will turn towards the centre of Unity towards Rome, the city of peace and the light of the world. Thence will come Our general orders. We will also be most happy to apply to the Venerable Bishops of the Province of Quebec and of the other provinces of the Dominion in order that help may come from those mightier than Ourselves.

Dearly Beloved Brethren, shall We ever forget the magnificent spectacle of so many venerable members of the Canadian and American Episcopacy, who with their escorts of distinguished priests and friends were grouped around Us on the very battlefield where our beloved father and guide yielded up his life for us all, as if they would say: "He is Our brother!" (Gen. c. XXXVII, v. 27). We will not leave him alone; We will combat at his side.

Illustrious Bishops and Venerated Fathers be for ever blessed, and may the Divine Pastor fill your hearts with joy and happiness, in return for this great act of faith in the word of the Vicar of Jesus Christ and for this admirable charity worthy of the Apostolic age.

After the Episcopacy comes the Sacerdotal Body. We also require your assistance, O Priests of Jesus Christ! most worthy pastors of souls, Our dearly beloved co-laborers, whether parish priests or missionaries, curates, chaplains or assistant priests, in Our diocese. Well do We remember Our Venerable Predecessor reaching to Us, with deep emotion, the touching pages which he addressed to you, in one of his last circulars: "I thank my priests," said he, their abnegation and zeal elevate them to the dignity of their position." Noble words! Sacred heritage for Us! We will not forget them. They excite in Us feelings of esteem and confidence which easy at all times; from each one of you, therefore, We expect a ready co-operation in Our common cause.

We have learnt from Our beloved masters, the Sulphurian Fathers, the sanctity required of the Sacerdotal Tribe and the affectionate solicitude it exacts of Us.

There now remains to Us to appeal to the intelligent, disinterested and filial devotedness of Our good laity whom the Sovereign Pontiff himself invites to gather around the standard of religion and of the Church, the vigilant Guardian of true liberty. Their aid will be precious to Us; therefore, We earnestly and valiant little phalanx of devoted citizens who now cluster around Us with a confidence which affords great consolation, fresh recruits will be added. We appeal to all the sincere friends of our youthful country and offer Our sincere thanks to those who have contributed to its growth and prosperity.

Can We forget you, O beautiful and saintly religious communities, heroic in all circumstances, according to the words of our deceased Archbishop. No, assuredly, no, you are the choice battalions ever ready to undertake most difficult labors, to endure sufferings and brave dangers and perils. You already share Our confidence; together We will work under the eye of Jesus and His blessed Mother.

THE OBlates OF MARY IMMACULATE.

I will speak to you first, you, my beloved brothers, Oblates of Mary Immaculate. Thanks to your apostolic labors, your enlightened zeal and your private nature to shoulder, you have continued the work of our elders in missionary fields which are said to be the most arduous in the world. You have suffered hunger, thirst, cold, want and isolation for the love of Jesus Christ, and everywhere you have inscribed the humble motto of Our beloved Congregation which is that of the Divine Master Himself: "hath sent me." (Luc. c. IV, v. 18). So from the borders of the Pacific Ocean to the shores of Rainy Lake, and from the American frontier to the North Pole, We may say that, thanks to you: "The poor have the Gospel preached to them." (Matth. c. XI, v. 5.)

Do you not see that the ripening harvest requires more laborers? Then, let Us hasten to reap it; for it is in peril. May the Lord send other reapers.

THE REVEREND JESUIT FATHERS.

And you, Venerable Fathers of the illustrious Society of Jesus, incomparable educators of youth, you will help Us to render the dear College of St. Boniface, which you already so skillfully and devotedly direct, a focus of science more abundant and fertile if possible.

THE REVEREND TRAPPIST FATHERS.

You are welcome in Our Diocese, worthy sons of St. Bernard, good Trappist Fathers of Our Lady of the Prairie (St. Norbert). We rejoice at the thought that you have been called to continue, in this New World the blessed work of the agricultural monks of ancient Europe. History will call you: "Monks of the Far West," and We, We shall name you Our true benefactors.

THE REVEREND CANONS REGULAR OF THE IMMACULATE CONCEPTION.

It affords Us great pleasure to see you in Our midst, admirable Canons Regular of the Immaculate Conception, who formed the noble design of reviving the traditions of fervor, regularity and love of the primitive ages of the Church. Each parish founded by you becomes a fortress for Our faith and liberty. Blessed be you forever.

THE REVEREND BROTHERS OF THE SOCIETY OF MARY.

Worthy Brothers of the Society of Mary, continue your noble work of educating youth in the midst of our good Winnipeg people. The fact that you hold in France a place of honor among the learned phalanx of educators, and that success crowns your labors, and United States, inspires Us with confidence in you. Excelsior! Press onward.

THE REVEREND GREY NUNS OF MONTREAL.

Can We sufficiently praise and thank you O generous daughters of the Venerable Mother d'Youville, Grey Nuns of Montreal? A hospital, an orphan asylum, two industrial schools, a boarding school, several elementary schools and a novitiate to provide for so many establishments; such is your rich but heavy portion of inheritance in the Diocese. You have even gone beyond its limits as Mackenzie, and very soon perhaps you will be at the North Pole in order to relieve sufferers, instruct the ignorant, and help mothers to the poor little orphans.

Allow Us to address to you these words of Holy Scripture: "The blessing of the Lord be upon you; We have blessed you

in the name of the Lord." (Psalm 128, v. 8.)

THE REVEREND SISTERS OF THE HOLY NAMES OF JESUS AND MARY OF MONTREAL.

Honor be to you also, indefatigable Sisters of the Holy Names of Jesus and Mary. You firmly hold aloft in Winnipeg the standard of Catholic education, and you have acquired the esteem, respect, and admiration of all. You are the glory of Our Holy Religion. May the painful void caused by death, among you, be soon filled again. "Increase and multiply." (Genes. c. I, v. 22.)

THE FAITHFUL COMPANIONS OF JESUS.

Is it not you, Faithful Companions of Jesus, that good Ste. Anne d'Aray, guardian of the cradle of your noble institute on Brittany's soil, sent to bring help to Our poor missions of Manitoba and the North West, which are so much in need of your devotedness as zealous and experienced teachers. The Mother Foundress has been heard. "Sitio," "I thirst." You shall continue to save many souls in this land, and Jesus, of whom you will be blessed by faithful Companions.

Such are, Dearly Beloved Brethren, Our strong supports and, indeed, We need them greatly.

We are conscious that the enemies of Our Holy Faith and of Our religious liberty are not sleeping; that they contrive, in the dark, new schemes — perhaps more ingenious even than the previous ones. Strengthened by the help of God which We constantly implore and being fully convinced that Our cause is His, We do not fear Our enemies; nor do We hesitate in saying like the great St. Hilary that We fear only three things: *Mitis metus est de periculo mundi, de silentio metus, et de iudicio Dei.* (Hilar ad Const.) "We fear the devil, the peril of the world, and the judgment of God."

Yes, the very stability of Our order is shaken by the perverse doctrines and audacious impudence of certain men who seem to establish as a principle that Catholics have no rights in this country; that might is right and that number is law; that is what We call the social peril.

We doubt Our strength where there is question of raising Our voice to condemn the strong and the mighty; and above all We fear that the public or hidden disorders, crying injustice in business and trade, intemperance and many other evils which exist in this country, will provoke the wrath of Him who chastises nations here below, because they shall never cross the threshold of Eternity. We do not fear suffering, for the disciple cannot be more than the Master and according to the noble words of St. Ambrose: *Patiatur, quod est episcopus.* It is the vocation of a Bishop to suffer. Nevertheless We cannot be without anxiety.

The Archbishopric of St. Boniface has never attained that degree of fabulous prosperity with which it has been credited throughout the Dominion of Canada and even beyond the seas; but it has known better days than the present.

Many, among you, Dearly Beloved Brethren, will be greatly surprised on learning that certain religious establishments in this country do not always give daily bread to the priests of Jesus Christ.

For these and other reasons We feel an immense need of help from on high, and so We shall solicit the same by united and fervent prayer.

We address that the religious communities and that they offer their sacrifices, penances, communions and special practices of devotion in order to obtain Our Catholic schools.

We also wish that in each school three special intentions, which will be well explained to the pupils.

We will publicly perform the exercises of the beautiful Month of Mary for the same dear schools. We shall continue to recite the five *Our Fathers* and *Hail Marys* after High Mass and Benediction of the Blessed Sacrament as already prescribed, only adding the following invocations:

Sacred Heart of Jesus, have mercy on us, Immaculate Heart of Mary, pray for us, Good St. Ann, pray for us, Saints of Canada, pray for us.

We take this opportunity to declare that all priests endowed with jurisdiction in this Diocese may continue to exercise it; and as to all questions pertaining to the administration of the Sacraments or to ecclesiastical discipline, they will abide by the Decrees of the First Council of St. Boniface, approved by the Holy See. The collect *de mandato* will be: *Ad postulandum charitatem.*

In conclusion, Dearly Beloved Brethren, We earnestly beseech the Divine Goodness to shower down upon you most abundant blessings so that you may be always, according to the words of Holy Writ, "a people agreeable to God and a pursuer of good works." (Tit. c. II, v. 14.)

You shall then taste "peace and joy in the Holy Ghost." (Rom. c. XIV, v. 17), in return for your fidelity.

May the God who elevates souls and enlightens understandings, bestow upon you health, life and glory, and to Him only be life, honor, thanksgiving forever and ever.

The present pastoral will be read in all the churches and chapels of Our Diocese where public office is held, and in all chapters of the religious communities, the first Sunday after its reception.

Given at St. Boniface, the nineteenth day of March, Feast of St. Joseph, the day of Our Episcopal Consecration, under Our seal and signature and countersigned by Our Secretary.

L. P. ADLARD, O.M.I., Archbishop of St. Boniface.
L. P. ADLARD, O.M.I., Archbishop of St. Boniface.
JOSEPH GONZALEZ, P., O.M.I.