

THE MAIL AND THE FRENCH REVOLUTION.

Now that the Jesuit question has been thrashed out almost beyond recognition, and that all that could be said against the priests and people of Lower Canada to excite contempt for both has been exhausted, the Mail commences to write up apologies for the terrible French Revolution. What its aims are in enlisting the direct calamity that ever afflicted a Christian nation it is very difficult to imagine. We can only explain its course by the well-known fact of its hatred of the Jesuits, its opposition to all order, and its determination to make war upon the God-fearing populations of the Quebec Province. "The principles of the French Revolution were all correct," says the Mail. "The only thing about them objectionable is the aftermath." But those aftermaths were but the necessary consequences of the principles by which the revolution was inaugurated. "Liberty, Equality, Fraternity," are very high sounding words, and take with the masses, but what horrors were committed in their name! Religion was left out of the question altogether. Faith was abolished and human reason defied. With the revolutionists, license meant liberty, and the upsetting of thrones and of altars meant equality. No king or monarch, no priest or bishop, should cumber the earth. Here, indeed, was equality with a vengeance. There should be no authority to restrain the passions or punish crime. No liberty for any one but a revolutionist, and he had the liberty to persecute for conscience sake. All property should be equally divided amongst the sovereign people. What right had King Louis to his crown? What right had Lord Montmorency to his estates? Why should priests or bishops be permitted to threaten people with future punishments and the vengeance of God? The consequences that flowed from these principles were universal pillage, the assassination on the scaffold of the best, the most humane and most pious king that ever ruled over the destinies of Catholic France. Other results no less horrifying immediately followed. A constitution was drawn up in which the existence of God was ignored. Sunday was abolished; every tenth day or decade was to be observed as a day of rest for all men and beasts of burden alike. The names of the months were changed. Christianity was declared extinct, and the year 1789 was officially named the year 1 (one) of the great Republic. Then came what the Toronto Mail calls the aftermaths. The Parisian mobs, armed to the teeth and headed by one Camille Du Moulin, burst open the doors of the famed Bastille and every other place of detention and allowed the criminals to have their liberty and plunder at will. King Louis XVI. was then seized and massacred and after a mock trial, was beheaded in the presence of a blaspheming rabble, while the sound of 200 drums, beaten at the same time, drowned the exclamations of those who pitied the king and deplored his fate. All priests who refused to sign the constitution or take the oath of allegiance to the new state of things, were massacred or took refuge in foreign countries. All places of worship were changed into city halls or converted into stables for the cavalry. It has been computed that during the reign of terror which then ensued 4,000,000 of the most upright men and women in France were butchered, for neither age, nor sex, nor condition was spared. It is no wonder the British Government refused to take part in the Parisian exhibition, which will be held this coming summer, in commemoration of the bloody events that accompanied and followed the proclamation of the first Great Republic of France in 1789. It would be out of consistency with all notions of Christian order and of stable Government to help celebrating the apotheosis of infidelity. The Canadian Government as such has determined to keep aloof from the impious celebration, and will send no contributions of her mineral or agricultural products to enhance the appearance, or swell the magnitude of the exhibits at the Exhibition Universelle. We should not be surprised at the action of the Toronto Mail in devoting whole columns of praise to the principles of the French Revolution. It maintained all last summer that prayer to God is not only useless but ridiculous. It has been employed all this winter in calumniating the Rev. Fathers of the Jesuit order, who devote the greater part of their time to prayer and meditation. It never tires bounding down the French Canadian Catholics for being loyal to their Church and submissive to their Bishops. In fact, it would be no stretch of imagination to forecast that if the writers in the Mail had the power and the means, they would stir up a revolution in this country that would equal in atrocity the French Revolution which they so much admire.

NEW BOOKS.

"Logic," by Rev. Richard F. Clarke, S. J. This is the third series of manuals of Catholic Philosophy, (Stronghurst series.) New York: Benziger Bros., 36 and 38 Barclay St. Price, by mail, \$1.25.

THE LIBERAL POSITION.

Under this heading the Toronto Mail berates Mr. Laurier, the Reform leader in the House of Commons, because of his noble and statesman-like pronouncement, viz: "It is useless for the Mail to appeal to us Liberals against the Church. We are not Liberals of irreligion." The Mail maintains that if Mr. Laurier does not oppose the teachings of the Catholic Church, he ought to imitate the example of so-called Catholics in the past, who rose up in rebellion against her decisions in matters of Church discipline and education and support of her clergy. Papineau, Dostre and Eric Dorion are quoted as shining examples for Mr. Laurier to follow. If those men could have controlled the French vote there would have been a revolution in Lower Canada similar to what had devastated France in the past, and what is just now disorganizing her and making her the laughing stock of Europe.

We can all remember how Mr. Dostre opposed Church discipline in the Guelph case and set at defiance the authority and rules of the Catholic Church in Montreal. Notwithstanding that Guelph had died refusing the sacraments and under excommunication, Mr. Dostre insisted on his receiving a Christian burial, and when in the courts of law he was defeated he appealed to the Privy Council in England and obtained a verdict from a Protestant government, that compelled the Bishop of Montreal to pay enormous costs, and allow the body of the excommunicated Guelph to be interred in a Christian cemetery, contrary to all the instincts of the Catholic people of Montreal and to all the laws and discipline of the Catholic Church. This Dostre, who was an apostate from the religion of his fathers, is one of the shining examples whom the Mail recommends for imitation by Mr. Laurier. All Canadians ought to enjoy a feeling of pride and thankfulness to that worthy and so loyal a Catholic who the proud distinction of being the leader of one of the great parties who make laws for this Dominion.

Mr. Arthur Bales is quoted by the Mail as another example to be followed by Mr. Laurier. This man has written a work in which it is maintained that this Dominion can make no progress while Catholicity holds sway in Quebec. "It is a monstrous anachronism," says Mr. Bales, "that the Catholic Church should be as powerful just now as it was two hundred years ago, that it should be still able to direct consciences and enlighten the intellect, while taking money from the pockets of the people." It is the pocket always with those transducers of God's Church. They would care little for the consciences or the intellect of the people if they could only control the monies and lay hands on the tithes which the French Canadian habitant still pays most cheerfully to his parish priest. It is really astonishing what interest the Mail has been for some time taking in the Catholic people who live in the Province of Quebec. Its writers seem to feel deeply for the sufferings and humiliations of the French populations in that they are still obliged to keep Lent and Advent, and to confess their sins once a year, while contributing all the time to the support of their pastors. If Mr. Laurier would only allow himself to be guided by the Mail he would be a true type of manhood. It must be acknowledged, however, that the priests in Lower Canada are not the agitators we find occupying the Protestant pulpits of Ontario. If they were to take advantage of their influence and their eloquence and preach every once in a while a crusade against the Mail newspaper and the fanatics of Ontario—if they followed the bright example set them by the Wilds and the Hunters of this Province—perhaps the Mail and the bigots of Ontario might be glad to cry quits and make up their minds to leave the Jesuits and the priests of Quebec and simple-minded habitants severely alone.

FROM GUELPH.

Special to the CATHOLIC RECORD. We are happy to learn that the Rev. Father Dumortier, S. J., who has been confined to St. Joseph's hospital for several months, is able to be about again. This venerable servant of God has lived here for over thirty years. He requested and obtained from his superiors the privilege of spending the rest of his life among the people of Guelph. We hope he will be spared for many years to come. Father Dumortier is about seventy-one years old.

DEATH OF MR. F. NUNAN, SR. We regret to learn of the death, at the advanced age of seventy-two, of Mr. F. Nunan, sr., father of Mr. P. Nunan, book binder. Born in Waterford, Ireland, he came to Hamilton in 1845, and after residing in that city for some years removed to Guelph in 1859, where he resided up to his death. Considering his advanced age he enjoyed excellent health of the lungs, which culminated in inflammation, and he died this morning.

He leaves two sons and two daughters to mourn his loss, and to whom we extend our heartfelt sympathy in their bereavement. Requiescat in pace. April 15, 1889. L. K.

PUBLIC AND SEPARATE SCHOOLS.

The report of the Minister of Education for 1888 has been presented to the House, and as usual it contains much interesting information regarding the schools of the Province. The statistical tables presented are the returns for 1887. In them we find some facts which will be of interest to our readers:

The school population of the Province in 1887 was 611,212, an increase of 10,008 on the preceding year. This includes children of Catholic separate school supporters. The total of all ages attending the public schools was 462,839, with an average attendance of 228,286, being 49.3 per cent. At the separate schools, 30,373 children attended with an average attendance of 18,866, being 55.5 per cent. We are pleased to find that the average attendance at the Catholic schools stands so high, being over 6 per cent. better than the public schools. It should, however, stand much higher, and it would do so if parents took more interest in the education of their children. The fact is, at the same time, a testimony to the efficiency of the Catholic schools of the Province. It is well known that inefficiency in teachers, and in the character of the education imparted, results in poor attendance. The total percentage of average attendance for the Province is 49.7, including the Catholic separate schools.

It is worthy of remark that the higher average attendance in the separate schools arises chiefly from the better attendance in the counties, rather than from the cities or towns. The average percentage in the public schools from counties, cities and towns being respectively 45.8; 61.8; 60.1; and in the separate schools, 50.3; 56.4; 60.7.

The total number of children attending both public and separate schools was 493,212, being an increase of 5,716 over 1886. Of this increase 1,174 was in the separate schools, and 4,542 in the public schools.

In the public schools the total amount of receipts during the year was \$4,101,309.01, of which \$251,914.72 was from legislative grant, \$3,936,712.85 from municipal grants and assessments, \$912,881.44 from clergy reserves and other sources; \$236,247.23 were paid for teachers' salaries. The cost per pupil on total attendance was \$7.63, on average attendance \$15.47. In the separate schools the receipts during the year were \$229,483.41, of which \$16,807.90 was from legislative grant, \$147,639.70 from municipal sources and \$65,000.81 from other sources. The average cost per pupil was \$6.95 on total attendance, or \$12.52 on average attendance. The amount paid for teachers' salaries in the separate schools was \$112,293.02.

The total number of schools open was 5,506. Of these 239 were Catholic separate schools, being an increase of five separate schools since 1886. The corresponding increase in the number of public schools was 64.

A pleasing feature is the real displayed by Catholic trustees to improve the schools in their furnishing. For maps, apparatus, prizes, and libraries, \$3,624.32 were expended during the year, being \$21.49 for every hundred children on the average attendance. In the public schools the amount expended for the same purposes was \$23,885.12, being only \$10.47 for each hundred children on the average attendance.

The children proficient in their studies may be fairly estimated by the number who are in the advanced classes. The numbers in the fourth and fifth readers, added to those studying algebra and geometry in the public schools, amount to 112,738 in the aggregate. The same classes in the separate schools amount to 8,242. These classes, therefore, aggregated 120,980, or 19.7 per cent. in the public schools. We frequently see it asserted in the Mail and other anti-Catholic journals that the separate schools are behind the public schools in efficiency, but these figures indicate quite a different conclusion. It certainly does not appear from these statistics that religious teaching is an impediment to the imparting of a good secular education. We may acknowledge that as the degrees of comparative proficiency are not clearly enough stated to justify us in asserting that the separate schools are absolutely superior to the public schools, but they do justify us in saying that the oft vaunted superiority of the public schools, which is assumed without proof, is but a sham, and we are justified in the confidence we have frequently expressed that if the opportunity of competitive examinations were afforded, the separate schools would prove that they need not fear comparison with the public schools in any fair test.

Mr. White, the Inspector of separate schools in the West, says of the schools in his division:

"The school houses are, in general, comfortable and substantial, while many, both in town and country, are of a superior character, affording excellent accommodation. . . . The improvement in the furniture and equipment keeps pace with that in the buildings, new maps, large blackboards and improved maps have been provided in many schools and in this respect their equipment is now good in general. . . . As a body the teachers are well qualified for their difficult task and are working earnestly and successfully. . . . I am pleased to be able to report that the justice in condemning men unheard without permitting a single word in their defence. The resolutions were all out and dried beforehand, and it is understood that when a leading layman of the Guelph branch of the Evangelical Alliance considered that the hundred and eighty-eight were recalcitrant to their duty, and with the aid of two talented and reverend gentlemen from Toronto and the large audience present got a verdict of 'guilty' against the Bill and those who permitted it to pass. There was a good deal said about intolerance of the Jesuits but nothing about the principle of British justice in condemning men unheard without permitting a single word in their defence. The resolutions were all out and dried beforehand, and it is understood that when a leading layman of the Guelph branch of the Evangelical Alliance considered that the hundred and eighty-eight were recalcitrant to their duty, and with the aid of two talented and reverend gentlemen from Toronto and the large audience present got a verdict of 'guilty' against the Bill and those who permitted it to pass. 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