ITED.

IPS.

RISE. - A wellhe House of Com-laughter who has reat financier in ther called her to

## The Erne



## The Cultuess

MONTREAL, SATURDAY, NOVEMBER 24, 1900.

PRICE FIVE CENTS

## WILL FRANCE TURN PROTESTANT?

In the December number of the "Messenger of the Sacred Heart," the Rev. Thomas J. Campbell, S.J., has an admirable, closely reasoned article under the heading "Will France Turn Protestant?" While no living writer is more competent than Father Campbell to draw logical conclusions from solid syllogistic presults of the compensation of the Christianity of the Christi mises, yet, in the present instance, he has the tact to leave the formahe has the tact to leave the formation of such conclusions to the intelligence of his readers. He places
before us a series of statistics, which
he takes the pains to verify; then he
gives us a series of quotations from
the writings and speeches of the
most eminent and best instructed
French Protestant authorities; again
he exposes in a most powerful manner the worse than dishonesty—the
immorality—of the principles upon
which the Protestant synods seek to
propagate their anti-Catholic work
in France.
Following these pointed passages
we have the evidence that the French
Catholic rarely becomes a Protestant; when he leaves the Church it is
to join the ranks of the Atheists.
Then comes a clear-cut distinction
between the so-called orthodox Protestants and the Liberal Protestants,
To prove the decline of the former
and the luries infellity or atheism of

testants and the Liberal Protestants. To prove the decline of the former and the pure infidelity, or atheism of the latter, the writer quotes whole passages from some most remarkable addresses—amongst them the elder Puaux, commonly called the "Old Huguenot of the Cevennes." To clinch this argument we are given the words of the noted freethinker Yves Guyot, who declares that Protestantism must be used to replace Yves Guyot, who declares that Protestantism must be used to replace Catholicity, for it is necessary to de-Catholicize France, if ever Mirabeau's formula, "we must de-Christianize France," is to be realized. Father Campbell then indicates how Protestantism and infidelity fraternize in France.

As the principal object of Father Campbell's article is to expose the nature of M. Merle d'Aubigne's mission to America, the reader must

nature of M. Merle d'Aubigne's mission to America, the reader must conclude that ail the respectable Presbyterian churches which allow that pervert to occupy their pulpits, for the purposes of creating sympathy and collecting money for the Protestant cause in France, are actually harboring an advance agent of the rankest infidelity. As it would be difficult for me to reduce that able contribution to a smaller space than I have done, and as certain passages therein are necessary for the proper understanding of the subject, I will simply add the following disjointed extracts from Fa-

ready to renounce Romanism for the Evangelical and Protestant religion. These priests are willing to make the step, but are only kept back by hunger. The 'Chretien Francais,' Evangelical and Protestant religion.' These priests are willing to make the step, but are only kept back by hunger. The 'Chretien Francais,' which is edited by an ex-priest named Bourrier, is of the opinion that French Protestants have no more important work to do than to give that army of priests who are tired of Rome an opportunity to earn their bread. Evidently the synods are appelled by the enormous requisition that would be made on their bread-stuffs, and they very cautiously and very properly profess to be in doubt about the motive that actuates these proselytes, and sor have decided to go slowly. The doubters, they say, 'are to be encouraged to remain in the Roman communion as long as their conscience permits, and there to study the Scriptures and Protestant theology, until arrangements can be made.' This is strange morality. Catholic priests studying Protestant theology or even Scriptures with a view to understanding the significance of the proposed step, while arrangements are being made by the laity to provide for them, are nothing but full-fledged apostates already. To advise them to remain in communion with the Church of Rome as long as what is called their conscience permits, is counselling a mode of action which may be good Protestant theology and independent thics, but can find no warrant in Scripture or common honesty. They are plainly, openly and officially instructed by the united synods to lie, to be hypocrites, to preach Catholic doctrine which they do not believe, to enjoy the encoluments of their office, to live in the midst of the alleged corruption which they are preparing to denounce, to administer the sacraments and to keep their polluted hands on the altar offering the sacrice of the Body and Blood of Jesus Christ, while their false friends outside are nustling around to find them an 'honorable job. What else is this but advising the officer of a garrison who is in communication

"If such is their standard of honesty we know how to discount the figures they give us of the thousands of priests who are ready to apostatize but who are held back because they could not get bread to eat. A good priest does not look for bread to eat but dies, if need be, doing his duty. He has other bread that these Protestant synods wot not of. However, we are spared the trouble of computing. The facts are that nineteen priests apostatized. M. Merle d'Aubigne, who is now in America in the interests of this movement, said the other night at the Collegitate Church, New York city, that there were eighty. That is bad enough, indeed, but it is an extremely small fraction of the vast clergy of France who, thirty years ago, numbered 40,000 secular priests. Perhaps there were 10,000 more in religious orders; 60,000 perhaps would profiably fall short of the total now. Eighty out of that army is not many to have ambushed. In any case "If such is their standard of hon

profably fall short of the total now. Bighty out of that army is not many to have ambushed. In any case it is a far cry from the figurative thousands furnished by the 'Chretien Francais' and the 'Independent.' There is a dullness of the moral sense in such methods and in such reports that is deplorable but not surprising."

"The fact is that at the present rate of decline there will not be a shred of Protestantism left in France in another decade. One century ago they numbered 2,000,000. Normally they should have increased to 3,000,000. To-day, according to the 'Agenda Protestant' they do not

000,000. To-day, according to the 'Agenda Protestant' they do not amount to 650,000; M. Merle d'Aubigne claims only 500,000.

"What is the reason of this alarming falling off? The reason is not hard to find. It is sad, it is humiliating, it is shameful, but the Protestant synods themselves admit it. It is the result of reducing to practice the doctrine of the Anglican minister Malthus, and of the Protestant philosopher, John Stuart Mill, who dared to say, that 'we cannot hope for any progress in morality until we consider large families with the same contempt with which we space than I have done, and as certain passages therein are necessary for the proper understanding of the subject, I will simply add the following disjointed extracts from Father Campbell's article; they need no thread to connect them, beyond the simple one I have woven in the forgoing sew remarks. The following extracts will serve to explain more fully what I have just penned:

"Some years ago there was an attempt in Belgium to teach school children what was called 'la morele independante, i.e.,' morality without condemnation certain methods adopted by 'various Protestant provincial synods,' to meet the emergency that confronts them of providing for 'the thousands of French priests who are said to be ready to renounce Romanism for the Evangelical and Protestant religion.' See the Acts Evangelical and Protestant religion.

in that way the whole population of a church, an entire congregation is regularly wiped out. See the Acts of the Synod of Bordeaux, 1899."
"Protestants in France are divided into two irreconcilable camps, the orthodox and the liberal; and there is besides a small centre party which, however, is nearly always captured by the popular and aggressive liberal party, which is the party of young men.

but it is the emanation of a mind moulded in the form of high statesmanship. Possibly no speech, since that of the younger Pitt, on Warren Hastings, has had such a widespread and immediate effect upon the British people. Whether or not we agree with the leader of the Liberal Party, in Great Britain, we cannot but admire his wonderful gifts, and especially his daring flights into the unfrequented regions of higher and imaginative oratory. The following extracts will suffice to give an idea of the speaker's fanciful retrospect, and at the same time an idea of how much can be effected by a comparatively insignificant event. In part Lord Rosebery spoke thus:—

"Never, said the former Premier, did the empire so urgently require the strenuous support of its subjects, because there was a disposition abroad to challenge both its naval and commercial supremacy. The twentieth century, he declared, would be a period of keen, intelligent and almost fierce international competition, more probably in the arts of peace than in the arts of war.

"Therefore, he added, it was necessary to undertake periodical stock taking, to remodel the State machinery and educational methods, to become more businesslike and thorough as warriors, merchants and statesmen, and to look thoroughly to the training of first-rate men for the struggle ahead, as on those depended the future of the empire and the race. He thought that the now antiquated methods of training had almost resulted in commercial disaster, and the time had arrived to reconsider the educational apparatus.

"Lord Rosebery asserted that but for the small incident of the acceptance of a Peerage the Empire might have been incalculably greater. Had the elder Pitt, when he became first minister, not left the House of Commons, he would probably have retained his sanity and authority, and he would have prevented or suppressed the wreckiess budget of Townshend, induced George III. to listen to reason, introduced representatives what the orthodox think of the liberals may be understood from the words of one of the greatest of French Protestants of this century. He is the elder Puaux, and is known commonly as the 'Old Huguenot of the Cevençes.' As long ago as 1873, he wrote thus in the 'Revue Chretienne': 'You tell me we are of the same family; that there is really no qualifying difference; our methods are the same, and that I only deny a little less than you.

''To that I answer: Our fathers, if you reached out your hand to them, would repulse you. 'You Protestants!' they would say. 'You have neither our Bible, nor our Christ, nor our God, nor our cult. Between you and us there is nothing in common. Your father is doubt; your mother infidelity.

'''You have no Bible. It is melted and dissolved in the crucible of your criticism. Attila, battering with his hammer the monuments of Rome, disfigured the Eternal City less than you disfigure the Bible with your scribe's knife after the fashion of Jehoiakim. Revere the Bible! you revere it as the Jews revered Christ, when they prostrated themselves before him, saying: Hail, King of the Jews, and then slapped Him in the face.

"'You have no Christ. You had one, but he has no resemblance with ty of young men.
"What the orthodox think of the

face.

"'You have no Christ. You had one, but he has no resemblance with ours. Ours was born in Bethlehem of a Virgin; yours is the son of a man and a woman, and born I know not where. Ours wrought miracles; yours thought he did. Ours is Iving; yours is dead. Amazing contradiction! You cannot acquit your Christ of fraud, except by making him a monoma-

niac, and of this monomaniac you make the great teacher of your church of the future.

You have no longer any God. You are, by your excesses, on the down slopes of pantheism. Deism is mental cowardice, and if you have any reason left, you must either re-trace your steps to Calvary or go down with your 'Our Father' into the depths of the atheism of Re-

nan."
"'You have no worship. God hears

nan."

"You have no worship. God hears not your prayers, and I bid you renounce your office of pastors, unless you wish to give up your honor and be of the school of the Savoyard vicaire who said his Mass though he didn't believe in it."

Then turning to his own party he said: "Be ye judges between us and the radicals. They offer you a religion without Bible, without Christ, without cult. Do you want it? If you do, then repudiate the men of the Reformation; turn away from your martyrs, and fling your Bible and your liturgy into the fire. Give your sons to these radical Protestants and they will make them unbelievers; give them your daughters and they will make them free-thinkers like themselves."

they will make them free-thinkers like themselves."

"Christian socialism! Such is the campaign cry of the Protestants of France. It is the Reform of the Reformation, a crusade against the wormeaten orthodoxies that are impeding the growth of the kingdom. Another hour has struck on the clock of the kingdom of God,' says M. Fallot, and to the period of individualist Christianity, social Christianity succeeds. It is big with labors and strife, and perhaps with benedictions.' With labors and strife. Yes. That period has already begun. With benedictions: No. 'M. Monod,' says Koenig, 'is striking with his axe at the roots of the old oak which shelters us yet. I fear that his strength is not great enough to prevent danger in its fall. I fear, especially, that he has not material enough to build us a shed when the tree lies prostrate on the ground."

"M. Monod laughed at all these appeals. On the first of July, 1900, in a conference in Paris, the very citadel of orthodoxy, he prophesied the funeral rites of Protestantism. Here are his words: 'Every institution which has a fixed form, whose essential object is to prepare souls for heaven, and which does not believe in the triumph of the Messigh on earth, all such institutions are forever done for. Pharisaic and Apo-

on earth, all such institutions are forever done for. Pharisaic and Apo calyptic Judaism has exploded (a saute), Catholicism has exploded, and saute), Catholicism has exploded, and traditional Christianity, if it puts it-self in opposition to Messianism and stands in with the social and economic iniquities of the day, and has lost faith in the integral renova-tion of the whole earth, traditional

Christianity, I repeat it, will leap into the air like the rest." In other words, it is all over with Protestantism, which, in Monod's mind, is traditional Christianity, unless it preach to the people a happiness which has no relation to what the Bible teaches about the reward awaiting us beyond the tomb."

"Can there be a more unholy alliance than that? Is it not God in union with Belial. Let us bear in mind that this is not the wild cry of a frenzied fanatic. M. Reveillaud is not so considered in France. His official position precludes any such supposition. Nor is it an appeal that official position precludes any such supposition. Nor is it an appeal that no one will heed. It is heeded. It is a part of a scheme whose details have been all prearranged in concert with the worst enemies of Christianity. The notorious atheist and enemy of God, M. Yves Guyot, announced it a year ago in the 'Siecle.' His proposition took people's breath away at first, and after awhile they looked at it as a mere advertising trick for the circulation advertising trick for the circulation of his paper. But no! the Protestant papers are publishing his programme all over the land, and here it is. Listen to it.

all over the land, and here it is. Listen to it.

"Protestantism," says M. Yves Guyot, "is not a narrow creed in which every one is obliged to pass. It invests itself to every mind. To those who ask, What are you going to put in the place of Catholicism? the answer is ready: Protestantism. In destroying the actual organization of Catholicism, and in building up against it a power of religious competition, we ought to proclaim clearly and without possibility of misly and without possibility of mis-take that it is to the advantage of Protestantism, and that it is on Pro Protestantism, and that it is on Protestantism that we count, to separate France from Cgtholicity. If the system of the separation of the churches and of the State has frightened so many people in France, it is because the question had not been proposed to them except as between Catholicity and free thought. Why should not we, free-thinkers, be the first to express in a different fashion the formula of Mirabeau, 'We must de-Christianize France,' by that other

the formula of Mirabeau, 'We must de-Christianize France,' by that other one: We must de-Catholicize France?''
'M. Merle d'Aubigne has come to America in the interests of this movement. He is occupying the pulpits of the various Presbyterian churches of this city. Will he, in the face of those cries of his own co-religionists in France, dare to continue the fight, and still call himself a Christian minister? Will the Protestant churches of this country counter. ant churches of this country counte-nance and further his efforts by their sympathy and their contributions Will they range themselves under the banners of infidelity? Will they announce themselves openly as enemies of Jesus Christ? If they do, we know where we are."

detail more comprehensive and more elastic.

"On the other hand, the American yearning for liberty would have taken a different form, would have beneded with other traditions and floated into other moulds. Above all, there would have been no separation, no war of independence, no war of 1812, with all the biter memories these have left in America.

"To secure that priceless boon I could be satisfied to see a British Federal Parliament sitting in Columbia territory."

Cast forth thy act, thy word, into the ever-living, ever-working uni-verse; it is a seed grain that cannot lie; unnoticed to-day, it will be found flourishing as a banyan grove —perhaps, alasi as a hemlock forest —after a thousand years.

WHAT A PEERAGE COST.

OUR CURBSTONE OBSERVER UN MARRIAGE BANNS.

to make on New Year's Day, when there is a prospect of wine and cake ahead of them. If such had been the case I would not have been surprised to hear the practice characterized as an "unnecessary annoyance"; but when I discovered that the subject of the conversation was nothing more or less than the "calls' from the pulpit that, as a rule, precede a Catholic marriage. I soon cede a Catholic marriage, I soon changed my opinion.

Now I wish it to be thoroughly understood that if I am not a politician I am much less of a theologian; I have no guide in such matters but what appears to me to be common sense—illumined by the ray of Faith. So far I have never found that Faith to clash with common sense, consequently I have not much fear of erring, even though I am not versed in the secrets of the I am not versed in the secrets of the "Mother of all Sciences." This week I will trouble the ever indulgent readers of the "True Witness" bear with me while I briefly expres bear with me while I briefly express my personal views concerning the two points raised by the gentleman whose language I have quoted. He stigmatized the practice of "calls" as an annoyance; and he declared that only for that practice there would be much more marriages to record. In both cases he is wrong; yet to a certain extent, and in one sense, he has some reason for his statements. I have not the slightest doubt

I have not the slightest doubt that "calls," or, in other words, the regular publication of the marriage banns from the pulpit, constitutes an annoyance for some people. The man, or women who has a very good reason for keeping the intended marriage a secret must surely find it inconvenient when the Church ordains three public "calls," or else a regular and valid dispensation from the same. In fact, the dispensation is nearly as bad as the "calls," because it cannot be had except for the very best of reasons— Without a doubt one of the most remarkable speeches of the century was that delivered on the 6th instant, at Glasgow, by Lord Rosebery, on the occasion of his installation as Rector of the University. In glancing back, a century and aquarter, the speaker drew a picture of what might have been had Pitt never become the Earl of Chatham. The picture is fanciful, if you will, but it is the emanation of a mind moulded in the form of high statesmanship. Possibly no speech, since that of the younger little of warren and proportion of the proposed of the constitution of the proposed of the constitution of the proposed of the constitution of the constitution is proportionated that of the younger little of warren and the constitution of the seats, whereby the interesting population is proportionated by represented.

"And, at last, when the Americans became a majority of the seats, ly represented.

"And, at last, when the Americans became a majority of the seats, the Empire would, perhaps, have been moved solemnly across the Atlantic, and Britain would have become a historical shrine, the European outpost of the world empire.

"What an extraordinary revolution it would have been! The greatest known without bloodshed. The most sublime transference of power in the history of mankind. Our conceptions can scarcely picture the procession across the Atlantic of the greatest sovereign and the greatest feet in the universe, ministers. Government and Parliament departing solemnly for another hemisphere. Not, as in the case of the Portuguese sovereigns, emigrating to Brazil under the spur of necessity, but under the vigorous embrace of the younger world.

"America would have hung on to the skirts of Britain and pulled her back out of European complications. She would have profoundly affected her foreign policy in the direction of peace, and her influence on her domestic policy would have been scarcely less potent. Probable she would have appeased and even contented Ireland. The ancient Constitution of Britain would have been rendered more comprehensive and more elastic.

"On the other hand, the American yearning for liberty would have takfriends, cannot but feel it an annoyance to be obliged to have their intention published before the congregation, or else to furnish sufficient reasons why the dispensation from such publication should be granted. They know well that if they go to the priest and ask to be dispensed from the usual "calls," he will make inquiries that may not suit their plans. The one who has trifled with the affections of another and who is in danger of a breach-of-promise suit, may naturally consider the "calls" to be an annoyance. The same for the still more criminal person who runs the risk of being condemned some day for bigamy, yet who would set the moral law at defiance were it not for the annoyance of the Church's banns. In a word, I could fill a column with instances of intended marriages in which the "calls" constitute a very great annoyance—in fact, a hindrance.

There are many kinds of "calls" known to the world of to-day— some of them are pleasant, some irksome, others obligatory and so on to the end of the chapter. My attention was drawn to this subject by a few remarks I heard on the street corner, the other day, which a gentleman made on "calls" — or the publication of marriage banns in the Church. The remarks I heard led me to reflect a little on the subject. The person to whom I refersaid that "calls" were "an unnecessary annoyance," and only served the purpose of drawing dollars to the church. He also stated that "there would be far more marriages if there were no "calls," or if there were no need of a dispensation from the formality." At first I thought they were talking about social "calls"—such as ladies make, by leaving a card, on a given day, at the door of a so-called friend, or such as young gentlemen are wont to make on New Year's Day, when there is a prospect of wine and cake ahead of them. If such had been the case I would not have been surprised to hear the practice characterized as an "unnecessary annoyance", but when I discovered that the subject of the conversation was nothing more or less than the "calls" stand any person coming forward to delare the existence of impediments. In the "call" the pregation to make known, at once, any impediments that exist to the carget hard to make known, at once, any impediments that exist to the axis upon the nembers of the conversity to make known, at once, any impediments that exist to the subjects die was the taxis upon the nembers of the conversity to the stalls upon the nembers of the conversity to the stall upon the nembers of the conversity to the stall upon the nembers of the conversity to the stall upon the nembers of the conversity to the stall upon the nembers of the carget is all upon the nembers of the carget is all upon the nembers of the carget is alied upon the leave the axis upon the nembers of the existion to m

ple who put up banns. 'As things were, he said, anybody, Jews, Turks, infidels and heretics could get married in church if they wanted to. We are glad to find the ministers of the are glad to find the ministers of the establishment waking up to a long suffered neglect of duty. And we should be just as glad if the State woke up too. Mere proclamation of the names in church, or the display of them on a crowded board in the registrar's office is not sufficient to prevent fraud or deceit. It would be well if the law and the practice insisted most peremptorily on the several authorities concerned with the celebration or the registration in the eral authorities concerned with the celebration or the registration in the freedom of the contracting parties. Such a course is insisted on in the Catholic Church; and we are old-fashioned enough to maintain the advisability of banns as a safeguard and a protection to that legality of marriage, and failure in respect of which may easily prejudice a girl's happiness for life.

To my mind the gentleman townom I refer, made a far more serious remark when he said that only for the "calls" there would be more marriages amongst Catholics. It may be the case. But, for the same reason, there would also be more divorces, more separations from bed and board, more unhappy families, more domestic quarrels, more miser-more domestic quarrels, more misermore domestic quarrels, more miserable lives, more cruel tragedies. Were it not for the "calls" there an annoyance for some people. The man or woman who has a very good reason for keeping the intended marriage a secret must surely find it inconvenient when the Church ordains three public "calls," or else a regular and valid dispensation from the same. In fact, the dispensation is nearly as bad as the "calls," because it cannot be had except for the very best of reasons—and I may add that while a certain stipend is charged in case of dispensation, still all the money on earth could not purchase that privilege unles the Church is convinced that the grounds are reasonable and necessary. For example, the young couple who want to get married without the consent of their parents, and despite the warnings of their best friends, cannot but feel it an annoyance to be obliged to have their intended marriage and the control of their parents, and despite the warnings of their best friends, cannot but feel it an annoyance to be obliged to have their intended marriages. or matrimony—even amongst Cath lics—than can ever possibly exi under the vigilant eye of the Chur and under the strict rule of her d cipline.

such publication should be granted. They know well that if they go to the priest and ask to be dispensed from the usual "calls," he will make inquiries that may not suit their plans. The one who has trifled with the affections of another and who is in danger of a breach-of-promise suit, may naturally consider the "calls" to be an annoyance. The same for the still more criminal person who runs the risk of being condemned some day for bigamy, yet who would set the moral law at defiance were it not for the annoyance of the Church's banns. In a word, I could fill a column with instances of intended marriages in which the "calls" constitute a very great annoyance—in fact, a hindrance.

It seems to me that the possibility of the existence of such cases has been the very reason why this practice was instituted by the Church from time immemorial. It may be said that instead of "observing" I am preaching; but I consider it my privilege to express my personal views upon this, as well as upon any other subject, provided to constant I wave to say. What I have "observed" most frequently is that Catholics too say. What I have "observed" most frequently is that Catholics too say. What I have "observed" most frequently is that Catholics too say. What I have "observed" most frequently is that Catholics too say. What I have "observed" most frequently is that Catholics too say. What I have "observed" most frequently is that Catholics too say. What I have "observed" most frequently is that Catholics too say. What I have "observed is a upon any other subject, provided to express my personal views upon this, as well as upon any other subject, provided to express my personal views upon this, as well as upon any other subject, provided to express my personal views upon this, as well as upon any other subject, provided to express my personal views upon this, as well as upon any other subject, provided to express my personal views upon this, as well as upon any other subject, provided to express my personal views upon this, as well as u

## A MILLIONAIRE IRISHMAN DEAD.

whose wealth is estimated at between \$40,000,000 and \$50,000,000,

York, Nov. 12.

This is the introductory paragraph to a story of the success achieved by an Irish miner, which we give below, but it is the record of one among the unsuccessful millions of mining speculators of all classes.

Mr. Daly, the report proceeds to say, was seized with his last sinking spell early Monday morning. All day he 'ay in a semi-comatose condition. Similar spells had been frequent since he returned from a fruitless hunt for health in Europe. But

Marcus Daly, the Copper King, whose wealth is estimated at between \$40,000,000 and \$50,000,000, died in the Hotel Netherland, New York, Nov. 12.

This is the introductory paragraph to a story of the success achieved by an Irish miner, which we give below, but it is the record of one among the unsuccessful millions of mining speculators of all classes.

Mr. Daly, the report proceeds to say, was seized with his last sinking spell early Monday morning. All day he lay in a semi-comatose condition. Similar spells had been frequent since he returned from a fruitless hunt for health in Europe. But