

up the harp he had so often turned into melody to sing the praises of the tomb-builders of the South. He recalls the olden custom of heaping a cairn of stones upon the sod beneath which a poet or bard was at rest.

"A thousand years ago—didst thou
Had such a harp in thine hand
The cairn had not the cairn of stone
By every passing hand increased
God bless the brave! not yet the grave
Could e'er have passed his restful place."

"And surely that 'Ancient Race,' that 'Celtic Race,' that 'Noble Island Race'—as in another poem McGee described them, could not allow this generation to pass away nor this century to expire without leaving a monument such as would hand his name and fame down to future years.

* *

We are very thankful to THE CATHOLIC REGISTER for having touched upon this question. The day is at hand when another generation will step in, and unless we, of to-day, rescue from oblivion our historical relics and perpetuate the names of our great men, the world moves so rapidly that they may all be forgotten. "It is not death alone—but Time and Death, that canonize the patriot," said Duffy, in speaking of Davis,—so is it true of McGee. The longer men live, the more time elapses, the more potent events that transpire the more triumphantly will his greatness be vindicated and the more evident will it become that he was a political prophet as well as a mighty minded patriot.

The Emigrant

The proposal of THE CATHOLIC REGISTER that the Canadian people should erect a monument to the late Thomas D'Arcy McGee meets with acceptance in all parts of the country, if we are to judge by the comments of exchanges. This great and gifted Irishman was a forceful figure in our public life, and it would be a graceful tribute to his memory to publicly recognize his worth in this way. He died when he was at the zenith of his powers, but not before he had rendered signal service to his adopted country. He was one of the bright minds that carried Confederation to accomplishment and he shares with Sir John Macdonald and the brilliant men of that day the distinction of being one of the chief promoters of that movement. He was the orator of his day, and he brought to his duties in parliament a mind replete with the knowledge and wisdom which makes a statesman. With the opinions of his youth we have nothing to do. He was of an impetuous and emotional disposition, whose fiery nature finds its best outlet in action and that the stormy political scenes of his young manhood should have tempted him to participation, as they tempted John Boyle O'Reilly, Sir Charles Gavan Duffy, and many other impressionable youths to perilous extremes is not surprising. But it was in this country that his full talents were brought out. He found here a system of government which suited his views, and entered the political field with zest. Of fine attainments, he was but a short time in reaching the first rank, and no city could have a more distinguished representative. His countrymen, who regarded him with affectionate pride as one who reflected lustre upon his race, were among the deepest mourners at his ultimately death. Although a faithful adherent of the Church of Rome, the Protestant element saw in him a phenomenal man for whom they held a warm friendship and still revere in memory. We hope that the proposal of THE CATHOLIC REGISTER will be acted upon, and that if his statue does not adorn Capital Hill at Ottawa as a national work, the people of Canada may place one somewhere else.

We know whereof we affirm when we state that Ayer's Pills, taken promptly, at the first symptoms of colds and fevers, arrest further progress of these disorders, and speedily restore stomach, liver and bowels to their normal and regular action.

A Criticism and an Answer.

The following letter appeared in the *Globe* of October 11th:

SIR—THE CATHOLIC REGISTER, in its issue of Sept 13th, reproaches the Hon. Mr. Laurier with having attended on Sundays during his trip to the west churches that are not Catholic. Will THE REGISTER state whether Mr. Laurier is, as a Catholic, forbidden to listen to an able speaker, to enjoy a touching and eloquent discourse, because the speaker happens to be a Protestant clergyman, and his discourse, delivered in a Protestant Church? Is it to be told by this model Catholic paper that Catholics are to deny sincerity to Protestants, when the latter preach that same gospel of love and peace that the Catholic Church held and taught long before the Reformation? Out upon such narrow and pitiful Catholicism! It is such pretensions to true religion on the part of Catholics (so called) more Papal than the Pope, that feeds and strengthens the P. P. A. and kindred associations. Give us, say the patriotic Catholics of Ontario, not the puny Catholicism of THE REGISTER but the broad, virile and generous Catholicism of a Daniel O'Connell, a Richard Lalor Sheil, a Bishop England, who frequently preached in Protestant churches, an Archbishop Hughes who often did likewise; an Archbishop Ireland, who goes as far with his Protestant fellow-Christians as he can go, glad of their company so far; give us, say all true Canadians, that spirit of patriotism which lately prompted Archbishop Cleary of Kingston to speak, as *The Canadian Freeman* reports him as having spoken at Carleton Place. Let us, sir, cite *The Freeman's* own words: "He spoke of the angel's song of peace and good-will, and rejoiced that the spirit of that message was so beautifully exemplified in Carleton Place. He inculcated the observance of the practice of bearing and forbearing with each other, particularly with respect to the differences which creeds create, and charged that the obligation lay with first period of conscious activity to be gentle and loving. He emphasized the spirit of toleration by counselling Protestants and Catholics to live side by side, in concord. No man had a right to quarrel with another because of his religion. All were aiming for the golden shore, and the injunction of the Great Master to 'Love one another' was the first lesson of Christianity, by whatever name it might be called. As one listened to the Archbishop in this he instinctively began to hum the beautiful symphony from Burns: 'It's coming yet, for a' that; that man to man the world o'er shall brethren be for a' that.'"

THE REGISTER, so solicitous for Mr. Laurier's conscience, has not by the way, one word to say on a subject that ought to give lively concern to so strict a religionist—a subject dealt with by the *Hamilton Times*, edited by a Protestant Liberal as follows:—"Mr. Clarke Wallace has decided that Canadians will not be corrupted by reading 'Maria Monk' and other P.P.A. books seized at Montreal. How thankful Canadians ought to be that they have holy and devout customs officers to decide for them what they should and what they should not read."

If the precious space of THE REGISTER cannot afford room for the *Times's* opinion, it might for that of the *Brantford Expositor*, also edited by a Protestant Liberal:—"Mr. Clarke Wallace's decision that 'The Awful Disclosures by Maria Monk' is a book fit for importation under the customs law shows that that law is powerless to prevent the ingress of obscene literature. A more gratuitously obscene work, as well as a more false one, could not be presented for Mr. Wallace's opinion. But the P. P. A. must be good humored even if it should be at the expense of Sir John Thompson's feelings."

There are thousands of Catholic voters in Ontario who deplore the spirit

manifested by THE REGISTER in its criticism of Mr. Laurier.

A CHURCH GOING CATHOLIC.
Sept. 20.

The Reply.

To the Editor of the Catholic Register.

SIR—In the *Globe* of the 11th instant a "Church-Going Catholic" takes the REGISTER to task for its attitude towards Mr. Laurier for attending services in a Protestant church during his trip through the North-West. Were the writer what he says he is, "A Church-Going Catholic," and did his early training prepare his mind to master a single sermon such as is heard every Sunday from any of our pulpits he would not have lost his time penning such inconsequent trash as he treats his readers to. If I notice him at all it is not for his sake nor because of any point he has made, for he has made none except to show clearly his deplorable ignorance of Catholic teaching and of principles. This church-going Catholic asks: "Will the REGISTER state, whether Mr. Laurier is, as a Catholic, forbidden to listen to an able speaker, to enjoy a touching and eloquent discourse because the speaker happens to be a Protestant clergyman, and his discourse delivered in a Protestant church?" Fudge! "Is it to be told by this model Catholic paper that Catholics are to deny sincerity to Protestants?" What drivell! Where and when did the REGISTER ever state or hint at anything so preposterously absurd? Had this church-going Catholic ever mastered a single principle of our religious belief and claims he could not have so widely missed the point for which the REGISTER contends? Protestants like Catholics are in the habit of going to church on Sundays to worship God. That they are in earnest in what they do one is quite prepared to admit. That we as Catholics can join in their worship we are not prepared to admit unless we also admit that there is no real necessity for the existence of our religion—its beliefs, its practices, its worship, etc.—at all.

I am not now dealing with the facts whether the Catholic religion is the true religion established by our Lord Jesus Christ—whether there can be more than one form of the true religion—whether all kinds of worship are equally pleasing and acceptable to God. From my standpoint as a Catholic all these questions are settled beyond a doubt. So too should they be settled in so far as Mr. Laurier or any other Catholic is concerned. With us they lie outside of the field of discussion. They are first principles essential to the possibility of our claims. As Catholics we believe with implicit faith that Jesus Christ established a Church—one Church; that that Church is the pillar and the ground of truth; that the gates of hell cannot prevail against her; that she has her sacrifice and her great sacramental system and her legitimate form of worship and of prayer; that she like her founder is one, essentially one—the bride of the Lamb; that her nature and constitution preclude the possibility of the existence of other friendly or rival institutions equally acceptable to God. Admit our position, I say, and then, regarding the situation from my standpoint, tell me if any child of the Church is free to leave the true worship of the true God and join in one which on first principles he is bound to believe cannot possibly be a true worship any more than there are two Gods.

The Church herself has spoken plainly and distinctly on this question. No Catholic need go far to discover her sincere teaching. We are not responsible for the conscience of Protestants, nor accountable for their forms of worship, nor have we a word of blame or of criticism to utter against them. It is none of our business at all, nor are we called upon to interfere. They have their conscience and their way of

looking at things. We have ours. What their conscience will permit them to do our conscience and our principles may not permit us to do. We may, however—we think we are within our rights when we do it—lift our voice in protest when a public man on a public occasion sins against the first principles of the religion common to both of us.

But in the name of common sense what has all this to do with "eloquent discourses" and "able speakers" and "touching appeals" and the "gospel of peace and brotherly love" and "Maria Monk's awful disclosures" and such clap trap. If the Catholic religion is the true religion set up by our Lord Jesus Christ, its worship should be quite sufficient for Mr. Laurier and a "Church-going Catholic." Surely religious principles are not so elastic that one can believe himself free to pass at will with guiltless conscience from one form of worship to another, or will anyone claim that God is so indifferent about His rights that all systems of religion and forms of worship are equally pleasing, and acceptable to him.

No one can take this stand and be true to principle, and it is for this reason fault was found with Mr. Laurier's worshipping with a Protestant congregation. Neither he or any other Catholic can without running against Catholic belief and teaching, join in any form of worship except that sanctioned by the Church. In justice to their position Protestants can hardly be expected to admit our claims. But let them place themselves in our shoes—admit our principles, and then it seems to me they can have no quarrel with our conclusions. For Catholics there is but one logical stand possible—the one you have taken.

READER.

Lord Dufferin and Disraeli.

Two excellent stories of Disraeli told by Lord Dufferin are not to be found in the copious preface to Lady Dufferin's poems. "One of my earliest encounters with Mr. Disraeli," writes his Lordship, "was in Brook street, the afternoon of the day he had won his Buckinghamshire election. I stopped to congratulate him on his successful campaign, when he said to me, 'Yes, I said rather a good thing on the hustings yesterday. There was a fellow in the crowd who kept calling me a man of straw, without any stake in the country, and asking what I stood upon, so I said, 'Well, it is true I do not possess the broad acres of Lord So-and-So or the vast acres of the Duke of A—, but if the gentleman wants to row upon what I stand I will tell him.—I stand on my head.' Many years after I passed him again as he was strolling up hatless from the House of Commons to speak to some colleague in the House of Lords. Happening to enquire whether he had to read a certain novel, he said, 'Oh, I have no time for novel reading now. Moreover, when I want to read a novel I write it.'—*London Public Opinion.*

As a consequence of the Pope's invitation to Eastern Catholic Patriarchs to visit Rome next month, the Congregation of the Propaganda Fide is preparing a detailed programme of the conferences to be held with a view to facilitate the return of the Eastern dissident Churches to the Church of Rome. The negotiations are receiving active support from France.

If the Baby is Cutting Teeth

Be sure and use that old, well-tried remedy, Mrs. Winslow's Soothing Syrup for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhoea. Twenty-five cents a bottle. It is the best of all.

Agents Wanted

To canvass for THE CATHOLIC REGISTER. A liberal commission allowed. Write for particulars.