

# The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

*Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.*—Matt. 22: 21.

Vol. 11.

Toronto, Saturday, Mar. 10, 1888

No. 4.

## CONTENTS.

.....	41
<b>CONTRIBUTED ARTICLES—</b>	
Separate School Law .....	D. A. O'Sullivan, D.C.L. 45
Fiction .....	M. W. Casey 42
<b>EDITED ARTICLES—</b>	
Church and Science .....	Cardinal Gibbons 42
Calling the Stuarts .....	44
Old Protestant Ascendancy .....	45
<b>GENERAL—</b>	
Attack on the Archbishop .....	46
Stuarts .....	46
Eumenol Anniversary .....	47
Roman Catholics in England .....	46
Quarterly Review's Criticism .....	47
Conversion of England .....	47
<b>POPULAR CATHOLIC THOUGHT—</b>	
Jewels of the Mass .....	49
Protestantism and Divorce .....	49
<b>CANADIAN CHURCH NEWS .....</b>	
.....	49
<b>CLASSICAL AND LITERARY NOTES .....</b>	
Stuarts .....	H. F. G. M. 44
The Light .....	H. C. Bunbor. 49

## NOTES.

The motion for the introduction of the ballot in the Separate School elections of this city came up at the meeting of the Board on Tuesday evening, and was ruled out of order by the chairman. A resolution that the question be referred to Rome for decision was also ruled out of order. An appeal to the Board against the ruling of the chairman failed to carry, only four members supporting it, about an equal number not voting.

The Chevalier Hickey, editor of the *Catholic Review* of New York, and his companion, the Rev. P. F. O'Hare, rector of St. Anthony's Church, Brooklyn, were received by the Holy Father in private audience a few weeks ago. They were presented to His Holiness by Bishop Cleary of Kingston. The Holy Father gave them his blessing, and urged the Commendatore to continue his labours and to have hope that they would be profitable and useful. Commendatore Hickey said to the Holy Father that in so extensive a work he had many co-labourers and helpers, and that numerous friends had greatly aided him in many ways. For them, too, he asked the Apostolic Blessing. This petition the Holy Father granted, particularly encouraging the editorial staff to continue their labours in the spirit which had merited such general approval.

Professor Goldwin Smith, by way of helping on his Commercial Union agitation, the success of which would be a large advance in the direction of his life's dream, has been writing to the *New York Independent* among the American people a good deal of gratuitous abuse and criticism, and endeavouring to alarm them in regard to what he terms the race issue in Canada. "The election of a head of the State every four years, by popular vote," in Mr. Smith's opinion, "is about the worst political institution ever deliberately adopted by man." He says he has learned this fact "by observation," and as one critic observes, like the rest of his knowledge, Heaven-ordained inspiration. Were it not for the

continual ferment in which they are kept by this oft-recurring contest for the Presidency, Americans would learn to share Professor Goldwin Smith's alarm at the ominous growth of the French element in Canada. He says:

"By sheer numerical increase the lower races seem in a fair way to thrust the higher races—whose marriages are restrained by social pride, and whose women often avoid maternity—from the seat of power. The outlook is serious, because nothing can be more opposed to Anglo-Saxon civilization than the civilization of the French Catholic, while the French Catholic will find an ally in the Irish, German and Italian Catholics, who are so strong upon this continent. Nor can any thing apparently arrest the extension of French nationality except the action of assimilating forces more powerful than those which the Anglo-Saxon and Protestant element in Canada exerts, or can be expected ever to exert."

The priests, he says, encourage early marriages and the remarriage of the widowed. "They do the same thing in Ireland. Their professed motive is morality; perhaps the marriage fee is not forgotten; but the main inducement, I suspect, is the desire of multiplying the number of the faithful, and thus extending the dominion of the Church."

Passing over the malignant scurrility of his reference to the marriage fee, which, were that a consideration, priests might profitably encourage the Protestant institution of divorce which makes remarriages easy, Mr. Smith speaks in pity, mingled with pride, of the superior race: "By sheer numerical increase, the lower races seem in a fair way to thrust the higher races—whose marriages are restrained by social pride, and whose women often avoid maternity—from the seat of power."

Mr. Smith has a fine command of language, says the *Boston Pilot*, referring to the italicised sentence, and "nobody could improve upon such a graceful euphemism for murder." The *Philadelphia Standard* thinks there is something extraordinary, too, in Mr. Smith's assumption of the Anglo-Saxon being a higher race. It says: "When we think how Dece so well described the true born Englishman as a mongrel of various races, including the 'bucaneering Dane,' it is very philosophical, indeed, to talk of the mongrel race as being higher than any other. The Irish are a pure race compared to the Anglo-Saxon, and, therefore, higher; but in point of purity of blood we must all yield to the Hebrew race."

We in Canada are tolerably familiar with talk of this kind from Prof. Smith, but the comments of the American press on his article have some interest. It comes in for rough handling. The French and the Irish are virtuous; therefore they are prolific; therefore Anglo-Saxon civilization demands their extinction. That from Mr. Smith's point of view is about the position. The best thing would be as the *Standard* suggests, for Mr. Smith to introduce among the French Canadians certain points of civilization which would tend to keep down the race increase, such as intemperance, child murder, divorce, and the actions which led to them—marks and evidences of the higher civilization of the higher race, which are almost unknown among the French Canadians. "Why does not Mr. Goldwin Smith" it asks "write a book to extol these signs of higher civilization and form an Anti-Increase and Multiply Society to propagate his theories among the lower races?"