

In an issue which contains an important article by Alfred Russel Wallace, it is appropriate to quote the opinion of this veteran scientist on one of the practical questions of the day as expressed in a recent letter published in the *London Times*:

"As long as I have thought or written at all on politics, I have been in favor of woman suffrage. None of the arguments for or against have any weight with me, except the broad one, which may be thus stated: 'All the human inhabitants of any one country should have equal rights and liberties before the law; women are human beings; therefore they should have votes as well as men. It matters not to me whether ten millions or only ten claim it--the right and the liberty should exist, even if they

do not use it. The term "Liberal" does not apply to those who refuse this natural and in-defeasible right. *Fiat justitia, ruat cælum.*"

We publish lately the severe rebuke given by the *Boston Pilot*, Archbishop O'Connell's official paper, to the women who wish the suffrage. A very different notion is expressed by Cardinal Moran, the distinguished Australian Archbishop, who says in a letter which we quote from the *London Tablet*:

"What does voting mean to a woman? Does she sacrifice any dignity by going to the poll? The woman who votes only avails herself of a rightful privilege that democracy has gained for her. No longer a mere household chattel, she is recognized as man's fellow worker and helpmate, and credited with public spirit and intelligence. As a mother she has a special interest in the legislation of her country, for upon it depends the welfare of her children. She knows what is good for them, just as much as the father, and the unselfishness of maternity should make her interest even keener than that of man, who is naturally more self absorbed. It is natural for every woman to look forward to the day when she will mold the future of young children, and she should deem it one of the grandest privileges of her sex that she can now help to choose the men who will make the laws under which they must live and exert her purer influence upon the political atmosphere of her time. How can she sacrifice any dignity by putting on her bonnet and walking down to the polling booth? Women think nothing of transacting ordinary commercial business, of working alongside men, of playing their part in the practical business of life. They do not mind going to the box office of the theater to purchase tickets for the play. There is very little difference between doing that and putting their vote in a ballot box. The men about booths show them every courtesy, the officials are anxious to make things easy for them, and the whole business of voting will not occupy more than five minutes. The woman who thinks she is making herself unwomanly by voting is a silly one."

Cardinal Moran has had observation of woman's suffrage in Australia and speaks from knowledge. He is a somewhat different man from his uncle, Cardinal Cullen, who lived most of his priestly days in Rome, and identified liberalism with atheism and anarchy.



**Dr. Wallace on Theism** Dr. Wallace, whose important paper we conclude this week, is no materialist. He follows in the line of the poet Gray, who wrote his own epitaph:

"Too poor for a bribe, and too proud to importune,  
He had not the method of making a fortune,  
Could love and could hate, so was thought somewhat odd;  
No very great wit, he believed in a God."

But no one can deny that Dr. Wallace is a scholar even if he does believe in a God. In this article expounding natural selection he yet "recognizes a power and a purpose in the vast world of life," without which "the whole cosmic process becomes unmeaning and unintelligible." His conclusion is:

"The irresistible conclusion that beyond and above all terrestrial agencies there is some great source of energy and guidance, which in unknown ways pervades every form of organized life, and of which we ourselves are the ultimate and foreordained outcome."

The point of the argument is that in the processes of life provision is made anticipating what will later be needed, but as yet is not needed, and which mere survival of the present fittest could not supply; and this requires foresight and purpose on the part of an overseeing Intelligence. The conclusion is valid if the facts can be substantiated, as Dr. Wallace believes they abundantly are.