DIVORCE STATISTICS.

The statistics of divorce in the United States have been recently prepared by the Honorable Carroll D. Wright, commissioner of labor for the use of the Senate. As partial statistics had been already published for many States, revealing the disastrous consequences of the existing divorce laws, it can scarcely be said that the state of affairs has been much of a surprice; and the attention of the stateemen of the country had already been cailed to an evil which has been increasing so rapidly as to threaten the destruction of society at its very foundation. Nevertheless the figures which are now made known show that the danger has not been exaggerated. In 20 years, from 1867 to 1886 inclusively, the Courts have granted 328,327 divorces, returns of 4 per cent. of the counties being not included. Illinois leads in these figures with 36,072. Ohio is next with 26 327, Indiana and Michigan follow with 25,198 and 18,433 respectively. The emaller States are not behind when the difference of population is taken into account, Maine showing 10,248, New Hampshire, 4,979, and Rhode Island 4,462

It is worthy of remark, too, that the rate of increase has more than doubled relatively to the increase in population, the increase in the last year being more than 150 per cent. over the first year of the period indicated, and it is remarked by Mr. Eiward J. Phelps, LL. D., a writer in the Forum, who was second Comptroller of the Treasury under President Filmore, that if the number of divorces continued at the figures of 1886, without further increase, 20 years would give 510,700, instead of 328,716. Mr. Phelps is now professor of law in Yale College.

In different States the proportion varies very much, being in some as high as one in seven marriages, and in others falling to one in twenty; and they are always almost exclusively confined to the Protestant white population.

It is further remarked that the figures given do not include divorces which were applied for but not obtained. Most of the applications succeed, but there is still a large number which fail, and in these cases, as well as those which succeed, a separation takes place. The breach in the family is, of course, so great when matters reach this stage, that a reunited family becomes an impossibility in practice.

Another remarkable feature of these statistics is, as stated by Mr. Phelps. that: "Divorce is most frequent in the States where churches are most numerous, educational machinery most elaborate, and the theory of morality maintained at the highest point." Is it to be inferred that the kind of morality which it is proposed to introduce into the schools of Manitoba and Ontario, a morality which is based upon mere human reason without motives of religion, is just the kind of teaching which is calculated to produce this "disgrace to the country, and menace to social order ?"

There is food for reflection in these figures, and those who are clamoring for the abolition of separate schools would do wisely to ponder on them carefully.

A PROTESTANT ON GODLESS SCHOOLS.

The New York Journal of Commerce speaks out plainly and boldly on the public school question, and it finds the same fault that we do with the exclusion of religion. We would not go so far as to say that the State should do nothing in the matter of education, but we do say if it cannot make any but Godless schools, let it leave the work to those who can. We are quite satisfied to let the State assist in the work of education, and encourage it, but it must do so, aiding those equally who do the work of education satisfactorily, and who educate religiously. The Journal says:

"It is not the Catholic alone, who de-nounces the public schools of our day. Look at the private institutions througn-out all the older communities where out all the older communities where careful and thoughtful parents of the Protestant faith are compelled to send children to be educated. If any one will take the trouble to examine the new text books that are coming into use under state authority he will find that we are none too severe in our represen tation of their character. We have a People's College here in New York which ought to be in the hands of the Jewish rabbis and supported entirely by our fellow-citizens of that faith, so com pletely does it ignore all Christian teaching. We feel strongly on this subject ing. We feel strongly on this subject, because, although intensely Protestant, we hold with our Catholic brethren that religious training is essential to all proper education of the young. We ad-mit that in this country the state can not undertake such training, and there-fore it has no right to collect money from the people and set up schools, academies and colleges for the purpose of education at the public expense. It

mon schools are growing worse in this respect with each succeeding year. When the state cannot establish schools that will train the pupils in the fear of God and in the fundamental doctrines of the London, Sat., Dec. 14th, 1889. Caristian religion (and it is conceded that it cannot under our constitution), we hold that it has no right to appropri-ate money for their support from the pockets of Christian people."

FANATICISM A FAILURE.

As we anticipated, the Brome election has proved the utter failure of the fanatics to excite the Quebec Protestants to assist them in the no Popery crusade. In Quebec Protestants and Catholics live harmoniously together, and it is only in Ontario that a considerable faction can be got to dance to the music of such firebrands as have led the anti-Catholic movement ; yet, even in Ostario, to the credit of the Protestant population be it said, the fanatics have succeeded scarcely any better. The Montreal Witness, in order to encourage those who follow its views, attributes the Conservative victory in Brome to the assistance given to that party by the Prohibitionists and the pseudo Equal Rights men, but Mr. George C. Foster, to whom, more than to any other, the Conservatives attribute their victory, repudiates the statement of the Witness most emphatically.

A correspondent of the Enpire waited on Mr. Foster to ascertain the true history of the case. Mr. Foster acknowledged that many temperance men had supported Mr. England, individually, but he says:

"When I take into account the appeals that were made to those who opposed the Scott Act, I positively deny that the temperance party are entitled to the credit of Mr. Duffy's defeat in Brome. Mr. Fisher, M. P., as President of the County Alliance was able to whip a good many Liberal temperance men into line before election day came round."

As regards the Equal Rights movement having helped Mr. England Mr. Foster is still more emphatic. He

"This is totally void of truth, for, instead of helping us, we lost dozens of votes by it, and my assertion can be proved. The Equal Rights people had two meetings in the county, one at East Farnham, and the other in Sutton, and the result of the polling in Farnham shows that instead of our getting a majority of experts fire to one hyndred and ity of seventy-five to one hundred and two ahead. In Sutton, where we expected a majority of at least one hundred for England, he only received thirteen, and this in the face of the fact that there of one vote in those two places. I tell you, therefore, frankly, that I do not know of one vote that we gained in the county on account of these meetings, but I know personally of many that we

He explains that many French Canadlans looked with suspicion on the Conservatives, because the Equal Rights men professed that they would support Mr. England, for the sake of beating Mr. Mercier's candidate, and it was in conse quence of this suspicion that the usually large majority of the Conservatives was reduced. The Conservatives as a party, he says, had nothing to do with the meetings : "We absolutely repudiated on every platform, all connection with the Equal Rights movement in this province, and the French Canadians in the County as a body acted a noble part." He states, however, that one of the Cares, who was a personal friend of himself, was opposed to Mr. England, though he did not believe that he had spoken as harshly of that gentleman as had been represented. The influence of the Cure, he said, had certainly contributed to the diminution of teaching is Godless Yet though Dr. Sutherland and other ministers now in conclusion: "I am sure that if the acknowledge this to be the case, they are tainly contributed to the diminution of in conclusion: "I am sure that if the Equal Rights people had kept out of the county, and had not such vast sums of money been poured over the constituency we would have shown you a majority that would have surprised many outside the constituency."

Mr. Foster claims to know almost every man in the county, as he is "a Brome County boy," and his opinion is the more valuable, both on account of the prominent part he took in the election, and because of his knowledge of the people. It is evident, therefore that the Equal Rights movement is at s discount among the people of the most Protestant county of the Province, and this shows that if the Quebec Protestants are so grievously oppressed as the fanatics of Ontario pretend, they are not aware of it themselves.

Would it not be advisable for the Equal Rights leaders to circulate a lot of free copies of the Mail broadcast in Brome to let the Protestants there know how badly they are treated by the Government of a Catholic Province? The people of Brome seem to be as completely incredulous about "Romish ag-gressiveness" as are those of West

Passed His Examination —It is with leasure we notice that A. I. McDonald, Esq, Barrister and Solicitor at Law has tly passed his final examination in Law with high honors, standing fitth out baw with high notices, and high substitution of forty who passed. Mr. McDonald is a their own pockets; that is to say, we young man of considerable ability and must be punished by a heavy fine for an ardent Catholic. He obtained a desiring to impart to our children such second class certificate when but sixteen an education as cur would be perse-years of age but decided to study law, cutors themselves acknowledge to be

THE SCHOOL QUESTION.

The persistence with which the enemies of Catholic education keep before the publie the party war cry of "Abelition of Separate Schools" makes it extremely probable that a determined effort will be made to deprive Catholics in Ontario as well as Manitoba of the rights now enjoyed of sustaining separate schools. The so-called Equal Rights Party are not, platform which will give annoyance to or in flict injustice in any shape upon Catholics. These have not learned the lesson of toleration, and they are not willing that the Catholic Church or Catholic people should enjoy the freedom of opinion which they so loudly claim for themselves.

themselves.
We have too good an opinion of our Protestant fellow-citizens to suppose that a majority of them would willingly cooperate in the infliction of a gross injustics upon us, yet in the conflict of numerous interests which are always at stake between parties, the ins and the outs, any considerable body of the electorate is frequently able so to exects its influence as to gain the co-operation of other interests for the purpose of carrying its measures through Parliament or the Levikeure. the Legislature. The danger has not yet become imminent that the begus Equal Rights party will succeed by adopting these courses in Ontario, yet it cannot be denied that the danger exists, and Cathodefined that the danger exists, and Catholics must be prepared to meet it by appealing to the sense of justice and fair play which the major part of the population entertaine, and by being in earnest in maintaining our rights. The anti-Catholic crusaders have already experienced their impotency, but they have not been slow in reconstitutions. but they have not been slow in recogniz out they have not been slow in recogniz-ing that as they form but a miserable faction in the country they must seek by new alliances to attain their purpose, and their organs have not hesitated to proclaim their intention to compass it by "making and unmaking parties." This policy has been recommended by the Mail. That is to say, they will sell their votes to the hightest bidder. Bidding has not been briek, and we imagine that the fanatios will find that others besides themselves can help in shaping legislation. We feel confident that Catholics will watch care-fully all candidates who seek alliance-with the party of fanaticism, and if they act with ordinary prudence and courage the bogus Equal Rights party will soon be a thing of the past, if it be not so

already.

Thoughtful Protestants do not generally deny the desirability of imparting a religious education to children in the schools. The powerful and convincing addresses delivered by Bishop Machray of Ruperts' Land and Dr. King, of the Manitoba Presbyterian Theological Col-lege, sufficiently demonstrate this, and even in Ontario we have witnessed the spectacle of a deputation from the Ministerial Association to the Government to urge the introduction of a and no one more strongly than Dr. Southerland maintained recently its importance, if the rising generation is to be saved from the dreadful alternative of unbelief and godlessness. Nowhere more strikingly than in Kentucky have the disastrous consequences of non-religious schooling been made manifest recently. It is not so much that two prominent citizens could meet in a public place and kill each other with pistol and knife, and kill each other with pistol and knife, but rather the matter of course manner in which the barbarous deed was spoken of by the press, exhibits the character of the education which has been imparted to the present genera-tion under a school system which has been purposely invented and introduced by unbelieving propagandists in order to supersede Christianity. These are the results which Catholics predicted as the consequence of the exclusion of religion from the schools, for religious sentiment moving Heaven and earth to deprive Catholics of the advantage of religious schools. The position they occupy is very fairly expressed in the Hallfax Presbyterian Witness of the 23rd uit:

"If it (secularization) means that the

schools are to be converted into engines of atheism and infidelity, then there need be no doubt as to the attitude of evangelical Protestants. But we respectfully maintain that the abolition of eparate schools involves no such issue, and we point for proof to the Maritime Provinces of Canada."

This means that Catholics must have in their schools no more religion than their Presbyterian neighbors are willing

We maintain that we have ourselves the inalienable right of deciding what amount of religious teaching is to be imparted to our children, and we cannot hand over to the Presbyterian Witness or to Dr Sutherland and his Party the right of judging for us in this matter. Theirs is the dog in the manger policy. Tuey know that they cannot nemselves agree on anything more than the most vague outline of Christianity as matter to be taught; and they are un-willing that Catholics should be allowed to teach anything more. The aboli tion of separate schools means that Cath olies should be obliged to con-tribute for the education of their wealthy Protestant neighbors, white, it they wish to impart to their own children such an education as their consciences approve, they must do so out of their own pockets; that is to say, we

and seminaries in Toronto, London, St.
Thomas, Woodstock and other places
through the Dominion? Is it not
because they are convinced that the
children of the rich should be religiously educated? Catholics wish to extend the same advantages to the poor. The injustice of inflicting a penalty for doing so cannot be better illustrated than by relating an incident which is to'd by the Right Rev. Bishop McQuade of Rochester, in the Forum for Decem-The so-called Equal Rights Party are not, ber. Last summer a Catholiaboy attending a parcebial school in Rochester, in power in the land, yet we must not in one of those serious discussions which power in the land, yet we must not, in fancied security, thut our eyes to the fact that there is in every Province of the Dominion a considerable section of the population who are ready to adopt any platform which will give annoyance to or inflict injustice in any shape upon Catholics. These have not learned the lesson generous youth, the lad repelled the imputation on his and his father's sense imputation on his and his father's sense of honor and justice. . . for in his honest heart it did not seem possible that such a gross wrong could be perpetrated. . . When the truth, without exaggeration, was made clear to the fair minded boy that he was a recipient of another boy's charity through his father, he was abashed and hung his

father, he was abashed and hung his head for very shame."

The Third Party and the advocates of what they fradulently call Equal Rights are equally proclaiming themselves paupers, since they wish their children to be educated, partly at least, at the expense of these Catholics who will continue to of those Catholics who will continue to support Oatholic schools. That Catholics will do so is sufficiently evident from what they are doing in the United States, where 700 000 Catholic children are attending Catholic schools, at an expense to their parents of over \$10 000 000 annually, while they are also contributing to the education of their Protestant neighbors children. We rely upon the sense of justice of the general public to prevent the same iniquity from being perpetrated here, to the disgrace of all who have a share in introducing it.

COMMUNICATION.

To The Editor of the St. Thomas Times: SIR-In Thursday's issue of your pape appeared a long editorial devoted to "Illiteracy in the Province of Quebec,

in the course of which you attribute all this ignorance to the Catholic Church, "which believes that ignorance is the mother of devotion," etc. Were you an impartial editor you would be likewise an impartial reader of history, and then you would never have given vent to such an untrue statement as the one I just cited. No fact is better authenticated than that the Catholic Church has at all times and under all circumstances been the mother of education, and in particu-lar the education of her favorite children —the poor. This is especially true of the Church in the "illiterate province of Quebec." In the city of Quebec, besides the large number of public schools—in which poor children are educated free artisans and laborers may receive for their children the highest classical edu-cation for little or nothing. In the Quebec Little Seminary alone, of the three hundred or more day pupils who follow classics there, at least two-thirds receive their education gratis, provided they present notes of good standing in their respective classes. The same may be said of the Levis College, Sperbrooke, Rimouski, Chicoutimi; St. Anne's, St. Mary's, Montreal (Jesuit college), and last, though not least, the Montreal College, under the direction of the Sulpician Fathers, who even admit a number of boarders free. As no man is prophet in his own country, let me refer you to a Protestant work on education in Europe, viz: "The social condition and education of the people in Eugland; showing the results of the primary schools and the division of landed property in foreign countries; by Joseph Kay, Eq. M.A., of Trinity College, Cambridge; London, Liman's, 1850; 2 vols." If you open the second volume and read page 231, and again page 477, you will learn from this bigoted Protest ant, statistics which will show you the infinitely greater number of schools and teachers found in Catholic countries mit a number of boarders free. As no rescars found in Catholic countries (proportion to population always kept in mind) than in Protestant countries. Mr. Kay very anwillingly shows that while Germany, with her compulsory laws respecting education, occupies an intermediate position, France ranks first and England last! Of course some secret Jesuit was hid

literate in Oatario! Such are to he

propose through your columns to organize band of volunteers who would go to

Quebec and bring there "the daylight of education." I might suggest the Wilds, Hunters, Dumoulins, Fultons, and other

ministers of the Gospel who would help to "drive to the wall" that "Church

whose intents are not harmonious wit freedom and general intelligence." I

preaching open murder and rebellion, a

these men teach, tend to freedom and in

elligence in Ontario, a thousand times do

I prefer the tillteracy of my native prov-

FATHER AYLWARD,

nce, Quebec. Yours respectfully.

St Thomas, Nov. 30, 1889

den in Mr. Kay's pen, or perhaps Jesuits
were so common in Protestant countries
they prevented the erection of schools. The
Catholic Church has always and will always continue her grand work of education among the masses. I said in the beginning you were not an impartial editor, for were you such you would have joined your contemporary and other liberal journals to denousing the infamous outrages perpetrated by some ruffians of the righteous (?) city of Toronto on the occa sion of the welcome the Catholics were giving their venerable Archbishop. On, no! The young men who took part in this

And popples a sanguine mantle spread For the blood of the dragon St. Margaret shed,
Then under the wanton rose agen,
That blushes for penitent Magdalen,
Till Lammas dale, called August's wheel,
When the long corn smells of cammomile.
When Marie left us here below.
The virgin's bower is full in blowe;
And yet anon the full sunflower blew,
And became a starr for St. Bartholemow.
The passion-flower long has blowed,
To betoken us signs of the holie ro d:
The Michaelmass dalsie among dete weeds,
Blooms for St. Michael's valorous deeds,
Blooms for St. Michael's valorous riot ranged from the ages of 18 to 24. You cannot suppose anyone of that age to be illiterate in Ontario! Such are to be found only in the priest-ridden, Jesuit Province of Quebec, where, however, no such event would have taken place despits their ignorance. Perhaps, Mr. Editor, in your zeal for general education you might

No family living in a bilious country should be without Parmelee's Vegetable Pills. A few doses taken now and then will keep the Liver active, cleanse the stomach and bowels from all bilious matte

who protests against contributing by taxation to the support of schools where the
best part of all training of the young is
purposely omitted. We protest against in the honest conviction that the comin the hon

CATHOLICITY.

ITS INFLUENCE ON THE INTELLEC If it be asked, how is it that when the

mens of secular training were to so great an extent torn from the Catholic body by the persecution of the law, there yet re-mained to them any such powerful in-strument for preventing the entire steg-ration of the natural feculties; I reply ration of the natural feculties; I reply that, taken as a mere means for cultivating the intellect, the Catholic religion stands pre-eminent among all the branches of human knowledge. Bird and fetter the Catholic as you may; tread him under foot; trample upon him; robhim of every earthly good; drive him from all intelligent society; burn his books; shut up his schools; denoance him as a slave, till you have done your utmost to make him one; still, so long as he retains hie religion, he has that long as he retains his religion, he has that within him which feeds the intellectual flame, and suffers it never to be wholly cating aid at first it never to be wanny extinguished, and preserves in every faculty of his soul a marvellous clasticity which will make it spring forth anto lite and action the moment that the repressing power is withdrawn, and he enters the lists with his fellow countrymen a free and unpersecuted trans. and unpersecuted man.

The source of this intellectual discipline

is to be found in the nature of those sub jects of thought to which the Catholic religion directs the minds of its followers. While every division of Protestantism is of so vague, inconsistent, varying, and de-pressing a character, that minds of a high order, free, energetic spirits, find pleasure and training for their powers only in critic zing its statements, destroying its foundations, and detecting its absurdities, Catholicism calls forth the energies of the mind by a directly opposite process. It is by contemplation of the perfections of Catholicism, by repeated examinations into the strength of its basis, by the study of its wondrous scientific completeness, that the Catholic intelligence is disciplined. The Protestant exults in the destruction of the follies which he sees to have enthralled his Protestant brethren of less keen penetration than himself. The more he searches into his own belief, the more inconsistencies he discovers, the more he is startled at the intellectual imposture to which mankind have been giving credence. Protestant theological science consists in a system-atizing of unbelief, in the gradual erection and completion of a system of philosophy which, while it assumes the name of Christianity, is virtually a denial of everything positive and distinctive in Caristianity as a revelation, and is noth ing more than Deism, Pantheism, or Atheism, under a new name.

With us, the very reverse is the fact.

Every fresh addition to the philosophy,

the poetry, the moral or dogmatic science of the Caurch, is an addition to the strength and durability of her entire system. We destroy nothing. We develop, we add, we expound, we illustrate, we enforce, we adapt, but we never take away or deny what was once held. And thus it is that the employment of the faculties of the mind in the contem faculties of the minu in the contractions of the theology and practices of Catholicism, even when every means of education is rent away, is sufficient to communicate a certain meas ure of intellectual vigor and keenness The mind is perpetually directed to the examination of a vast far-stretching body of truths, relating to the profound-est possible subjects of thought, ar ranged, defined, analyzed, and connected by the labors of centuries and centuries; expounded in books in every language, embotied in devotion of every kind, embodied in devotion of every kind illustrated by innumerable ceremon ies and customs, and accompanied with the practice of a system of morals in comparison of whose scientific com-pleteness it is not too much to say, that the ordinary moral and physical sciences of secular life are but as the guess work of a speculator or the crotchets of an empiric. Under the influence of this extraordinary system, the pure reasoning powers, the imagination, the taste, with the whole of our moral bale taste, with self-sacrificing, shrewd, and practical, undergoes a degree of drilling, so to say, which I believe to be utterly incompre-heusible to those who judge of the effect of theological science upon the intel-lect by the results which they see produced by the positive creeds of Protestantism, such as they are.—J. M. Capes, Four Year's Experience in the Catholic Relig-

An Early Calendar of English Flowers

The snowdrop, in purest white arraie, First rears her hedde on Candlemass date while the crocus hastens to the shrine Of primross lone on St. Valentine. Then comes the daffodie beside Our Lady's smock at Our Lady's tide, Aboute St. George, when bine is worn, The bine harebells the fields adorn: Against the date of the holle cress. The crowfoot glids the flowing grasse. When St. Barnable bright smiles night and date, Poor-ragged-robin blooms in the hole.

date,
date,
Poor ragged-robin blooms in the hay.
Poor ragged-robin blooms in the hay.
The scarlet tychule, the garden's pride,
Flames at St. John the Baptist's tide;
From Visitation to St. Switten's showers,
The lille white reigns queen of the flowers
And popples a sanguine mantle spread
For the blood of the dragon St. Margaro
shed.

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wonderfully reneved by this medicine.

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and given up by my physician. One
bottle and a half of the Pectoral cured
me."—A. J. Eidson, M. D., Middleton,
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Temessee.

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Darien, Conn.

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seven of Big Jaw. Since I have had one of your
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† JOHN WALSE, Bp. of London.

DECEMBER 14, 1889.

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