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# The Catholic Register.

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## A MISCHIEVOUS ORGAN

The Toronto Evening News Taken to Task for Its Anti-Catholic Venom.

To the Editor of The Register: Sir.—In the fight for justice to Catholicism in this and every other province of Canada which you have long been waging and never more ably than now, I beg to direct your efforts to a quarter very much in need of your attention, namely, that den of unprincipled bigotry, the office of The Toronto Evening News. From this office circulars were sent some time ago to the Catholic clergy of this city, inviting contributions of news from their respective churches. There was an intimation of a desire to show Catholics fair play and to win their support. But lo! not many weeks after this precious circular was sent around, a series of the most grossly insulting libels on the tender and most revered of Catholic doctrines appeared with glaring headlines in the columns of The Evening News. Members of the Catholic Truth Society of this city felt it a duty to direct these misrepresentations, not only in the interests of their church, but in the interests of our common country. They were fully aware that they should approach the mighty autocrat of The Evening News much after the style in which some Armenian who has been robbed must seek redress from the Commander of the Faithful. Therefore it was with bated breath and whispering humbleness that they addressed a mild protest regarding the way in which their most sacred beliefs were vilified and a brief statement of the true nature of these doctrines. Lest, perhaps, the contributions of those who were smarting under insult may have been unintentionally a little too warm, a calm statement from a distinguished professor far away from the scene of strife was sought. In vain was all this labor. The Evening News refused to give Catholics any chance of replying to the vilifications which were flaunted in its columns. If a coroner's jury finds that a victim has died because he belonged to some sect which rejects medical treatment The Evening News is most liberal in giving space for explanations, but Catholics must not be allowed a line in which to repel the most insulting travesties on their creed.

The latest manifestation of this enlightened policy on the part of The News appeared in its issue of Wednesday, July 3rd. Two days previously a patriotic meeting was held in Toronto. At that meeting excellent addresses were delivered by Mr. Brodeur, a distinguished French-Canadian at present occupying the Speaker's chair at Ottawa, and by Mr. Foster, Minister of Finance. Both of these speakers, as well as Toronto's worthy Mayor and other citizens denounced racial and religious cries as most detrimental to the upbuilding of a

strong Canadian national feeling. The echo of their noble and patriotic words had scarcely died away when The Evening News was at its hellish work of stirring up religious rancor. It found a delicious titbit in the shape of an alleged dispute between Bishop Bonneau of Lincoln, Nebraska, and one of his priests. This is the way in which the savory morsel is served up by the shuffling chef of The News: "Heaven's gate is shut tight. Bishop of Lincoln exercises his Rome-given powers. A Churchly Autocracy. Father Murphy denied a passage to Heaven for disobedience!" After these spicy headlines The News goes on to say that "the edict of the Bishop of Lincoln has gone forth against Father William Murphy . . . and the latter is now barred from Heaven according to the laws of the Catholic Church." So flagrantly false and offensive and malicious was this article that a correction was sent by a member of the Catholic Truth Society in the faint hope that it might be inserted. The writer in a few lines, from which everything that could savor of bitterness was excluded, explained that if the Bishop of Lincoln, Nebraska, acted in the manner alleged (which is more than doubtful considering the malignity manifested in the whole report) he was not exercising but grossly abusing his Rome-given powers. Rome would be the very first to repudiate such action as a gross violation of her Canons. No Bishop has the right or power to shut Heaven's gates against any man. The Pope does not claim such a power. The severest penalty inflicted by the Church is major excommunication. Catholic theology lays down two conditions as necessary to incur this penalty—grievous sin and a knowledge that this penalty is attached to such sin. The person excommunicated must be a grievous and obstinate sinner. He has by his own act shut Heaven's gates against himself, and the sentence of excommunication is intended to bring him to a sense of the enormity of his crime. This is precisely what St. Paul did in the case of the incestuous Corinthian whom he delivered to Satan for the destruction of the flesh that the spirit may be saved (I Cor. v. 5). What a grand opportunity The News would find here for some of its scare headlines! As excommunication does not shut Heaven's gates against any one, neither does it keep them shut. Excommunication places no one outside the pale of salvation. It does not prevent anyone from praying with effect. It does not cut off from the grace of repentance. The person laboring under the penalty can be a sincere repentance become reconciled to God at any moment. To show how outrageously false in the "Heaven's-gate-is-shut-tight" heading, it is only necessary to quote that elementary principle of Catholic theology that any priest even though deposed and degraded, is empowered and bound to absolve in case of danger of death a person under sentence of excommunication who shows any sign of repentance.

The Evening News had no room for these explanations. They were evidently not up to the lofty literary standard of the paper which makes a speciality of 12th of July harangues and illustrated histories of the Orange Order. The proceedings of The News recently are quite intelligible. It is preparing for the approaching Provincial elections by catering to the bigots of Ontario. Evidently the policy of the party which The News supports is to make professions of liberality on the platform and through the more reputable papers and at the same time carry on a propaganda of bigotry of the worst kind through gutter sheets and lodge and side-line wire-pullers. It is to be hoped that The Catholic Register will give this plan of campaign due attention, and that the able writers who have given its columns a power and an interest unequalled by anything in the Catholic field in this Dominion will pay their respects to the tactics of The Toronto News, of which this communication is a first instalment.

**CATHOLIC TRUTH.**

Bickle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles of virtue of several medicinal herbs, and can be depended upon for all pulmonary complaints.

## MISCHIEF MAKERS WAKING UP.

The communication which we publish to-day exposing The Evening News has not been written without cause. Many Catholics had lately begun to think that the party press the stripe with which The News is marked had learned something. But it is an obvious mistake to think so. The Conservative party in these latitudes has ever been unfortunate in its press; and there are many men prominent in the Conservative party who know this and would like to see a genuine change. It is a consummation which, however devoutly they may wish, they are unable to bring about. In years past the Conservative press in Ontario succeeded in making the name of their party odious not alone to the Catholic citizens of the Province, but to every citizen of Canada who desired to see peace and good will prevailing in the country. But is

the journalistic tone much improved in the present? We have The Ontario Tory vilifying and abusing the French-Catholic people of Quebec, and The Toronto News insulting the Catholic people of this English-speaking province. What is the good of attempting to put the past behind us and professing to discern a more enlightened disposition in the present? Of course we all realize that toleration and peace must continue to be cultivated and striven for. But it is an extremely doubtful thing that much is to be gained by shutting our eyes to the difficulties which an incurably rabid party press continues to roll in the path of those who wish to work for better things. We wish in this strain because we are convinced that the writer of the communication which we publish to-day hits the nail on the head when he attributes the recrudescence of anti-Catholic mischief in the Conservative party press to the approach of an election.

## CORNER STONE OF ST. MARY'S, LONDON

Laid by His Lordship Bishop McEvay—Sermon by Father McBrady

London, Ont., July 29.—The laying of the corner-stone of the new St. Mary's Church, yesterday, was an event in which not only the Catholics of London, but all citizens were interested, for apart from the idea of the church's growth involved, it presaged the construction of another handsome edifice, dedicated to the worship of God. When the present church was partly destroyed by fire, the people of the diocese immediately began to prepare for one to replace it, and decided also to make their new church one that would be creditable to the diocese and the city. The site at the corner of York and Lytle streets was chosen, and work begun at once. Yesterday's ceremony has been looked forward to for some time and with much interest, an interest that was proved by the presence of thousands of people, not Catholics alone, but of all denominations. The Catholic Order of Foresters, the C. M. B. A., the Christopher Columbus Society and the St. Vincent de Paul Society assembled at St. Peter's school and marched in a body to the new church, where by that time several thousand people had gathered. A temporary pine floor had been built, and the clergy and prominent members of the orders mentioned took their places. The ceremonies began at 3:30 o'clock and were conducted, during the impressive silence of the great crowd, with all the solemnity of the Catholic Church.

His Lordship Bishop McEvay was assisted by Very Rev. Dean Kilroy, of Stratford, and Very Rev. Father James O. F. M., of Chatham. Rev. Father Egan was master of ceremonies. Rev. Father McBrady, president of Assumption College, Sandwich, and the other clergy who assisted were Rev. Father Traher, pastor of St. Mary's; Rev. Father Aylward, Rev. Father McKeon, Rev. Father Noonan, of Biddulph, Rev. Father Stanley, Rev. Father Pinsonneault, Rev. Frank Powell, a member of the diocese, who will say his first mass and the first mass in the new church, and two students of the diocese, Mr. Barry and Mr. Nolan. The psalms and litanies were sung by the combined choirs of St. Peter's Cathedral and St. Mary's Church.

A cross was erected at the east end, where the altar will be, and thither the clergy proceeded first, and His Lordship, the Bishop, blessed the salt and water. He then went to the corner-stone and blessed it, tracing a cross on the corners of all the sides.

Rev. Father Traher said that in the stone was a document containing a record of the event, which stated that the corner-stone was laid by His Lordship Bishop Fergus Patrick McEvay, in the presence of a number of the clergy and a large concourse of laity. It named Pope Leo XIII. as head of the church; Monsignor Falconio, Papal legate in Canada; Archbishop Leada O'Connor, Archbishop of the See of Toronto; Bishop McEvay, Bishop of London, and Rev. Hubert Traher, priest of parish of St. Mary's. The temporal authorities were named—King Edward VII., Earl Minto, Governor-General of Canada; Sir Oliver Mowat, Lieutenant-Governor

of Ontario; Sir Wilfrid Laurier, Premier of Canada; Hon. G. W. Ross, Premier of Ontario; Sir John Carling, Senator; Charles S. Hyman, M.P. for London; F. B. Leys, M. P. P., and F. G. Rumball, Mayor. It stated also that the church was designed by Fred. C. Henry, of the firm of Moore & Henry, architects, of this city. The names of the contractors were also given. It contained copies of The Catholic Record, The Toronto Catholic Register, the London dailies, the coins at present in use, and other articles which might be of interest at some future time.

Rev. Father Traher said that on the stone he had found a number of articles, some from Catholics and some from non-Catholics. Others had come from non-residents of the city. One was a donation of \$27.50 from the parish of Mount Carmel, where he was in charge several years before coming to London. The people of Mount Carmel were represented by four of the members, who to assist in the ceremony had driven a distance of 35 miles that morning. The offerings showed that he was kindly remembered by former parishioners, and also that they were as thoughtful and generous now as they were in days gone by. The offering was a great compliment and a moral encouragement. Other offerings toward the building fund were from John Ferguson & Sons, \$100; James Reid & Co., \$25; Hobbs Hardware, Company, \$10; Rev. Father McCormick, predecessor to Rev. Father Traher in the parish of St. Mary's, \$100; Rev. Father McCabe, La Salle, \$100; Rev. Father Noonan, Biddulph, \$100, besides offerings for memorial windows, statuary, sanctuary carpet, chancel, clock, and other offerings that would be acknowledged at a more favorable time. Father Traher also mentioned a gift of \$100 from Bishop McEvay, which was in addition to the \$1,000 subscription from His Lordship towards the new church.

Rev. Father McBrady preached the sermon. Father McBrady is president of Assumption College, Sandwich, having succeeded Rev. Father Cushing when the latter was appointed vice-provincial of Toronto. He said that he wished to speak of two words in Holy Scripture, one from the lips of Jesus Christ, and the other from the great Apostle St. Paul. Jesus said to his disciples, "Ye shall be my witnesses to the ends of the earth," and Paul's words were, "We are the helpers, the artisans of God." "I do not know," he said, "where any higher honor could come to man than to realize in his life the one or other of these sayings. To be a helper of God or to be a witness of Jesus Christ, to stand up for what is fair and true and good, for honor and for justice, should be the aim of every man." Yet it seemed that, as he stood before the vast gathering, as he held out his hand for the uprearing of the church, he was making them artisans of Jesus Christ by asking them to help in "the work. Did it ever occur to them to reflect upon the splendid hospitality received from God? God had given them hospitality. He

(Continued on page 4.)

## PERIL OF IRRELIGION

Remarkable Letter to the Pope Declaring the Saving Power of the Catholic Faith

The letter which follows, says The New York Sun of July 26, was written recently to the Pope by a citizen of prominence who is not a member of the Roman Catholic Church. For personal reasons he declines to allow his name to be published, although he says he firmly believes in every sentiment expressed in the letter.

To the Holy Father, Pope Leo XIII., Rome, Italy:  
 Most Reverend and Holy Father—I take the liberty of addressing you because I am much interested in the success and growth of the Roman Catholic Church in the United States, for the following reasons:

First—That the Catholic Church trains its young in a way to secure good morals, good citizenship, a respect for property rights, and the rights of others.

Second—Because of the firm faith of the Catholic Church in God, Christ, the Holy Bible, and a firm acceptance of the religion of the Saviour, without which civilization must eventually disappear.

I believe it is almost necessary for the future of my country that the Catholic Church should grow and be a strong power here. The Protestant Church in the United States is fast drifting into infidelity. In many of the great theological seminaries of that Church open disbelief in some parts of the Bible is taught. Thousands of ministers of the Protestant denominations are men who believe that certain parts and books of the Bible need not be accepted. Their position and work have hastened the growth of disbelief in all religion.

Because of my position before the public I feel that I may be forgiven by you for writing you this letter. Many thousands of the strongest men in the United States, made apprehensive by the spread of socialism, are turning their eyes toward the Church of which you are the revered head. The greatest banker in the world, and one of the greatest men of our country, told me very recently that he believed the Roman Catholic Church was a necessity for the preservation of our society.

I have talked with a very large number of our ablest and best men who believe as he does on that question, but there is a feeling among the masses of our people that the great authorities of the Roman Catholic Church have feelings of antagonism against the United States of America. If this feeling could be removed I believe the next ten years would see a very large movement of our best people into your Church. There are at least 12,000,000 Catholics in the United States. The church buildings and edifices are among the finest here. The attendance at church on Sunday is very great; nearly as many men as women are at religious services. The Catholic schools taught last year 853,000 scholars at a cost of at least 40,000,000 francs. The other expenses of the Roman Catholic Church here must have been at a very low estimate, 60,000,000 francs more, making a total of 100,000,000 francs which the Roman Catholics of the United States paid for the support of their religion last year without any State aid whatever.

When our people see this sort of devotion to faith, and see Roman Catholic men in such large numbers attending church services on Sunday, and then look about to see what Roman Catholics of the United States receive in return from the great Head of the Church they think that Roman Catholics in the United States are not encouraged in such a way as they should be by the authorities in Rome, and this leads to the conclusion that there is an antagonism between the authorities at Rome and the American spirit and nation. American people think that their country is a very great one, and is destined to become one of the great factors in shaping the policies of the world.

Yours has been one of the most wonderful lives the world ever saw. During it, greater changes have taken place than in the same number of years in any other age. You have seen Napoleon dethroned and exiled Bis-

mark and Victoria live and die. Down into the new century you have brought great purity, learning and love of God and humanity. If you could do some thing before you shall be removed from this earth to the feet of the Saviour that would aid in adding millions to your Church in this great, energetic and growing nation, you will do that which strengthens civilization and will help to bring into the true Faith millions who are now in danger of being disbelievers in all religion.

With prayers for your continued health, I am, most respectfully and sincerely,  
 Your Most Respectful Servant.

**A PRIEST ON THE UNIONS.**

Peterborough, July 26.—At a public meeting held in the Council Chamber to consider the situation of the C. P. R. trackmen Rev. Peter O'Brien, who was one of the speakers, said he did not come to discuss the strike, but he came to show his sympathy with labor. After hearing the statement of Mr. Wilkinson he believed they were all in sympathy with the strikers. He had read Mr. Pope's letter, but claimed it was unfair to now hold the trackmen responsible for the track. As regards the union, he said it was the Union that the C. P. R. did not want to recognize. Yet on account of a union between the C. P. R. and G. T. R. individuals going on the annual excursion to St. Anne de Beaupre this year had to pay \$2 more than others years. He instanced other facts to show that there was a union between the C. P. R. and G. T. R. in regard to rates. Why then if they had a union between the roads, if the engineer's union and the conductor's union were recognized, why not recognize the trackmen's union. They should show their sympathy in a practical way and not travel by the road. They had seen in the papers how a man had been arrested and fined \$2 for walking on the track and how Mr. Shelvin had been taken hold of by a man supposed to be a detective for walking on C. P. R. property in town. Was this not absurd and contemptible on the part of the C. P. R.? He referred to the trackmen's work in the fierce heat of summer or severe cold in winter either during night or day for \$175. Strikes were deplorable, but he referred to the strikes in the Carnegie works, where wages had been cut because business was not profitable, yet a few years afterwards Mr. Carnegie could come out and scatter his millions. So it was with the C. P. R., in which he had taken pride always as a Canadian. Their earnings were not decreasing or their stock going down, yet they hesitated over this little increase in wages. He concluded by saying that he believed the trackmen had the sympathy of all the priests and clergymen of the town, for their case and their conduct was such as to commend them to all men.

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