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The Montreal Witness

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?"

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.

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 conclude that all 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 rank and file of infidelity.

"Some years ago there was an attempt in Belgium to teach school children what was called 'la morale independante, i.e., morality without religion.' In an independent State, Oct. 4, 1900, broader independence ethics is inculcated. That publication reports 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."

"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 appalled by the enormous requisition that would be made on their breadstuffs, and they very cautiously and very properly profess to be in doubt about the motive that actuates these proselytes, and are hence 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 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 Protestantism, 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 emoluments 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 sacrifice of the Body and Blood of Jesus Christ, while their false friends outside are hustling around to find them an "honorable" job. What else is this but advising the officer of a garrison who is in communication

OUR CURBSTONE OBSERVER ON MARRIAGE BANNS.

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 refer said 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 they 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" from the pulpit that, as a rule, precede a Catholic marriage, I soon changed my opinion.

"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 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 unless 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 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 see 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 argued that not in one case out of

WHAT A PEERAGE COST.

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 a quarter, 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 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 reckless budget of 'Townshend, induced George III. to listen to reason, introduced representatives

A MILLIONAIRE IRISHMAN DEAD.

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

he always rallied in a way that surprised the doctors, and gave his family hope. He revived in the night and asked that Father Lavelle, of the Cathedral, be summoned. When he arrived the dying millionaire at once recognized him. Father Lavelle administered the last Sacraments. "Only a little while more, a little bit more," he said to Secretary Lavelle, when asked if he was better. Death came so peacefully that the physicians alone knew when all was over. They said Mr. Daly was conscious and realized that death was near until a few minutes before he passed away.

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