The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$2.00. Publisher 2: Proprietor, Thomas Coffey, LL. D. Ed. tors { Rev. James T.Foley, B. A. Thomas Coffey, LL. D. sociate Editor — H. F. Mackin mager — Robert M. Burns. as business letters to the Manager, led Advertising 15 cents per line, nee must accompany the order, atholic Record Box address is required cents to prepay expense of postage ion 50 cents.
or cannot be held responsible for manuscript. Every endeavor will tamped addressed envelopes are enclosed.

The Catholic Record has been approved and
scommended by Archbishops Falconic and
staretti, late Apostolic Delegates to Canada,
the Archbishops of Toronto, Kingston, Ottawa,
tad St. Boniface, the Bishops of London,
Hamilton, Peterborough and Ogdensburg,
N. Y., and the clergy throughout the ased at Murphy's Bookstore.

fontreal single copies may be purchased.

J. Milloy, 241 St. Catherine St. West.

titawa. Ont., single copies may be purtfrom J. W. O'Brien, 141 Nicholas St.

following agents are authorized to

subscriptions and canvass for The

lie Record to Oatholic Record:
General Agents-M. J. Hagarty, Stephen V. James, George J. Quigley, Clarence A. McIntyre. Resident Agents-wiss Bride Baunders, sydney; E. R. Costello, 'He Pender St. West, Vancouver, B. C.; H. Chamberlin, Ottawa West; Mrs. Geo. R. Emith, 283 Mance St., Montreal; Mrs. 'dward McPike, 224 Martin Ave., Elmwood, Winnipeg, Man., John P, O'Farrell, 98 Aberdeen St., Quebec City,

LONDON, SATURDAY, MAY 27, 1922

" UNWARRANTED ADVICE'

frage. She also is said to have racial foundation. advised her Catholic hearers that if refused women the suffrage.

were ably answered by the Baroness De Bisping of Poland, who in the course of her remarks stated that in Poland, a Catholic country, women have the vote and there are eight women members of the Diet. In Italy and Austria, both Catholic countries, women have the vote. In Southern Ireland women also enjoy the right to vote.

Ignorance may be excusable, but for the unwarranted and gratuitous insult to the Catholic part of her audience Lady Astor can offer no excuse. To push away the Catholic Church is quite an undertaking even for the most ardent supporters of Woman Suffrage. It has been tried before. Governments in days gone by have left no stone unturned to destroy her. In the early life of the Church, the mighty power of the Roman Empire was used against her. The Roman Empire crumbled and is no more, the Church survives. In more modern times, Russia, Germany, France and England, each in their own way undertook to destroy the Church. Each failed in the attempt. When Bismarck was or his infamous laws against the Church, a cartoon was published in one of the daily papers where the Iron Chancellor was depicted tugging at a rope securely fastened round the dome of St. Peter's. Behind him in shadowy outline stood Lucifer who said: "No use, no use, I have been trying to do that right from the beginning."

Not only is Lady Astor somewhat behind in present-day information in regard to Catholic countries and Catholic sentiment but apparently she has not learned the lessons of History. Political thought and political systems have been with us from all time. They change as new conditions arise. Systems of government have come and gone. The oligarchy, the aristarchy, the absolute monarchy, the limited monarchy, democracy, all have either played their part or are still playing their part. The Church has seen them come and go, herself unchanged except for the wisdom

and experience that ages bring. Woman suffrage, manhood suffrage or any other system of representative government has no guar- periment is new, and probably are antee of continuing to last beyond awaiting a more extended period of an allotted span of years. But experimenting before they ask for London bridge, while the Catholic province, the franchise will not be Church, still young and vigorous, withheld from them.

continues her work of moral and social progress.

VOTES FOR WOMEN

The Globe in a short editorial, "Votes for Women," in its issue of May 16th, concludes: "France in Europe and French Canada on this continent, appear to be the lands most strongly opposed to woman suffrage.. The opposition may have racial rather than a religious foundation "

This opposition certainly has not a religious foundation as is proved by the facts stated in the second paragraph of the editorial, where it shows that Catholic countries have extended the franchise to women. There is no opposition between Woman Suffrage and the dogmas of the Catholic Church, nor is it opposed by the Catholic Hierarchy. Since there is no religious foundation for this opposition, the alternative mentioned by the Globe is that there may be a racial foundation for not extending the vote to women in France and in Quebec. The Globe presumes that there is opposition. Opposition supposes two parties, one desiring to obtain the franchise, the other striving to withhold it. If In the recent Pan-American there is a considerable number Woman's Congress in Baltimore a desirous of Woman Suffrage in the statement was made, it is said, by countries mentioned, since both par-Lady Astor that the Catholic ties are of the same race, it cannot Church is opposed to Woman Suf- be said that this opposition has a

Other alternatives must be sugthey wished to advance they must gested to account for the fact that push something out of the way, women have not the vote in either implying that the Catholic Church France or in Quebec. One is that must be destroyed if it stands in the politicians in power, fearing the the way of progress, as defined by women's vote, refuse to bring in a Lady Astor. Mrs. Carrie Chapman bill to give them the franchise. Catt followed with the statement But this does not seem probable. that the Catholic nations of the It presupposes that women of world were the only ones that French origin are inferior to their sisters of other races in their in-Both Lady Astor and Mrs. Catt fluence upon the welfare of their country. History does not support such a presumption, and, besides, such an inference would be hotly resented both by the women and men of the French race.

The other alternative, and the one which seems to be the most probable is that the women of French origin do not at present want Woman Suffrage. Speaking of Quebec in particular, this seems to be their

attitude. The French of Quebec are a very conservative people, notwithstanding the fact that they sent a solid liberal delegation to Ottawa. They are adverse to experimenting with policies which may not be for the public weal. They are satisfied with the government of the Province which is well governed. Minorburdensome; efficiency and economy are everywhere in evidence. The French wife and mother would have tions." Such statements would be immediately heeded. But no such conversation has been reported.

One of the arguments for extending the franchise to women was that their influence would have a women of Quebec, taking a survey of the other provinces, where the experiment of Woman Suffrage has not been any great change for the better. The only change perceptible is a more frequent and more flattering appeal to the susceptibilities of the women. The sordidness of politics still remains; the same game of playing upon the weaknesses of the electorate continues. Of course they realize that the ex-Lady Astor may rest assured that the franchise. At present they are the Catholic women of the world, well content to keep an eye on the whether they are in favor of Woman progress of their sisters in the other Suffrage or not, in matters in which provinces, while performing their the Church has a right to speak and domestic and social engagements. direct, will listen to the voice of the At the same time they are content Church and follow her advice. It to leave the management of affairs would not be inappropriate for her of state to their menfolk, knowing to remember Macauley's returned that if the time should come when traveller sketching the ruins of St. | their active participation in politics Paul's from a broken arch of will be for the betterment of their

DOWN BY THE SEA

think it should have a place in the failure." editorial page.

Mr. Editor:

There is much talk at present in the Maritime Provinces about University Federation. Each of the four larger Protestant denominations has one university college; the Catholics have no fewer than five; and New Brunswick has a Provincial University. This makes ten colleges with university powers for one million people. The Carnegie Foundation of New York made a survey of this condition of higher education, and recommended federation, offering to finance the undertaking on generous lines. The federated University would be located in Halifax, this being the largest city and geographically the most central when Newfoundland is taken into account. The constitution of the Maritime University would be somewhat similar to that of the University of Toronto. It would, however, be more denominational. The whole Arts Course would be given in denominational colleges grouped in Halifax. There would be no University College similar to the one in Toronto, and the new University would not be under control of Provincial public authority, being simply a federation of denominational institutions. The professional courses would be conducted under the federated Board of Governors, and each college would have its own Board. Each college would either give the whole Arts Course or only the last two years of it. In the latter case, would also be named in the diploma.

Will this scheme be adopted?

The Protestant denominational

colleges will certainly federate, with the possible exception of the Baptist College, the Governors of which are divided in opinion. The indications are that the University of New Brunswick will not enter the federation. It is not easy for a Provincial institution to secure the consent of the Government to market rates; like any other corporlocate in another Province. The ation. It makes a profit on its Catholics are discussing the subject sales to me; like any other corporavery seriously. I do not intend to tion. But there is an important, a state the arguments pro and con in vital difference. I had the right to ities have justice; taxes are not too this letter; but there is one object become a co-operator in this Society tion which it is important to in either of two ways, or in both. consider. It is urged that, if I could pay in one dollar and buy people are happy and contented and Catholics entered the federation, whatever I chose to buy for cash. prosperous. What, then, would be they would thereby make them- Every three months the books are the advantage of an extension of selves responsible for any false made up for the purpose of paying the franchise to the women? There is teaching carried on in the Univer- dividends. My purchases would no doubt that if they wished to have sity. Strictly speaking, they would then be reckoned up; and I would it they could obtain it. There are make themselves responsible for receive a dividend on that amount large families in Quebec, and the any false teaching which they could at the rate the Society's profits constitutionally prevent and which enabled it to pay. In other words, only to say to her husband and chil- they failed to prevent. Beyond every purchaser shares in the dren, "I am not satisfied with my that there would be no responsi- profits of the business. present condition of life. My bility. In the University of Toronto domestic duties are not sufficient to there are Catholics on the Board followed. Any man may pay in any that has proved beyond dispute the why, but while deeming it "unmakeep my interest. The moral in- of Governors, in the University sum he pleases; (there may be a unequivocally harmful character of sonic" to suggest without proof fluence which I exercise for the good Senate, and a federated Catholic limit; I do not remember.) I paid this dabbling with the forbidden that they are unworthy brethren, of my province, I find insufficient. College; but I have never heard in fifty dollars. That sum was put and the unknown, and its exceeding in consonance with the reasons given I wish to exercise a more direct in- of troubled consciences on that to my credit as share capital; to danger to the average mind. When above, he would never vote for the fluence by casting my ballot at elec- score. I presume the same may be which I am entitled to interest, if Conan Doyle can claim the merest admission of a Catholic unless there whose centre is in London, Ontario. There are Catholics on the Boards to fifty dollars. When I reach that ment. As it is, in the estimation of That such "extraordinary reasons" One of them recently prevented the pay it. The natural thing to do is to the very limits of credulity. cleansing effect upon politics. The appointment of a professor on the to pay my bill and leave the share been tried, concludes that there has Manitoba has Catholic Governors; twenty, &c. And, as I have already man cannot be a Freemason and a denominational colleges, including the Jesuit College of St. Boniface. Catholics are not held responsible his Life of Newman the late my purchases of meats, and about

sad justification of experience both of paying cash for what I buy.

this letter:

in Ireland and in England—that to The following letter deals with a act on ideal principles, with little or cash; in goods; or added to the no one professing the Catholic Faith subject so vital to the Catholics of no attempt to forecast accurately share capital. I have allowed the should be admitted to the lodges. the Maritime Provinces that we what was practicable, was to court Society to give me credit for it on We deem it of sufficiently general

J. K. LADD. St. John, N. B.

CORPORATIONS AND CO-OPERATION

By THE OBSERVER It seems probable, if not inevitable, that the commercial and indus- the Society fails. Well, suppose it trial operations of the future, when | does ! not conducted by individuals, or by a few individuals in partnership, will be conducted on the co-operative plan. Co-operative societies will have to be incorporated; and will therefore be corporations; we may as well be clear on that point; there is nothing inherently bad, or | tion that should be taken to heart dangerous, about a corporation. by the faddists of two continents. When large numbers of people act together, they must be bound together in some legal form; upon a mountain climber, Pope Piux XI. some legal plan: the law must shape and define the form and the extent expedition which this summer will of their joint action; and that means, and is, incorporation.

I have written often and much about the co-operative system be- friend of the Pope's, and has been cause I believe that system promises his companion in many Alpine well for the solution of many difficulties and problems which now confuse and aggravate the business situation. Perhaps I may be allowed to repeat here a little personal experience of my own, to illustrate what I mean when I talk of the cooperative system.

All my life up to a couple of years ago, I bought what I wanted, as well as what I did not want, in the regular, ordinary shops. Whatever profits there were on my the first two years would be purchases during all that time retained by existing colleges in went to those who sold me the addition to high school work. Each goods. As to the quality of the federated college would be free to goods and the price I had nothing retain its present name. Degrees to say; I could refuse to buy, or would issue in the name of the buy from one dealer in preference Maritime University; but, in the to another; but I could not go to case of degrees in Arts, the college a dealer and say: "I want an exattended by a graduating student planation of this or of that;" because such dealer would have told me it was none of my business.

Two years ago some of my acquaintances advised me to join a co-operative trading society; and I did so. This society is incorporated under the laws of the Province: and in that far is on the same footing as any other corporation. It buys its goods in the open market; and sells them to me at the current

ground that a book published by capital where it is; then I can again

and this is their justification. In an amount equal to 10 per cent. on cherished misconception. Wilfred Ward has a comment on 12 per cent. on my other purchases. my share capital; provided I do not "Newman's views received the use it to cover my purchases instead

This dividend may be taken in proceeds to give three reasons why account of my purchases. But interest to reproduce these reasons: there are co-operators who make it Society; thus exercising thrift in a healthy and easy way.

But someone may ask: Suppose

I shall speak of that again

NOTES AND COMMENTS

"Eugenics," says Chesterton, 'is a thing no more to be bargained about than poisoning"- an affirma-

In keeping with his own record as has wired his good wishes to the attempt the ascent of Mount Everest. Colonel Strutt, who is in charge of the expedition, is an old expeditions.

THE CONDUCTOR of a "Bible Class" department in the Methodist Christian Guardian enlarges once more in a late issue on Luther's "discovery of the Bible," apparently quite oblivious that the story is a pure fiction, invented by the fertile mind of the romancist D'Aubigne, often, and very ridiculously called "'the historian' of the Reformation." But truth for its own sake has never been a virtue in a Methodist classroom where anything Catholic was concerned. and consistency is always a jewel.

IN HIS American lectures on spiritism Mr. Conan Doyle is at pains to assure his audiences that upon him. To such the answer his own "conversion" to the cult was of slow growth and against an adherent and deep-rooted prejudice. He had for years scoffed at the idea of spirit communication until, having read something on the subject, it dawned upon him that it might be himself that was in the wrong, and he added, "the growth of that idea brought wisdom. What a pity that he did not adopt the same attitude of mind towards which if faithfully adhered to engulfed him.

Spiritist cult without investigation. of that religion. A Roman Catholic In his present frame of mind it believes in God, but he also believes nothing less than a sacrilege against evidently has not occurred to him in an infallible Church, and that national freedom. As to the organ that so far as the Catholic clergy infallible Church specially forbids of supreme authority in this counare concerned their solemn warnings him to be a Mason." on the subject are not born of the

WE HEAR from time to time of him was anti-Christian. I do not buy on credit up to fifty dollars. certain 'Catholic' Freemasons. know whether the University of Any other amount will do, ten, As every Catholic knows, however, a but it certainly has four affiliated explained, no such payment is Catholic at the same time; that by necessary; all one has to do to his very entrance to the "craft" he become a co-operator and to get the ceases to be a Catholic, even though benefit of the dividend is to pay in he continue a certain outward for all the bad laws enacted when one dollar and buy goods; and then adhesion to the Faith and be poputhey are a minority in the Cabinet he shares in the Society's profits; larly identified with it. This truth and the Legislature. In England his share being calculated on the which has always been well underthe Catholics are united with non- amount of his purchases at the rate stood by Catholics themselves, is, it Catholics in a social service associa- of dividend declared by the Society. is satisfactory to know, at length tion which secures the passing of In my own case this has worked being assimilated in Masonic circles, social laws and amendments, and out as follows: I paid in fifty as an article in the March number not all the laws advocated are such dollars, which bears interest. of "The Square," a Masonic pubas the Catholics can approve; but | Every three months I have received | lication, makes evident. The article they do not hold themselves bound a statement showing the amount of is interesting in itself, and more

THE WRITER of the article in questhis subject of university education, That is my share of the Society's tion lays it down as an axiom, which which will serve as a fitting close to profits. I have also the interest on is really self-evident, that a man to be a Catholic must be either a available, be given an important that the 'Military Executive' are in earnest when they claim the right, bad Mason or a bad Catholic, and place."

"1. For the sake of the fraterna practice not to draw the dividend ity. A Roman Catholic can only but to add it to their share capital; become a Freemason by forsaking and thus they come, in time, to his Church. He must either be a have a considerable holding in the bad Mason or a bad Roman Catholic. He cannot be a good Mason and a He cannot be a good Mason and a humiliation. Wherever we turn good Roman Catholic. A man who our eyes, to the North or the South. leaves his Church, for the sake of Freemasonry, may easily be tempted in different circumstances ruin. to leave Freemasonry for the sake and solid virtue of the body of the of his Church. There exists, for this people has saved us so far from reason, a justifiable doubt as to general anarchy and civil war whether such applicants are ever fit and proper persons to be made helpless anguish and shame while

that Freemasonry will supply him tentions and operations. his Church. This encourages the legitimate applicant to hold exaggerated opinions concerning Freemasonry, to the fraternity.

"2. FOR THE sake of the applicant. A Roman Catholic, who and conscious love of Ireland's knocks at the door of a Masonic lodge, either renounces his past profession of religion or practices a accept the species of unworthy casuistry, for most of the freedom it undoubtedly he knows that his action will exclude him from absolution and Commun-we recognize that this is a national ion. While, as Masons, we hold no question to be settled opinions concerning these peculiar national will ascertained religious rites, as Masons we cannot knowingly assist another to exclude himself from the benefits of not any order or class in the nation, his religion, no matter what opinions that must decide it. Any other we may hold as private individuals principle means national regarding them.

"A Roman Catholic m sy apply for admission to the Fraternity, averting that he no longer conforms to the rules of his Church, and that he does not consider them binding should be that, while Masonry regards all forms of religion with equal friendly good will, it offers no substitute for any, nor does it welcome applicants who, in order to qualify for admission, have to and which, as Bishops and pastors acknowledge that they have only a appointed to safeguard Christian they profess.

"3. For the sake of neutrality. neutrality in regard to all forms of subversive of all civil lib MR. Doyle was inclined to be neutrality by knowingly encouragsevere on what he termed the ing any member of any organized

impulse of the hour, but of many centuries of experience in the are Freemasons the writer affirms doubt, as long as Dail Eireann and the Provisional Government act in There is another way; the one I guidance of souls—an experience that he cannot understand how or said of the Western University, the business earns it. I was then modicum of that experience he were some "very extraordinary entitled to buy goods on credit up may have some title to sit in judg- reasons' why he should be received. of Governors of certain State amount, I must pay my bill or lose much wiser men and on his own might at any time eventuate is con-Universities in the United States. my share capital which is taken to published admissions, he has gone ceivable from the Masonic point of view, but from the Catholic, never.

IRISH PRIMARY EDUCATION DIRECTS THOUGHTS TO

Dublin, May 3.-The process of re-modelling and improving Irish education has begun. A new programme for primary schools has been issued by the minister for education. The main idea is the remedying of two outstanding defects in the old or British system.

The British programme contained too many obligatory subjects and it placed the Irish language in a subplaced the Irish language in a second ordinate position. An official explanatory note in the new propagates: "Our primary planatory is to leave it to the outlook should also be such as to turn the minds and efforts of the to withdraw from the association on that account. They do exert successfully a moderating influence, have received every three months abuse the minds of many of a great agricultural industry on which for generations to come the economic for in the meantime not only are life of the nation will be based. In life and property insecure and selecting literature for reading in demoralization spreading, but the the schools, books which tend to economic security of the nation develop the pupil's interest in the and, in the pleasures of country is really self-evident, that a man who, being a Mason, pretends also life, in the production of crops, in the rearing of herds, should, where

IRELAND IN PERIL

CENSURE BY HIERARCHY A statement of the first impor

tance to Irishmen was issued from st. Patrick's College, Maynooth, signed by members of the Hierarchy. The Bishops' statement is:
"To every lover of Ireland the present condition of Ireland is a subject of the deepest distress and humilistics. Wherever the statement is the statement of the deepest distress and humilistics. we see our dear country torn by unChristian feuds and factions that have brought us to the brink of ruin. Nothing but the good sense

Unfortunately the general public

could up to now only Masons.

"Further, if we admit a Roman Catholic we confirm him in the idea that freemasonry will supply him. with what he fancies is lacking in national question of the Treaty is a legitimate question for national discussion and debate. In that big question every Irishman is entitled to his own opinion—subject, or with undoubted, undesirable reactions which cannot but be injurious to God. We, too, hold very definite and decided views upon that important issue; but we do not mean to obtrude them on anybody-founded though they are on a disinterested fare. Like the great bulk of the nation, we think that the best and brings us-freedom election carried out in the ordinary constitutional way.

'It is the nation as a whole, and which any man who truly loves Ireland will risk for no motive whatever; and the cause of all our present scandal and turmoil is the unconstitutional policy of certain leaders who think themselves entitled to force their views upon the nation, not by reason, but by

It is painful and sorrowful to us to have to use the language of condemnation; but principles are now being openly defended and acted upon which are in fundamental conflict with the law of God, formal connection with the religion without solemn censure and repromorals, we cannot allow to pass bation.

"Foremost amongst those principles is the claim that the Army or A Roman Catholic again may seek apart of the Army, can, without any authority from the nation as a the Faith of his youth—that Faith admission to the Fraternity, as a whole, declare itself independent of which if faithfully adhered to protest against Rome. He should all civil authority in the country. would have been his secure anchor be told that Freemasonry will not The army as a whole, and still more against the self-delusion which open its doors for any such purpose, moral rights. Such a claim is a seems to have now completely that the Fraternity exercises perfect claim to military despotism and religion and will not break such immoral usurpation of and confiscaion of the people's rights. than any order in society the Army, from the very nature of its instituopposition of the clergy," whom religion to do anything which runs tion, is the servant and not the charged with condemning the counter to the rulings or teachings master of the nation's Government; and revolt against the supreme try at present, whatever specula tive views may be held upon the subject in practice, there can be no

unison as they had hitherto done.
"We beg the young men connected with this military revolt to consider religiously our teaching on this fundamental maxim of the social position; otherwise they will involve themselves and followers in conscientious defects of the gravest character; for when in the prosecution of these principles they are urged to make shameful war upon their own country, they are paracides and not patriots; when they shoot their brothers on the opposite side they are murderers; when they injure public and private property they are robbers and brigands bound to restitution-all sins and crimes of the most beingus guilt.

"It pains us to the heart to think of our fine young boys, with their generous instincts, being mixed up in this network of scandalous and incalculable criminality. In God's name we implore them to return to poison their lives and load their consciences for eternity with such a grievous responsibility. If the passion for an Irish Republic wisely conceived, their day will come in God's good providence.

Ireland—is to leave it to the decision of the nation in a general election, as ordered by the existing Government, and the sooner that election is held the better for Ireland, and for all classes in it; stands in imminent peril, with its concomitants of unemployment and

hunger.
"We can hardly believe it possible
"We can hardly believe are in