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LETTERS OF RECOMMENDATION.  
Apostolic Delegation.  
Ottawa, June 13th, 1908.

Mr. Thomas Coffey  
My Dear Sir:—Since coming to Canada I have had a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wide influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, I am, Yours very sincerely in Christ,  
DOMATUS, Archbishop of Ephesus,  
Apostolic Delegate.  
UNIVERSITY OF OTTAWA,  
Ottawa, Canada, March 7th, 1908.

Mr. Thomas Coffey  
Dear Sir:—For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its manner and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain,  
Yours faithfully in Jesus Christ,  
D. FALCONE, Arch. of Larissa,  
Apost. Deleg.

LONDON, SATURDAY, OCTOBER 24, 1908  
THE FRENCH BIRTH-RATE.

If the French Government is trying hard to do the Church to death in the unfortunate Republic the French people themselves are doing the country to death by a slow but sure process of suicide. When the birth-rate of a nation is below the death-rate it needs no demonstration to prove that the country is dying. It may be a lingering death or it may be a galloping consumption. The result is inevitable. A people's richest assets are numerous healthy sons and daughters; its heaviest liabilities are the vacant seats at the family table. France is the only nation whose living wealth is becoming impoverished. Nor is this decadence a thing of a single generation. It has been going on steadily for a century. In a hundred years the birth-rate has fallen from 32 per 1,000 to 19.7. Since 1900 the decline has continued at a deplorable rate until last year the balance was on the debit side—the deaths exceeded the births by 20,000. One Frenchman looks the grave situation in the face, deploring this voluntary sterility of France which, if it continues, is surely destined to prove the nation's death. This gentleman, the President of Moral and Political Sciences, sees in these discouraging figures his country marching to her ruin with accelerating steps. A dwindling population means weaker defensive powers. Naturally Frenchmen keep an eye upon Germany. In 1875 Germany exceeded France in population by only 6,000,000. It now exceeds it by 20,000,000. In another twenty years there will be two Germans to one Frenchman. Such is the moral epidemic, worse than plague or famine, now and for a hundred years affecting the atheistic republic. What are the causes? The roots of this evil are to be found in certain economic and social tendencies, alien of course to Catholic morality, evident in most modern countries and particularly prevalent in France. Materialism and individualism, the philosophical allies of the Republic, are the home forces and initial cause of this black death. "Ambition," says the above-named President, "social vanity, the craving to be somebody, the passion for enjoyments and possessions, these are the motives to which our fellow-countrymen abandon themselves more and more. The thirst for comfort growing with the growth of comfort, people burn to get rich at any cost, and the child is dreaded because he is regarded as a hindrance, a charge, an importunate creditor." Other causes, more demoralizing still, are at work—an encouragement open and public to offences that cannot be named, an abominable propaganda of associations which might be termed "Leagues of National Suicide." Increased taxation also serves in the death-ranks, for these taxes increase faster than the riches amongst a decreasing population. The main causes of the spreading evil lie beyond all those we have mentioned. They are to be found in the decaying religious sentiment and the increasing neglect of religious duty. It is the boast of the Ministers of the Republic that they have extinguished the lights in heaven. M. de Foville, the gentleman we have already quoted, says: "It is our shame that our public powers do all that they

should if their programme was to discredit more and more, instead of encourage, marriage and paternity. We are fully justified in classifying amongst the depopulators of France, all those of our fellow-countrymen who for the past thirty years have waged war upon religious ideas." There is, in fact, as this gentleman observes, a direct connexion between the weakening of the Christian spirit and the dwindling of births. Christianity has always condemned with the greatest severity any attempt to tamper with the sources of life. Let religion be restored in school and home, in life and practice, and this depopulation will cease. As long as in a nation the lights in heaven are going out, so long will the process of decline continue to the very ruin and extinction of its homes and people.

THE CHURCH AND WOMAN.

Grounds of complaint are remarkably close at hand in finding fault with the Church. It was so with her divine spouse. Many of His miracles were illegal, for they were wrought on the Sabbath-day. His kingdom might be of another world, but He was no friend of Caesar. He forgave sinners, it was true; but He went to the extreme of feasting at their homes. As to the Church which He died that He might present it to Himself holy and unspotted—this Church is hardly without spot or wrinkle. Her charity is proselytism—her virtue alloyed with worldliness. The world sees in her ceremonies nought but pride—in the faith of her children the servility of abjection, and in her hierarchy not the defenders of truth but the artful despots of spiritual delusion. All this and much more is alleged against the Church. Whatever good she does is spoiled in some way or other. If she encourages celibacy she degrades woman. This is the view expressed by a critic who wrote lately in one of the reviews upon the Italian woman in novels. Not saying a word about the rather absurd effort of finding fault with the Church for the type of women in novels, let us take the writer's opinion of Italian women in the realities of life. He maintains that there is amongst these people "a singular lack of that close communion, that perfect confidence which should begin with a mother's kiss to her babe new-born, and continue to son, brother, husband, vivifying and ennobling, comforting and supporting all along life's rugged path, even attending the old man to his final rest." As poetry that may pass. As strength to the sterner realities of life no nation ever trained for virility in that way. Neither warrior nor scholar can find in boudoir force to wield the sword or intellect to solve the world's problems. This want of confidence is attributed largely to the Church. "Despite the exaltation of the Virgin," he says, "woman's inferiority and the debasing nature of her influence are preached. It is a corollary to the exaltation of celibacy and to the teaching that sexual love is degrading and that the flesh wars against the spirit." No critic wishing to keep his good name or mindful of the delicacy of the subject he is treating would be so flippant. The Catholic Church has yet to see the day that it teaches the debasing influence of woman. We have no sympathy—and we take it as one of the best lessons of our Mother Church—we have no sympathy with those who make woman an idol and who clamor for the pretended confidence or the closer communion whose term is free-love. We honor woman. Upon her, after God, depends the morality of the family—and then the morality of the State. As long as woman remains chaste and full of faith so long is there hope for society. When she becomes worldly, vain, extravagant, forgetful of God and home, the shadows fall upon the bulwarks of the nation. Woman's inferiority to man is no making of the Church. Nor does the Church put it in this way. By the position of the Blessed Virgin in the great mysteries of the Incarnation and the Redemption, and by the honor the Church pays to her, we are taught that woman's mission, though not the same as man's, has a dignity, a merit and a reward peculiar to itself. Virtue goes forth from the Mother watching at Bethlehem or standing at Calvary to commune and strengthen, to comfort and ennoble those hearts which through feminine caresses would have been perished. What the Catholic Church has done is to insist upon reserve between the sexes. She sees more beauty in the spotless dove than in the bold eagle whose eye can look into the sun. She honors more the mother of chaste love whose heart and home are models of all ages. The Catholic Church does commend celibacy as higher than a wedded life. This by no means implies dishonor to matrimony. Still less does it touch upon the wider question taken by this writer as the corollary attached to celibacy. Sexual love has, in the sense of free love, been condemned not only by the

Church but by all moralists worthy of the name. To throw open the doors of homes to this demon is to ruin both woman and home. The Church cheerfully takes the responsibility of her stand upon that question. Indeed, looking over history and comparing woman's position now with her position under paganism we can appreciate the crown the Church has placed upon the female brow and the sceptre she has put in her hands. Modern champions are seeking further to enfranchise woman. Their plans will fail. The flesh in those days will war against the spirit with the force of degrading victory unrestrained by the fear of God or the saving legislation of the Church.

THE CHRISTIAN GUARDIAN ON THE LAMBETH CONFERENCE.

How far the two hundred and forty three Anglicans who met in solemn convocation in Lambeth palace impressed the world may be gathered from a brief commentary upon the proceedings by the Christian Guardian of Toronto. As might be expected, the Methodist organ lets the Conference down easy. It considers the document issued by the Anglicans upon the occasion very interesting—comprehensive in extent of subjects, but quite valueless through want of power. Its value, says the Christian Guardian, "is greatly discounted by the fact that the Conference has no administrative or legislative powers, being only advisory." We have no desire to enter into this little family dispute, but we are reminded of some old saw about people in glass houses throwing stones. Methodists should be careful. We know, and the world knows, indeed the two hundred and forty three heads themselves knew, that they had only advisory power. Conscious of this they acted accordingly. They anathematized no one. They issued no decrees: they simply expressed and reported their individual opinions. Of their seventy-eight resolutions which their document covers only one bears directly upon any dogmatic subject. This is the creeds. The others are present-day literature, the supply of candidates for holy orders, education, marriage and the observance of the Lord's Day. However interesting such subjects may be and however important the part all of them may play in social life they lose their effect from the want of power of the body deliberating. We think that it does not become the Christian Guardian to call attention to the fact. There was exactly as much power in the Lambeth Conference as in a Methodist Assembly—no more. Neither one nor the other possesses Christian administrative and legislative power. Where then does this twofold essential and necessary power reside? Is it not to be found upon the earth? If so, Christ's promise to abide with His Church has failed. This cannot be entertained for a moment. Administrative and legislative power cannot arise from self-appointment. The authority is from on high. It is to be found in the supremacy of the chief shepherd, who is the bond and judge of faith, the ruler of the whole flock—St. Peter and his lawful successors in the See of Rome. The only outcome of the Conference, according to the Christian Guardian, is the establishment of a carefully constructed "Central Consultative Body" for Anglicans all over the world. This we dare say will be a kind of imitation of one of the Roman congregations—without any administrative or legislative power—merely consultative. Imagine a matrimonial lease going to this "Consultative Body." A is married to B. For the cause of infidelity on the part of B. A. appeals to the "Anglican congregation," wishing to know if he is free. The "Consultative Body" replies that he is free, but that if he wishes to marry again he must marry outside the Church. The Christian Guardian is right in remarking that the new Consultative Body will make history. They will not, nor are they expected to, maintain discipline, more especially in the indissolubility of the "great sacrament." At best they are only advisory. Is it not significant that a Methodist journal seeks some body possessing administrative and legislative power? If that means anything it implies what Catholics have always maintained, the visibility of the Church.

A CANDID ADMISSION.

When members of the Women's Christian Temperance Union admit the race suicide they are to be commended for their candour. Here we stop, for we blame them in that they suggest no positive remedy. Another weakness they display in the feeble presentation of the evil and the want of authority to produce a change. It is all very well to call such rascality Problems. Nothing could be more euphemistic. Problems we always thought were mathematical or logical, whose quantities were fixed and whose factors were soluble. They were very different from these other things. The one class is ideal, the other sadly real. Mathematical problems in their position

as in their solution rise not to heaven against an unnatural generation. These others—not problems, but crimes—cry out for vengeance upon the mutual suicidal couples who in their selfishness and luxury forget God, themselves as images of God their Creator, and forget their own country. Call a spade a spade. A problem brings its own solution with it. A crime demands punishment. The reason for which this W. C. T. U. lady bewails this Ontario race suicide is sublime in its absurd imbecility and conceit. If it goes on, the Anglo-Saxons of Ontario will be outnumbered in voters. "Numbers," says this Mrs. Wickett, "count on election day, and no matter what our superiority in intelligence or morality, the strangers within our gates shall have the upper hand, if they are more than we." A race-suicidal people superior in morality! Save the mark. It is not a question of God's law or the sources of life stopped by debasing selfishness and cursed unmentionable practices—it is a trivial matter of votes. Listen again: "What in a few generations shall have become of our boasted Anglo-Saxon liberty, our Christian Sabbath and all the other British institutions of which we are so proud?" That is nauseous. It is not even decent homophobia, so wishy-washy is the maudlin sentiment. Entrust liberty to a race-suicidal people, or God's day, or any institution: why, they are not true to the first principles of God's law, how can they be expected to be faithful stewards of minor human trusts? What disgusts us about the argument is the placing in one scale a suicidal habit and in the other mere political rights or privileges—whichever way one wishes to regard the vote. If this race-suicidal class is losing in one direction, it is holding its own in another. The Anglo-Saxon may be dying through it, but he displays marvellous vitality in his self-righteousness. If it were not for votes this suicidal class would be all right: liberty would be preserved, the Sabbath would not be desecrated by a multitudinous progeny of race-preserving, law-observing people. The votes are the danger: not the violation of God's law. Our lady lecturer is still more desolate in contemplating the reproduction of the inferior classes, "the outcast, the feeble-minded and the criminal." "Then think," she remarks in peroration, "what that means in a few generations, if the educated and better classes cease to multiply." It may be that the W. C. T. U. view of society is threatened—that many will come from the East and the West whose babes will occupy the empty cradles, and strangers sit down in the vacant chairs of liberty's banquet. People who sin must bear the sanction. God's laws cannot be violated with impunity. Race-suicide is moral depravity and blindness—the inexcusable conduct of selfish luxury and the invocation of God's curse, not merely upon the individuals, but upon a nation.

CHURCH UNION.

What little comfort the optimistic sectarians derive from the picture of united Protestantism is spoiled every now and again by unforeseen obstacles. Things went well for a time. Committees were appointed, met, discussed and separated. Methodists went in Methodist and came out Methodist. Presbyterians stretched the Westminster confession farther than John Knox ever intended, and still the Wesleyan could not reach it. Then there was the Anglican claiming an episcopacy. How was he to come in? The lawn sleeve did not harmonize with the Geneva gown or the unsurplised lay dress of the Methodist. Surely dawn was breaking over Lambeth palace—but, no. Even what the Christian Guardian calls the brave words of the Dean of Westminster rose and fell, and with them the hopes of the non-conformists. All that these poor men can get from the many-headed conference is a condescending permission for a better acquaintance and invitations to garden parties and 5 o'clock teas. Hope is a great virtue. It is not easily crushed. The barriers they claim are beginning to give way. One only comfort is that in that remarkable Lambeth Conference they did discuss the recognition of non-episcopal churches. They spoke of them. What condescension on the one hand, what hope on the other. It all fades at the thought that the conference had no administrative or legislative power. Vain is it to put our hope in princes. So Methodists must stay where they are with the bitter remembrance that it was they who went out from the Anglicans. These in turn should never forget they have no power to bind or loose, to receive or reject. They went out at the bidding of earthly potentates from the city of God and the Church of the saints.

RELIGIOUS FAKIRS; FACE ARREST.

NEW YORK CATHOLIC CHARITIES DENOUNCE SWINDLING PRACTICES OF FRAUDS WEARING RELIGIOUS GARB.  
The Bureau of Catholic Charities, of which the Rev. Denis J. McMahon, D. D., rector of the Church of the Epiphany, is director, is about to take up seriously the nuisance of bogus nuns who go about the city begging alms and alleging that they represent genuine Catholic charities. It was said at the Bureau of Catholic Charities and at the Charity Organization Society of the city that at present there is a regular epidemic of clever swindlers, who dressing in close imitation of Catholic nuns, go from house to house and from office to office in the business districts, imposing upon the credulity and generosity of Catholic people.  
Recently, for instance, Monsignor Edwards, vicar-general of the diocese, was walking across town when he was held up by two women in garb of Catholic nuns, who not noticing that he was a clergyman asked him to aid a Catholic charity.  
"It was at night," said Monsignor Edwards speaking of the incident, "and the two women did not notice my garb. Of course I was surprised that Sisters of Catholic orders should hold me up on the street and I promptly asked their names and the names of their orders. When they discovered that I was a clergyman of course they were frightened and I denounced them as frauds. They admitted that they were not legitimate Sisters, and after telling a pitiful story and promising not to do it again they assured me that they would leave town if I would give them money enough to get out. I did this, thinking that perhaps they were driven to the begging and deceit through starvation and that given an opportunity they might do better."  
Dr. McMahon said that people should not give alms to persons claiming to be nuns unless they are able to show their credentials. Every nun authorized to collect in this city is provided with a card signed by Archbishop Farley and containing her name, the name of the order to which she belongs and the address of the house with which she is connected. If she is not able to show such a card the people are justified in refusing to give her money. All the Sisters who are permitted to collect in New York are connected with New York institutions, with the exception of three outside communities who have received the privilege.  
In trying to rid the city of these bogus nuns the Catholic authorities have the full sympathy of the police department, which has issued a general order, stating that any person garbed as a nun found collecting money and not provided with her identification card is liable to arrest.

Their Eyes Are Opening.

Another Baptist minister has brought out a book on the "Errors of Romanism," but a notable sign that such works are not so palatable as they once were to Protestants is seen in the following passage from a review of the book in a Baptist weekly:  
"A grievous defect of the work is that it fails to give specifically enough references to authorities for the charges and statements it makes. Scores of averments most damaging to the character of that Church are offered, and the reader is taxed to accept them as true on the author's statement."  
Time was when a mere statement damaging to the Catholic Church on the part of a minister was all that was necessary. It was at once believed. Now even Baptists want some proofs. They are not willing to take a minister's word for it.—Sacred Heart Review.

liberty of devoting their school taxes to the support of Catholic schools. In the United States they pay the double tax—that of the public school as well as that of the parochial school.

THERE is a magazine published in New York entitled "Current Literature" and the name of its editor is Edward J. Wheeler. Something appeared in its columns recently which shows that Ed. J. Wheeler has most likely acquired the bad habit of sending copy to the printer without revision. A paper appeared in the magazine from the pen of G. Stanley Hall, containing this remarkable statement: "Every child, as is well known, is something of a Jesuit, and inclined to take the view that the end justifies the means." The editor ought to know that in a case tried before a German Protestant judge it was proved that no Jesuit ever held such doctrine. Meantime, the Catholic subscribers of "Current Literature" ought to know their duty. A falsehood uttered against the Catholic Church has more lives than a cat.

THE ECHOES of the great Eucharistic Congress in London give us the impression that the English Catholic noblemen who took part in the proceedings. Lord Llandoff, formerly Sir Henry Matthews, read a paper on the "Royal Declaration against Transubstantiation." It set forth, we are told, the Catholic view of the coronation oath. The Duke of Norfolk followed with a review of the paper of the previous speaker. He described the oath as a "most blasphemous and outrageous collection of words and phrases shocking to the ears of any decent man." The heaven is working and we have reason to hope that ere long the great weight of English public opinion will be in favor of abolishing this relic of the dark days when England lost the faith.

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