

ITALIAN WORKING MEN.

Does the Catholic Church in Italy stand aloof from the working people? Do the working classes maintain an indifferent or a hostile attitude toward the Church? Is there in that country among the laboring population a feeling of constraint with regard to the Church as there is in this country between a corresponding class and the various Protestant churches? Does the working man in Italy so suspect the Church of lack of sympathy with him and his problems that he takes small interest in Church affairs? Does he avoid church-going through a feeling that he has no place there? Is there, in fine, in Italy a church-labor problem such as so many Protestant preachers and editors in America recognize as existing (so far as their denominations are concerned) here in the United States? Evidently not. Everything, on the contrary, points to the fact that the Catholic Church in Italy is as close to the working man as she is elsewhere.

Recent proof of this comes under our eye in the Feb. 9 issue of the Christian Register. A writer in that Unitarian paper, whose article as a whole shows little trace of sympathy with the Catholic Church, was witness recently to the public welcome given by the people of Palermo to the new Archbishop, Monsignor Laurier, and was pleasantly surprised to find that on that occasion, in the great cathedral, the working men of the city, in all their fraternal suits, stood with banners furled, closely packed from door to altar-rails. No such thing he believes could have happened in England. The common people would not have a prominent place at such a function in Great Britain. The poor man in that favored land, the Anglo-Saxon could not afford to dress well enough to go to church, but, in Palermo, "dress does not count," says the writer; and she continues:

"It was a touching sight—the interior of the cathedral, that day. The entire floor, filled with artisans, men who earn their living, and a scanty one as a rule, by their daily labor, and all as orderly, self-respecting, brothers of Christ, and of the highest in the Church. And their little boys, from five to fifteen! There they were standing on the costly inlaid altar-rails, perched high on the top of confessional-boxes, clinging to saints and angels wherever they could find a place from which to see over the heads of their elders. Many of them were far from washed and combed for the occasion. Their boots or shoes were white with dust or mud. No one rebuked them. One thought of "Suffer them, forbid them not, such is the Kingdom." Into this midst, preceded by chanting choir, with the great bells ringing peans overhead, and organ triumphantly expressing the gladness of the throng, the really fine noble-looking Archbishop came up the aisle to his throne."

And in the great procession in honor of the Archbishop, the working men were seen in all their strength. The writer says that all the working men of Palermo, in their ordinary working clothes but carrying banners of many colors, took part in the procession. "On and on they came, quietly, without haste, without rest, until we wondered if their long line would never end," she writes.

There are good people in this country who, viewing the Catholic religion as an abomination, and believing that highly colored reports of Protestant missionaries in Italy, contribute money for what they expect will be the speedy "evangelization" of Catholic Italy. They believe in their simplicity that the common people of Italy are growing tired of the Catholic Church. We wish they all could have seen the impressive popular welcome, and the part taken in it by the laboring population of Palermo.—Sacred Heart Review.

BIGOTRY PUNISHED.

Rev. L. C. P. Fox, O. M. I., in Donohoe's. It is the same suburban district was a large convent called St. Margaret's. The inhabitants of the capitol of Scotland were like all the rest of the Presbyterians in their various branches, rampant in their bigotry against all that was Catholic, and nothing vexed them more than the existence of this convent with its secluded sisters and aristocratic pupil in their Calvinist neighborhood, so they were ever on the watch for some plausible means of attack. The nuns had bought a large family pig for family use. Now, there are few family animals that can utter more execrating noises than a pig. So when the cart containing the brute, securely tied up in a sack, stopped at the great entrance door it took three or four strong men to get the pig within the convent grounds. The door was immediately closed amid the unearthly screeches and squalls of the new visitor, but not before some passersby, respectable merchants, or professional men on their way from their villas to their places of business, had time to witness the struggle and to hear the screams of one who, they imagined, was a captured lady about to be hurled as an unwelcome guest in the terrible prison of the convent. They shook their head at one another, and then proceeded on their way. But the following morning two of the chief newspapers of the city had leading articles of considerable length giving the history of the capture and imprisonment of a victim of the captivity of those infamous nuns, whose presence was such a disgrace to the community at large. The Bishop, without delay, consulted an eminent Catholic lawyer who resided in Edinburgh, and took an action for libel of one thousand pounds each against the proprietors of these two papers. In due course of time the trial came on, and resulted in a verdict in favor of the plaintiff. The judge spoke in scathing language of the slanders which had been printed and circulated over the entire country by the two newspapers and condemned by name the authors of these false reports. He even added that if the Bishop had claimed five thousand pounds as damages against the papers, instead of one thousand, he would gladly have given him all.

SEPARATE SCHOOLS.

The question of Separate Schools is now the great absorbing topic of the day. For the ready reference of young debaters defending Catholic rights, the Rev. Albert McKeon, S. J., of St. Columban, Ont., has sent THE CATHOLIC RECORD a number of clear-cut arguments that Dr. Sprague and the Mad March of Ontario will find impossible to answer:

1. The moral rights of the minority in Alberta and Saskatchewan must be guarded for ever against the prejudices of the majority whether Catholic or Protestant.

2. The rights of conscience are more precious than Provincial rights. Therefore "hand off" the rights of the minority in the North West.

3. The educational clause of Sir Wilfrid Laurier's Autonomy Bill is not intended to be a coercive measure on the contrary Sir Wilfrid's educational clause will resolve coercion impossible. The new provinces will have both Separate and Public Schools. The tax payers will be allowed to take their choice, but none shall be compelled to support both systems.

4. The coercion of Orange ascendancy broods like a curse over Manitoba, where Catholics are compelled to pay taxes for the Public Schools as well as for their own schools.

5. All Catholics coming to Canada should be warned in time not to purchase or take up their abode in Manitoba, until the Legislature of that Province repeals its Coercion Act, changes its name to the "Act of Representation," and grants freedom of conscience in the matter of education. In the meantime all immigrants should be directed to locate in Ontario, Quebec, Alberta or Saskatchewan where a dual school tax is never levied.

6. No Provincial Legislature in Canada should be empowered to compel the minority, whether Catholic or Protestant, to support a school which excludes the religion of its Christ and propagates either heresy or infidelity.

7. Either Catholicity, heresy or infidelity is propagated in the history of the history of Catholic countries is taught. When Catholics are in the majority they never compel non-Catholics to attend their schools. We Catholics are able and willing to support our own schools. Protestant money is never accepted for the support of our schools. "Forcing" Separate schools on the new Provinces, because for thirty years Alberta and Saskatchewan have had separate schools, Laurier's bill merely safeguards the vested rights of the minority and gives equal rights to Catholics and Protestants. The Anarchists, Orangemen and Baptists are all opposed to religion in the schools.

8. We Catholics demand no privileges except such as we are prepared to concede to all other religious denominations. The Protestant sects find it impossible to accommodate themselves to what Christian truths should be taught in the Public Schools and that is the sole reason why they cry out to "babbling" from all schools, Public and Separate. That is precisely what infidelity wants. When faith is detested infidelity reigns supreme. In Manitoba infidelity has won the battle. In that unhappy Province the Christians are ridiculed or slandered. Who ever heard of an anti-Catholic teacher explaining the Public School history of the present century as a misrepresentation of Catholic belief and practice? Catholic children must not be compelled to attend such schools.

9. The Catholics of the new Provinces have had Separate schools for over a quarter of a century. The attempt made by the Orangemen to fasten the godless Manitoba system on Alberta and Saskatchewan deserves the condemnation of every Christian. If Protestants want Separate schools, let them have them. The Catholics do not want Separate schools and the force of coercion is not to saddle Separate schools on the new Provinces but a coercive force to induce a crowd of school boys to scoop a basket of big red apples.

10. One Godless system of schools for all is simply coercion for all. The Church alone received a commission from Christ to teach all nations (Matt. xxviii, 19). The assumption that the state has a right to teach and guide our conscience is not a Christian idea. This assumption originated in pagan times when the state was the chief and the only deity. But Christianity broke down the idols of paganism—including the deities of state. It lifted us from the degradation of idolatry and beautified his immortal soul, charged it into a temple of the Holy Ghost and no Provincial Priest or politician of any type will ever be allowed to intrude.

A CONTRADICTION.

To the Editor of THE CATHOLIC RECORD: Dear Sir—Allow us in your columns to contradict the following statement which lately appeared in the Toronto daily papers. "At the semi-annual conference held at St. Joseph's Convent the Archbishop of Toronto instructed the Sisters Mary Ann and Sister Wilfrid to receive in the Order as teachers unless they had passed the examinations and received Government certificates. Permit us to state that no such conference was held and no such instructions were, at any time, given. Our Sisters Mary Ann and Sister Wilfrid, who were above quoted is, that it is a contradiction because it may deter young ladies who would improve themselves by studying for the admission into our Congregation. From seeking educational training of the community members being desirous to teach, does not and why their entrance into the Congregation but is a contradiction for a long period after, is a fact that the leading educationists of the province are substantiated.

The Sisters of St. Joseph, St. Joseph's Convent, Toronto, March, 19, 1905.

ST. PATRICK'S DAY.

In London. Two Masses were celebrated in the Cathedral, the first one being at 8 o'clock celebrated by Rev. J. P. O'Connell, the last a High Mass by Rev. J. P. O'Connell. The Rev. W. B. O'Connell, the Archbishop of Toronto, presided at the Mass. The Rev. J. P. O'Connell, the Archbishop of Toronto, presided at the Mass. The Rev. J. P. O'Connell, the Archbishop of Toronto, presided at the Mass.

For the first time, perhaps for years, the feast of St. Patrick was celebrated like it was this year. The celebration was a most successful and enjoyable event. The whole parish was in a festive mood from morning to night. The whole parish was in a festive mood from morning to night.

The concert given by the pupils of the Separate school, under the direction of the Rev. J. P. O'Connell, was a most successful and enjoyable event. The whole parish was in a festive mood from morning to night.

FROM SASKATCHEWAN, N. W. T. We print with pleasure the following letter from Rev. J. C. Sinnott, V. O., Prince Albert, Sask. The Cathedral of Prince Albert, March 10th, 1905.

Mr. Editor—Sir—As I receive a number of letters from Ontario in reference to this country, I think it shall save time to say in brief that you will kindly print in your great paper my humble request that you will send me nothing to do in this matter beyond your own wish to see our people succeed in life, that the West is a vast territory of opportunity and that the future needs no words from me—facts have spoken loudly. Home-steads (160 acres) may yet be had on the prairie for the price of a few dollars. The Rev. J. C. Sinnott, V. O., Prince Albert, Sask.

THE Rev. Dean Egan, of Barrie, will give a lecture subject "Reading" to the young men of the Moral Society, in St. Michael's Hall, 26 Church Street, Toronto, on Wednesday evening, March 23, 1905, at 8 p. m. All young men are invited to attend.

FROM LINDSAY. Tuesday, Mar. 14, was the first anniversary of the death of the late Sir John A. Macdonald, P. M. A. Mass was celebrated by Ven. Archbishop of Toronto, presided at the Mass. The Rev. J. P. O'Connell, the Archbishop of Toronto, presided at the Mass.

DEAD. KEATING—Died in Midway, on March 14, after a short illness, Miss Keating only sister of Patrick Keating. May she rest in peace!

Easter Decorations. Easter church decorations with our artificial flowers have been in demand. Our designs are of the best quality, and at less than one quarter the actual cost of the flowers. We have a large stock of artificial flowers, and are prepared to take orders for them. Write to us for a catalogue and price list.

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