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A Catholic newspaper in a parish is a perpetual mission. Let all who truly and from their souls desire that religion and society defended by human intellect and literature should flourish, strive by their liberality to guard and protect the Catholic press, and let everyone in proportion to his income, support them with his money and influence, for to those who devote themselves to the Catholic press we ought by all means to bring helps of this kind, without which their industry will either have no results or uncertain and miserable ones.
POPE LEO XIII.



SATURDAY, MAY 2, 1903

CALENDAR FOR NEXT WEEK.

MAY.

- 3—Third Sunday after Easter. Patronage of St. Joseph.
- 4—Monday—St. Monica, Widow.
- 5—Tuesday—St. Pius V., Pope.
- 6—Wednesday—St. John before the Latin Gate.
- 7—Thursday—St. Stanislaus, Bishop, Martyr.
- 8—Friday—The Apparition of St. Michael.
- 9—Saturday—St. Gregory Nazianzen, Bishop, Doctor.

HISTORY AS TAUGHT IN A WINNIPEG PUBLIC SCHOOL.

There lately came to our knowledge a lurid specimen of the boasted impartiality of the public schools. We have the names of all persons concerned and are ready to publish them if there should be no other means of obtaining redress. Some months ago one of the teachers in a Winnipeg public school, under pretext of explaining history, told her class that the Catholic Church was in the habit of selling indulgences; she even went so far as to say that five dollars were occasionally paid for the forgiveness of sins; she dilated on the cruelty of Catholics and the drunkenness of priests. Thereupon a Catholic girl, who attends that school, stood up and cried out that it was a lie. The teacher reported the girl to the principal, who, instead of reprimanding the teacher, merely advised the Catholic girl to hold her own. The teacher, however, has continued to teach ever since in the same school, and, although she prudently refrains from insulting the Catholic girl by any further travesties of history, she continues to indulge in them with fresh embellishments when the Catholic girl is not present, as the latter's classmates testify.

Now, considering that the selling of indulgences or of forgiveness for sins has always been stoutly condemned by the Catholic Church, and that cruelty and drunkenness have been always, to say the least, far less conspicuous among its members than among those of other denominations, it behooves all public school teachers and principals to see that the pupils' minds be not poisoned with false views of history. Moreover, one would think that those who have at heart the solid progress of the public schools, those especially who have the su-

preme government thereof, would make it a point not to tolerate anything that would create religious strife and set one creed against another.

HOW THE FAITH CAME TO ENGLAND.

Written for the Northwest Review.

We read in the life of St. Gregory the Great that before he became Pope he obtained permission from the Pontiff then reigning, Benedict I., to go and evangelize the Anglo-Saxons, having seen two beautiful children, white and rosy, from that nation, exposed for sale in the market place at Rome and hearing they were pagans. "Alas!" said he, "does Satan possess the souls of these terrestrial angels?" However, he had gone but a little way on the road when the Roman people became aware of his departure and importuned His Holiness so much for the Saint's return that he felt obliged to send after him. When later on Gregory himself became Pope, he did not forget England, and chose from his own monastery where he had lived, a holy monk named Augustine, sending him with forty companions. But when these had gone several days journey they yearned to return to Rome; they did not want to go to a country so far away, they said, nor have to do with a nation so barbarous, of such an insupportable temper, whose language they could not speak nor understand. (You see how we were maligned even so long ago. I think it must have been the Gauls through whose country they had to pass, who said these things.) So the other monks sent back Augustine to the Holy Father to beg of him to excuse them from a long and perilous journey with little hope of good results. St. Gregory would not allow them to return. On the contrary, he wrote them a beautiful letter, telling them to take courage and not to listen to false reports, that his heart accompanied them and he would willingly have gone himself, but he prayed God that he might have the grace to enjoy with them in Heaven the fruit of their labors. The monks took courage on receiving this letter, and we all know how, by the prayers of St. Gregory, they arrived safely in England. How many times have we not heard it said, that being landed they marched in procession towards King Ethelbert while they were singing the beautiful Antiphon "Deprecamur te Domine" in Gregorian chant, the same as it is still sung in those isles, and how, without bloodshed, without disturbance, like a queen coming into her own, Holy Faith took possession of the land, St. Augustine being created Archbishop of Canterbury with very soon twelve suffragan bishops.

But the Faith had been in Britain long before this. It is commonly supposed either St. Peter or St. Paul preached there and soon after Our Lord's death Joseph of Arimathea brought the Holy Grail to Glastonbury. Besides this, Rome's conquering legions took the Faith with them wherever they went. Constantine I., Christian emperor, is known to have been born there. We are aware that before the close of the third century a regular hierarchy was established in Britain, and learn from contemporary writers that the Church of Britain sent to one of the earliest western councils, that of Arles, A.D. 314, three bishops, Elborius of York, Restitutus of London and Adelphius of Lincoln. But the Britons became a conquered nation and retired before their Saxon invaders, carrying their Faith with them into the mountain fastnesses of Wales, whence a great many of them fled across the sea to Armorica, called since Bretagne or Brittany, whose sons, in these enlightened days of the 20th century are driven once more, by stress of religious persecution, to seek these far off shores and build up a New Brittany under the shadow of the old flag.

And now we think we cannot do better than confide the reconversion of England to St. Joseph, this land having been from the first Our Lady's Dowry. We seem to feel it is the dear Saint's privilege, as her husband, to look after it, and we hope, in our hearts, he will make it pay compound interest for all the years her dowry has brought her

in so little. I know not of any other nation which has a day specially named in her honor "Lady Day," and this would seem almost as if it were the greatest of Our Lady's feasts, for after all the Immaculate Conception was only a prelude, as it were, a preparation for the great mystery of the Incarnation, and the Assumption, but the crowning of her glory. Who can doubt that this land once was all her own, when even inanimate things bear so many remembrances of her? How many of our wild flowers are called after her, beginning with Ladysmock, a lovely little white blossom, which comes early in the spring; Virgin's Bower (clematis), Maidenhair (Our Lady's tresses), Marigold (her golden crown), Lady's Slipper, and the rest. Daffodils or Lenten lilies, are also dedicated to her and called Mary buds. "Hear the Mary buds ring their golden bells on happy Easter morning."—M.T.

EPISCOPAL CELEBRATION AT NECHE.

The Church of Saints Nereus and Achilleus at Neche, North Dakota, was last Sunday the scene of imposing religious festivities. The occasion therefor was the recent completion of the beautiful decorative painting with which Mr. Monty, the celebrated Canadian artist, has adorned Father Lavigne's pretty church. All those who visited the sacred edifice and the vestry admired, not only the mural paintings, but also the dainty neatness of all the altar appointments and the fine collection of sacred vessels and priestly vestments due to the zeal and taste of the popular pastor of the Neche Catholic church.

At the High Mass in the morning the Right Rev. John Shanley, D.D., Bishop of Fargo, presided on the throne, while Rev. Father Cloutier celebrated the Holy Sacrifice, assisted by Rev. Dr. Beliveau as deacon and the Rev. J. M. M. Mireault as subdeacon. The Bishop delivered a most eloquent sermon on "The Pope." His Lordship had for assistant priest Rev. Father Kenny, of Grafton. Rev. Father Arsenault, of St. Thomas, presided at the organ.

Bishop Shanley returned to Fargo at five the same afternoon. At 7:30 Vespers were sung by Rev. Dr. Beliveau, after which Rev. Father Cherrier, who had come by the afternoon train from Winnipeg, preached an impressive sermon on "The Church." Benediction of the Blessed Sacrament was then given by Rev. Dr. Beliveau with Rev. Fr. Lalonde, of St. Adolphe, as deacon, and Rev. J. M. M. Mireault as subdeacon.

The beautiful church was crowded at both services, and the congregation were loud in their praise of the success with which Rev. Father Lavigne had organized the celebration.

CLERICAL NEWS.

(Continued from Page 1.)

Rev. Father Thibaud, E. M. I., preached a clear and incisive sermon on the great grace of a religious calling. Besides the clergy already mentioned there were present the Very Rev. Vicar General Dugas, Rev. Fathers Bastien, Beliveau, Campeau, Gendron, Giroux (La Broquerie), Messier, Trudel, and Rev. J. M. M. Mireault.

Eleven first year nurses of St. Boniface Hospital lately passed an examination in Hygiene with very high marks. Dr. Riddell, the examiner, said he never read such admirable papers from medical students. Nurses Sterling and Dimond were awarded full marks.

The Sisters of Mary, of the Presentation who are at Rat Portage are to take charge of the parochial schools of Wild Rice, N.D., which is the first French Canadian parish in North Dakota to establish a convent.

Correction.—Our readers are requested to note that one item in the "Clerical News" about Father Beliveau preaching at Neche was printed before the correct information given elsewhere had been received, and the mistake was not noticed till the paper was passing through the press.



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