

The Catholic Record

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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 10th, 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 a 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.

UNWARRANTED ADVICE

In the recent Pan-American Woman's Congress in Baltimore a statement was made, it is said, by Lady Astor that the Catholic Church is opposed to Woman Suffrage. She also is said to have advised her Catholic hearers that if they wished to advance they must push something out of the way, implying that the Catholic Church must be destroyed if it stands in the way of progress, as defined by Lady Astor.

Both Lady Astor and Mrs. Catt 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 passing 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 guarantee of continuing to last beyond an allotted span of years. But Lady Astor may rest assured that the Catholic women of the world, whether they are in favor of Woman Suffrage or not, in matters in which the Church has a right to speak and direct, will listen to the voice of the Church and follow her advice. It would not be inappropriate for her to remember Macaulay's returned traveller sketching the ruins of St. Paul's from a broken arch of London bridge, while the Catholic Church, still young and vigorous,

DOWN BY THE SEA

The following letter deals with a subject so vital to the Catholics of the Maritime Provinces that we think it should have a place in the 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, the first two years would be retained by existing colleges in addition to high school work. Each federated college would be free to retain its present name. Degrees would issue in the name of the Maritime University; but, in the case of degrees in Arts, the college attended by a graduating student 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 locate in another Province. The Catholics are discussing the subject very seriously. I do not intend to state the arguments pro and con in this letter; but there is one objection which it is important to consider. It is urged that, if Catholics entered the federation, they would thereby make themselves responsible for any false teaching carried on in the University. Strictly speaking, they would make themselves responsible for any false teaching which they could constitutionally prevent and which they failed to prevent. Beyond that there would be no responsibility. In the University of Toronto there are Catholics on the Board of Governors, in the University Senate, and a federated Catholic College; but I have never heard of troubled consciences on that score. I presume the same may be said of the Western University, whose centre is in London, Ontario. There are Catholics on the Boards of Governors of certain State Universities in the United States. One of them recently prevented the appointment of a professor on the ground that a book published by him was anti-Christian. I do not know whether the University of Manitoba has Catholic Governors; but it certainly has four affiliated denominational colleges, including the Jesuit College of St. Boniface. Catholics are not held responsible for all the bad laws enacted when they are a minority in the Cabinet and the Legislature. In England the Catholics are united with non-Catholics in a social service association which secures the passing of social laws and amendments, and not all the laws advocated are such as the Catholics can approve; but they do not hold themselves bound to withdraw from the association on that account. They do exert successfully a moderating influence, and this is their justification. In his Life of Newman the late Wilfred Ward has a comment on this subject of university education, which will serve as a fitting close to this letter:

"Newman's views received the sad justification of experience both in Ireland and in England—that to act on ideal principles, with little or no attempt to forecast accurately what was practicable, was to court failure."

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

CORPORATIONS AND CO-OPERATION

BY THE OBSERVER

It seems probable, if not inevitable, that the commercial and industrial operations of the future, when 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 dangerous, about a corporation. When large numbers of people act together, they must be bound together in some legal form; upon some legal plan; the law must shape and define the form and the extent of their joint action; and that means, and is, incorporation.

I have written often and much about the co-operative system because I believe that system promises 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 co-operative 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 purchases during all that time went to those who sold me the goods. As to the quality of the goods and the price I had nothing to say; I could refuse to buy, or buy from one dealer in preference to another; but I could not go to a dealer and say: "I want an explanation of this or 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 makes a profit on its sales to me; like any other corporation. But there is an important, a vital difference. I had the right to become a co-operator in this Society in either of two ways, or in both. I could pay in one dollar and buy whatever I chose to buy for cash. Every three months the books are made up for the purpose of paying dividends. My purchases would then be reckoned up; and I would receive a dividend on that amount at the rate the Society's profits enabled it to pay. In other words, every purchaser shares in the profits of the business.

There is another way; the one I followed. Any man may pay in any sum he pleases; (there may be a limit; I do not remember.) I paid in fifty dollars. That sum was put to my credit as share capital; to which I am entitled to interest, if the business earns it. I was then entitled to buy goods on credit up to fifty dollars. When I reach that amount, I must pay my bill or lose my share capital which is taken to pay it. The natural thing to do is to pay my bill and leave the share capital where it is; then I can again buy on credit up to fifty dollars. Any other amount will do, ten, twenty, &c. And, as I have already explained, no such payment is necessary; all one has to do to become a co-operator and to get the benefit of the dividend is to pay in one dollar and buy goods; and then he shares in the Society's profits; his share being calculated on the amount of his purchases at the rate of dividend declared by the Society.

In my own case this has worked out as follows: I paid in fifty dollars, which bears interest. Every three months I have received a statement showing the amount of my purchases; which I can check up with my slips on my book. I have received every three months an amount equal to 10 per cent. on my purchases of meats, and about 12 per cent. on my other purchases. That is my share of the Society's profits. I have also the interest on my share capital; provided I do not use it to cover my purchases instead of paying cash for what I buy.

This dividend may be taken in cash; in goods; or added to the share capital. I have allowed the Society to give me credit for it on account of my purchases. But there are co-operators who make it a practice not to draw the dividend but to add it to their share capital; and thus they come, in time, to have a considerable holding in the Society; thus exercising thrift in a healthy and easy way.

But someone may ask: Suppose the Society fails. Well, suppose it does! I shall speak of that again.

NOTES AND COMMENTS

"EUGENICS," says Chesterton, "is a thing no more to be bargained about than poisoning"—an affirmation that should be taken to heart by the faddists of two continents.

IN KEEPING with his own record as a mountain climber, Pope Pius XI. has wired his good wishes to the expedition which this summer will attempt the ascent of Mount Everest. Colonel Strutt, who is in charge of the expedition, is an old friend of the Pope's, and has been his companion in many Alpine 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 romancer 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 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 the Faith of his youth—that Faith which if faithfully adhered to would have been his secure anchor against the self-delusion which seems to have now completely engulfed him.

MR. DOYLE was inclined to be severe on what he termed the "opposition of the clergy," whom he charged with condemning the Spiritist cult without investigation. In his present frame of mind it is evidently not occurred to him that so far as the Catholic clergy are concerned their solemn warnings on the subject are not born of the impulse of the hour, but of many centuries of experience in the guidance of souls—an experience that has proved beyond dispute the unequivocally harmful character of this dabbling with the forbidden and the unknown, and its exceeding danger to the average mind. When Conan Doyle can claim the merest modicum of that experience he may have some title to sit in judgment. As it is, in the estimation of much wiser men and on his own published admissions, he has gone to the very limits of credulity.

WE HEAR from time to time of certain "Catholic" Freemasons. As every Catholic knows, however, a man cannot be a Freemason and a Catholic at the same time; that by his very entrance to the "craft" he ceases to be a Catholic, even though he continue a certain outward adherence to the Faith and be popularly identified with it. This truth which has always been well understood by Catholics themselves, is, it is satisfactory to know, at length being assimilated in Masonic circles, as an article in the March number of "The Square," a Masonic publication, makes evident. The article is interesting in itself, and more than satisfactory to Catholics, as tending to clear the air, and disabuse the minds of many of a cherished misconception.

THE WRITER of the article in question lays it down as an axiom, which is really self-evident, that a man who, being a Mason, pretends also to be a Catholic must be either a bad Mason or a bad Catholic, and

IRELAND IN PERIL

CENSURE BY HIERARCHY

The Derry Journal, April 25

A statement of the first importance 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 humiliation. Wherever we turn our eyes, to the North or the South, we see our dear country torn by un-Christian feuds and factions that have brought us to the brink of ruin. Nothing but the good sense and solid virtue of the body of the people has saved us so far from general anarchy and civil war."

"Unfortunately the general public could up to now only look on with helpless anguish and shame while everything that was dear to them—social order, life and property, national dignity—was being hacked to pieces by senseless military contentions and operations. The great 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, of course, to truth and responsibility to God. We, too, hold very definite and decided views upon that important issue; but we do not mean to obtrude them on anybody—disinterested though they are on a disinterested and conscious love of Ireland's welfare. Like the great bulk of the nation, we think that the best and wisest course for Ireland is to accept the Treaty and make the most of the freedom it undoubtedly brings us—freedom for the first time in seven hundred years; but we recognize that this is a national question to be settled by the national will ascertained by an election carried out in the ordinary constitutional way."

"It is the nation as a whole, and not any order or class in the nation, that must decide it. Any other principle means national chaos which any man who truly loves Ireland will risk for no motive whatever; and the cause of all our present scandal and turmoil in the unconstitutional policy of certain leaders who think themselves entitled to force their views upon the nation, not by reason, but by fire-arms."

"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, and which, as Bishops and pastors appointed to safeguard Christian morals, we cannot allow to pass without solemn censure and reprobation."

"Foremost amongst those principles is the claim that the Army or a part of the Army, can, without any authority from the nation as a whole, declare itself independent of all civil authority in the country. The Army as a whole, and still more a part of the Army, has no such moral rights. Such a claim is a claim to military despotism and subversive of all civil liberty. It is immoral usurpation of and confiscation of the people's rights. More than any order in society the Army, from the very nature of its institution, is the servant and not the master of the nation's Government; and revolt against the supreme authority set up by the people is nothing less than a sacrilege against national freedom. As to the organ of supreme authority in this country at present, whatever speculative views may be held upon the subject in practice, there can be no doubt, as long as Dail Eireann and the Provisional Government act in unison as they had hitherto done."

"We beg the young men connected with this military revolt to consider religiously our solemn teaching on this fundamental maxim of the social position; otherwise they will involve themselves and their 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 paricides 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 heinous 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 their innocent homes, rather than poison their lives and load their consciences for eternity with such a grievous responsibility. If their passion for an Irish Republic is wisely conceived, their day will come in God's good providence."

"We repeat that the legitimate and constitutional way to settle this national question—the one road to peace and ultimately to a wider 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; for in the meantime not only are life and property insecure and demoralization spreading, but the economic security of the nation stands in imminent peril, with its concomitants of unemployment and hunger."

"We can hardly believe it possible that the 'Military Executive' are in earnest when they claim the right,

IRISH PRIMARY EDUCATION

DIRECTS THOUGHTS TO THE LAND

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 subordinate position. An official explanatory note in the new programme states: "Our primary education as well as being Irish in outlook should also be such as to turn the minds and efforts of the bulk of the pupils in rural schools towards the land of Ireland and the great agricultural industry on which for generations to come the economic life of the nation will be based. In selecting literature for reading in the schools, books which tend to develop the pupil's interest in the land, in the pleasures of country life, in the production of crops, in the rearing of herds, should, where available, be given an important place."