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London, Saturday, March 19, 1892.

SALVATIONISTS IN FRANCE.

The Salvation Army are not at all contented with the success they have met with in the preaching of their new-fangled Gospel in France.

During the tour of Mrs. Booth-Clibborne, the "Grand Marshal" or "Marche" of the French wing of the Army through the United States, she complained that the French are naturally bad and that it is "hard to touch their hearts, for they have none;" and as a consequence they took no stock in the Salvation hymns.

This is not altogether consistent with the lady's statements when in the French Canadian city of Montreal. There she declared that France is very dear to her.

"Dear France," she said, "I love it, and I love the people. I think them the finest people in the world. They are so intellectual. Every Frenchman reads. Every Frenchman thinks. Before you can express your thought the Frenchman has divined it. We never had any trouble. I was amongst the Communists and Anarchists. I was in their midst when they had knives in their hands. But they never touched me. I was never insulted in France. We have been insulted in other countries. I have seen grossness in England. I never saw grossness in France."

It may be fairly inferred that the reason for these very different pictures given of the French arise out of the fact that in Montreal Mrs. Clibborne was collecting money to aid her in the French work, and she thought it necessary to represent the French as very good people, and very docile to Salvationist preaching, if the name preaching can be applied to the silly twaddle which is heard in the Salvationist barracks. People do not like to contribute to any object when no results are expected, and so it was necessary for Mrs. Clibborne to give a highly colored picture of the amount of good which she was doing.

Besides, though in Montreal her audiences were composed only of English-speaking Protestants, they were people who have some knowledge of the character of the French. They are accustomed to mingle with the French-Canadians, and know their peaceful character. Hence they would not so readily gulp down the evil which Mrs. Clibborne spoke of the French generally when she had before her audiences who could not be so well acquainted with the people of whom she was speaking. Hence, among the proofs of her success, she said:

"We have organizations in twenty-three departments. The French regard drunkards with contempt, and when we began among them, our girls went at night among the saloons selling papers (the War Cry), and singing and praying. People said it was indecent and improper, and that they would be insulted."

To try whether such was really the case, Mrs. Booth herself "one night visited over thirty saloons, and never received an insulting word or look. The men took off their caps as I entered, removed their cigarettes, bought the papers and asked would Madamselle have a little absinthe to refresh her."

Experience has proved that Hallelujah lasses are not more proof against temptation than other girls of the same age, and we should have supposed that Mrs. Booth-Clibborne would have inferred from what she experienced herself that it was not safe to expose the young girls who are usually employed in selling the War Cry to the temptation of being treated to glasses of absinthe in the low groggeries of Paris, for it is to these places that Mrs. Clibborne paid her visits, if she tells the exact truth, which, from the nature of her story, is extremely doubtful. To visit over thirty of these saloons between 8 o'clock p. m. and 4 o'clock a. m. she must have walked to each saloon, and preached salvation, beside effecting the sale of her papers, in less than sixteen minutes. As many of our readers must have met the Salvation lasses from time to time engaged

in like occupation, they can judge how much Evangelical work Mrs. Booth-Clibborne could have effected during these sixteen minute visits.

We are satisfied that the story told through the United States is the nearest to the actual truth, that the "Marche" met very little encouragement in France. There are in France many, especially in the official circles, and among the frequenters of the saloons, who are practically infidels, caring nothing for religion. It is among these classes that Mrs. Clibborne's efforts are chiefly made, but these people are too logical to be caught by the mock military titles and parade, the beating of drums and blowing of horns of the Salvation battalions. These Frenchmen only laugh at the absurd display. Mrs. Clibborne says, indeed, that "thousands of Catholics attend their services;" but every one knows that this is an empty boast. Nowhere do Catholics who know anything of their religion attend Salvation Army gatherings, and they do not do so in France any more than elsewhere; and French Protestants are too few in number to contribute any considerable quantity of recruits to the ranks of the mock soldiers.

Putting together all these things, it is no wonder that the Marche should be discouraged at the failure of her efforts to convert France. Indeed the Frenchmen are not slow to inform her that General Booth's book on "Darkest England" proves that there are millions enough in that country to need conversion, and that she and her co-workers would find there work enough to keep them employed without coming over to France; for charity begins or ought to begin at home.

From Mrs. Clibborne's boast that Catholics are joining the Salvation Army in large numbers we learn this at least, that from being what it first professed to be, merely a revival scheme to correct the morals of careless Christians, it has become a form of Protestantism with the avowed object in view to take the place of the old Church which Christ established. The doctrines of this new Church are just those which it pleases General Booth to adopt. It is a religion without sacraments or ordination—or the only sacrament it possesses is the loud and unharmonious beating of drums and tambourines—a sacrament of General Booth's invention, to take the place of sacraments which Christ established. This is certainly not a religion which will commend itself to Catholics who know that there is one Lord, one faith, one baptism, one true Church; and it is not a matter of surprise that the people of France regard Salvationism merely as a roaring farce. Others besides Mrs. Booth-Clibborne have let out the truth, acknowledging that Frenchmen do not join the Salvation Army. Thus one of the Captains in France wrote not long ago: "We do not see many results, but they will be seen in eternity. We have no soldiers yet, but we are praying for souls. The victory is bound to come."

One point in Mrs. Booth-Clibborne's story deserves special attention, that is, the remark in her Montreal address: "Remember it was not the Catholics who persecuted us, but the Protestants. The ministers were traditionalists. They did not like our unconventional methods. They saw thousands flocking to us and magistracies in breaking the laws of the country to suppress us. We had a meeting once five miles in the country with nothing but the sky and the wood and the birds, and even there sixteen policemen and three officers came to arrest me."

It is of the Protestant Cantons of Switzerland she is here speaking; and in Eastbourne, England, the police and the mob were equally energetic in endeavoring to suppress the Salvationist displays as a public nuisance. It is true that on a couple of occasions the Salvationist parades were interrupted by mobs in Quebec, but these manifestations were provoked by the offensive attitude assumed by the Salvationists, whereas in these Protestant localities there was nothing peculiarly aggressive in their conduct. The ministers and the authorities in Switzerland and the Eastbourne mobs had no object save to suppress any religious manifestations but such as were in accordance with their own ideas of religious worship.

We quote the following interesting statistics of the Church in the United States from advance sheets of "Hoffmann's Catholic Directory." There are 12 archdioceses and 73 dioceses; 9,032 priests; 8,042 churches, 3,552 stations, and 1,683 chapels; 51 seminaries attended by 1,729 students; 188 colleges and 655 academies; and 3,436 parochial schools attended by 70,763 children. The Catholic population, from the diocesan reports, is 8,647,221.

MISSIONS TO THE HEATHEN.

At the Congress of the Church of England held at Rhyll last summer a paper was read by Mr. Athelstan Riley wherein it was pointed out that the married missionaries sent by the Protestant missionary societies to convert the heathen are three times more costly than those of the Catholic Church in the same field, while the work done by the Catholic priests is also more thorough.

He also cited many instances to show that if the wife or daughter of a married missionary Bishop or clergyman became very seriously ill he was permitted to return home, and the missionary work was thus frequently interrupted, and not unfrequently discontinued altogether.

Mr. Riley stated that this state of affairs was a great obstacle to missionary success, and that in consequence thereof the work of the Anglican missionaries is very defective, and very little progress is made.

The remedy he proposed was that the missionaries should in future be unmarried, a suggestion which was met with loud cries of "no," "no," from the delegates, and especially from the laymen. Mr. Riley, however, stated what were the plain and well-known facts of the case. It is notorious that the Anglican missions are very costly and that the number of converts is comparatively small, while the Catholic priests, whether in Asia, Africa, South America, or the islands, live on a mere pittance, leading lives of great sacrifice, and yet bringing thousands every year into the fold of the Catholic Church.

The delegates at Rhyll Congress, however, having been educated into the belief that the unmarried state is necessarily evil, and that the Catholic clergy are wicked and pampered, would not listen to the truth as told by Mr. Riley.

It has been proved over and over again that from these and other causes many of the Protestant missions in these countries are complete failures, yet rose-colored reports are read every year at the missionary society meetings, representing that the missions are everywhere crowned with success. In spite of these representations, the true state of the case becomes known from some quarter from time to time, and as the difficulties of missionary life are experienced, it becomes less easy to obtain new men to go to the fields of missionary labor. The Canadian Presbyterians have already discovered this difficulty, and it is understood that many of the missions which in former years were prosperous, or supposed to be prospering, have been actually abandoned or left to other Churches which might be willing to undertake the work. But the other Churches are experiencing the same difficulties, as their married clergy can, no more than the Presbyterians, be induced to take their families into barbarous regions, where they will be exposed to the hardships of living in semi-barbaric style at the best.

It is undoubtedly from these causes that the missionary societies have been compelled to send to the heathen volunteer missionaries who are totally unfit for the work they undertake; for they cannot obtain men enough for the purpose from the ranks of the regularly appointed or ordained clergy. Hence it will not much astonish the public to find out what Mr. Kinnear last week reported to the British Foreign Office concerning the missions in China. Mr. Kinnear went to China as a press correspondent, and on his return was invited by the Foreign Office to give an account of the condition of affairs, and especially of the state of the Chinese missions, all of which he did with much minuteness.

In reference to missionary work in China he stated it to be his opinion that much mischief has been done by many of these missionaries who are totally unfit for the work to which they have been appointed. He says that "many who have been sent to spread Christianity among the Chinese are entirely ignorant of Chinese prejudices, and are incapable of understanding the people. As an instance of the unfitness of these missionaries, he mentions one who had been a railway porter, and whose experience had been almost wholly confined to the handling of luggage, previously to his going to China."

There is no doubt that of late years a great effort has been made by the various Protestant Churches to establish Protestantism among the heathen, a work which they had almost entirely neglected until the present century, and with wealthy England and America to support the missionaries sent out, there must necessarily have been con-

siderable progress made; and it cannot be denied that there are among the missionaries many self-denying and zealous men. But it is now found that very few of the college graduates volunteer for missionary labor; and if the work is to be continued at all it will be continued by inferior men, and the loss will be great in proportion to the deterioration.

The Niger mission in West Africa was at one time reported to have been in a most flourishing condition, yet within the last two years it appears to have collapsed entirely, owing to the contempt shown by the white missionaries for their colored co-laborers. The natives of the Delta thereupon determined to establish a Church of their own, as they were determined not to be imposed upon by domineering whites. On the Congo also, Bishop Taylor's missionaries are said to be more interested in trading in hippopotamus meat than in converting the heathen; and Mr. J. C. Waller, who was one of these missionaries, returned to America giving a most unfavorable account of the missions. His statements were published in the New York papers. It is worthy of remark that these missions were defended from Mr. Waller's attacks chiefly on the ground that those who contributed towards Bishop Taylor's work should not be discouraged by disparaging reports of their ill success; that is to say, the truth should be concealed in order to draw out more money.

Concerning one of these missionary settlements the Protestant Bishop of London recently stated that the converted Christians had determined to build a mosque rather than a Christian Church, as they would thus keep intoxicating liquors out of the settlement, which they could not do if they followed the guidance of the English or American Christian missionaries.

In all of these localities there are flourishing Catholic missions. In 1859 there were 8,000 Catholics in Calcutta. To-day there are 50,000. The Jesuit missionaries there attend to twenty-two missions, and have two colleges under their charge; and throughout their sphere of operations the number of conversions is almost incredible; whole villages are frequently received into the Church. The returns published in the Missions Catholiques for 1890 show that there were in that year 1,078,496 Catholics in India and Ceylon, and the number must have greatly increased since. In Indo-China the number is placed at 694,250; in the Chinese Empire at 568,628; and in regions adjacent to China at 59,920. In Africa, including the islands, the number of Catholics was reckoned to be 398,940, with 745 priests, 194 charitable and 690 educational institutions.

In other localities, as Armenia, Syria, the Balkan Provinces, Oceania, the Malay Peninsula and among the savage tribes of Australia and New Zealand, in Persia and throughout Turkey the missions are equally fruitful, under charge of zealous Jesuits.

THE LAWS OF MARRIAGE AND DIVORCE.

The facility with which divorce may be obtained in the United States has become an evil of such magnitude that for years past the attention of social reformers has been strongly directed towards the question whether or not for any cause a divorce should be granted, and the most earnest and the wisest of these reformers have not hesitated to declare their conviction, that the only effectual remedy which can be applied to correct an evil which threatens the foundation of society, is to restore the Catholic principle of the indissolubility of marriage.

At present each State makes its own laws regarding marriage and divorce, and the consequence is that the greatest confusion exists in regard to the causes for which marriage can be dissolved. The Federal Government has no power to deal with the subject, nor can it deal with it unless a constitutional amendment be passed by vote of two-thirds of the States placing the matter under the control of Congress. It is not at all likely that any law to this effect will be adopted, for the individual States are very jealous of their authority, and they can with difficulty be induced to part with any share of it. As matters stand, when a resident of any State desires a divorce, if the laws of his State are not sufficiently accommodating to accord to his views, he has only to move into another State where the laws are more lax, and he will have all the facilities he wishes for the dissolution of his marriage. Massachusetts in the East and Illinois in the West are especially notorious for the ease with which divorces are granted on the most frivolous pretexts, such as "incompatibility of temper," and there are very few in the whole Union who cannot procure a separation if they desire it on this ground, as they have only to apply to the Courts in one of these States and they will be suited, if indeed they cannot obtain what they wish for in the State where they reside, as can usually be done.

The immediate result of these divorce courts is that every year it is becoming more and more common to see households broken up, and families separated, and to use the words of a Boston paper, the States in which these loose laws prevail are becoming remarkable as the home of "a dying race."

Spasmodic efforts have from time to time been made to remedy the evil by means of a constitutional amendment giving to Congress the sole power of legislating on the subject of divorce. It is probable that if such an amendment were passed the evil would be mitigated, but it would not be removed. The existence of a divorce court at all has an evil effect, as it induces dissension between married persons, by holding out to them a means of separation through the commission of crime. Thus also the love of parents and children for each other is weakened, and ultimately destroyed.

In Canada the evil results of divorce are confined to narrow limits, for the simple reason that we have no divorce court, and the only means whereby a divorce can be had is by an Act of Parliament, which is not easily obtained. There is a strong feeling among the people of Canada against any legislation which would place Canada on a level with the United States in this matter. Occasionally, however, a desire to tinker with our laws induces some member of Parliament to express himself in favor of a change of some kind, the change proposed being usually the establishment of a court similar to that which exists in Great Britain, to deal with all applications for divorces. No one has the temerity to ask that our laws on the subject should be assimilated to those of the United States, the evil results of which are so well known. But it is more popular to appeal to British precedent. However, it is a fact attested by recent statistics that England itself is now experiencing the evil results of having a divorce court, the effect of which has been a great increase in the number of families broken up.

There are half a dozen applications for divorce which will come up before the Dominion Parliament during its present session, and as these will necessarily occupy considerable time they will probably also be made an occasion for some member to propose again the establishment of such a court. We therefore feel it incumbent on us to raise our voice in warning our legislators of the danger which lurks in such proposals. It is very true that it is undesirable that the unsavory details on account of which divorces are usually asked for should be recounted before Parliament, and thus poured, as it were, into the ears of the whole world; yet the evil would become greater if the facilities for divorce were increased by the establishment of courts authorized to grant divorces for certain causes specified.

Marriage is not merely a civil contract which can be dissolved at the whim or by consent of the parties who have entered into that holy state. Even Protestants will acknowledge that God has sanctified marriage and raised it to the dignity of an engagement which man cannot dissolve, and it is not within the competency of Parliament, much less of a court which is a creature of Parliament, to annul it.

The Catholic Church regards marriage as a sacrament; and it was God who raised it to this dignity. The history of eighteen centuries shows how strenuously the Church has maintained the indissolubility of the marriage tie, by reason of God's institution; and the experience of the same period has proved that it would be destructive to the welfare of mankind to make that tie any weaker than the Catholic Church holds it to be. We can therefore confidently appeal to Christians of all denominations to unite with us in opposing any attempt to make marriage less sacred or divorce more easy of attainment than it is at present.

We do not expect to induce Protestants to regard marriage in the same light as we do, as a sacrament giving grace to the husband and wife to enable them to fulfil their duties in the

married state. But Protestants as well as Catholics should respect the command of God: "What God hath joined together let no man put asunder." It is acknowledged by all that these words relate to marriage, and they are so applied in the Presbyterian Confession of Faith. We are aware that Protestants ordinarily interpret the divine marriage law as if the marriage can be dissolved in one case, that of adultery. The Catholic Church does not permit its dissolution in any case. We hold that the Catholic ground is the only safe one on which all Christians should stand; but at all events we can appeal to all our fellow-citizens to preserve jealously the public morality by not allowing the door to be opened to indiscriminate divorce by making the facilities for the separation of husbands and wives any greater than they are at present. The future prosperity of Canada greatly depends upon the attitude we take on this all-important question.

ANNIVERSARY FESTIVALS OF POPE LEO XIII.

A cable despatch informs us that on the 1st inst. the Holy Father gave an audience to the members of the College of Cardinals who are at present in Rome. It being the eve of the Pope's eighty-second birthday, Cardinal Lavalletta, Bishop of Ostia and Velletri, the dean of the Sacred College, expressed in a short address the congratulations of his colleagues on the celebration of his birthday, and of the fourteenth anniversary of his coronation as Supreme Pontiff of the Holy Catholic Church, which was celebrated on March 3rd.

In reply His Holiness expressed his appreciation of the good wishes of the Cardinals, and mentioned as the two principles which guided Pope Innocent III. during life the redemption of the holy places and the independence of the Church. For the attainment of these two purposes that great Pope would willingly have laid down his life, and we know from the anxiety displayed by Leo XIII. that these objects are dear also to his heart. It is his purpose at least to preserve for Christians free access to the spots which are sanctified by having been the scene of our Blessed Lord's actions on earth, and to bring a knowledge of saving truth to the wild tribes which overrun that region.

Innocent III., coming to the Pontifical throne in 1198, reigned as Supreme Pontiff till 1216. He had beheld with deep regret the failure of the third crusade to rescue the holy city of Jerusalem from the hands of Saladin, owing to the jealousies of the European princes who had undertaken the sacred warfare. On the plains of Acre and Ascalon thousands of Christian knights were slain, but after many a tedious encounter victory crowned the efforts of the Crusaders, and the Latins succeeded in establishing a sacred kingdom within what has been Saracen territory, but the intestine disputes of the Christians left their work incomplete, and Jerusalem remained under the Moslem power; however, it was agreed that Christians should be free to make their visits to the holy shrines without molestation, and thus part at least of the object of the Crusade was gained for the time being.

The Moslems soon forgot their promises, and having succeeded in wresting from the Christians the territory gained at so great a cost of blood and treasure, recommenced the cruelties which they had been wont to inflict upon all pious pilgrims; and Innocent from the time of his elevation to the chair of Peter sought to reanimate the Christian nations to win back the Holy Land, which had been thus wrested from them within a few years after they had possessed themselves of it; and it was through the influence of Innocent III. that the fourth crusade was undertaken.

Men are apt to be easily turned aside from the best purposes, and though the Crusaders deserve the highest praise for their prompt zeal, they are not to be commended for having allowed themselves to be persuaded to undertake some other expeditions which diverted them from the object which they had set out to accomplish.

These Crusades did not permanently secure the end for which they were directly undertaken, but they checked at least the progress of Islamism, which had become a menace to Christian Europe, and thus they saved the West from the inertness and effeminacy which still characterizes the Moslem nations, preserved the sacred character of family ties, and established on a firm basis that proper relation between man and woman which elevates the Christian family above that degraded

ideal which prevails where Islam is dominant—especially the proper position of woman. Leo XIII. does not aim these crusades, but he de Christian truth within the Arabs and other races over the continent of Church in Palestine is in condition. The Maronites are good Catholics, and seventeen bishoprics under jurisdiction of the Maron of Antioch. Every effort made to bring the Schism back to the one fold where Russian interference predominate there is for the hope that these successful in the end.

Innocent III. likewise restoring the vigor of cause in Spain, and in the Catholic League was crushed, a victory was gained Moors which prepared the re-establishment of religion two centuries later. Pope and Isabella. Pope whom Leo XIII. finds tending to imitate, was a intellect and energy; with these the no less degrees of prudence and benevolence. He maintained law of the sanctity and of marriage against Philip of France, and vindicated of the Holy See against Germany, who seized the of the States of the Church in vassalage.

It is a consolation to present day to find that north the zeal of this the interests of religion and in the trying circumstances which the Holy Father he has proved himself great predecessor.

The Holy Father in Cardinals reminded sensuous civilization a situations of the middle things which we should nineteenth century—ages when a strong faith social and political or robust faith "rooted in of the people" is well imitated by Christians age, which appears to the world threatens to entirely.

The years of Pontificate have been trial, owing to the which he has been su Italian Government, but have his words be with profound respect venerated, and his pe subjects in every land the Universal Church congratulations to his rence of his birthday, versary of his coronat he may live long Church of God, to st Peter amid the storms it, owing to the hosti modern government Catholic in name, aring into the hands of religion.

EDITORIAL.

The Toronto Mail knows, has donned independence. In p is a sort of free lance in plaster of Paris. ical questions it may that it has no very political parties of when it treats of sub ers world it has always the sting of reference to the Ca the ecclesiastical aut

Mr. MERCIER, it our contemporary, white headed boy hierarchy, and through him, has Orangemen were as on the throat of the and their fingers on public purse. Now people of Quebec had organ the Mercier organ claims that he sulted from the fact could make no futr seems reasonable to the hierarchy of Q designing men, as has so often sa would still continue of their influence party. No matter Church in Quebec cannot give any e