

ticism.' 'Truth that has been merely learned,' says Schopenhauer, 'is like an artificial limb, a false tooth, a waxen nose: it adheres to us because it has been put on.' The reader is already aware of the wide distinction that exists between the virtue of religion and mere religious instruction—and, above all, religious instruction given in an atmosphere unfavourable to religious faith and feeling, in moments in which God is permitted, on sufferance, to intrude for a brief half-hour or so into the hard and unyielding secularism of the rest of the curriculum. Religious truths must, indeed, be taught and believed, for they are the only sure foundation of morality, and of effective moral education. But religion is more than mere instruction. It is an intimate training and discipline of the whole man. And even religious instruction, imparted in such surroundings as are here contemplated, can seldom rise above the level of a mere drill. It will often fall to the level of a mere formalism, an intrusive unreality foreign to the real business of life; for the quarantine or divorce of religion from the secular instruction of the curriculum destroys the bond that exists between the two, while the greater thought and care given to the former can hardly fail to impress the child-mind with a sense of the superior importance of secular to religious knowledge.

Notes

The Catholic Claim

Rev. S. J. Hoban, of Ballarat (Victoria), was one of the speakers at the recent anniversary celebration of the North Creswick Methodist Sunday School. The rev. orator of the occasion—who, by the way, is personally known to us as a Methodist of strong convictions—is reported by the Melbourne 'Argus' as having said that 'he did not advocate the granting of a State subsidy to Catholics for their day schools, but he was seriously considering whether it would be too high a price to pay for the introduction of the Bible into State schools in the interest of Protestants.'

A Lay Sermon

There is sometimes an aplomb and unexpectedness and crisp freshness about a good lay sermon that commend it to hearers whose ear-drums are unresponsive to the appeal of the pulpit. Last week the 'Lyttelton Times' scored a bull's-eye with a well-directed sermonette on the importance of the religious newspaper in the life of the Church in our day. 'More and more,' said our Christchurch contemporary, 'in this age of education, the churches will have to resort to the printed page to reinforce the spoken message and to refute the written heresy. The power of the newspaper lies in the fact that it goes daily into every home; and the day will come, we do not doubt, when the churches will realise that unless the community is to slip away from them they must couple with the intense and earnest human sympathy of their devoted workers the abiding influence of the printed appeal.'

French Decadence

'M. Paul Leroy-Beaulieu, Director of the "Economiste Francais," is' (says the 'Catholic Times') 'anything but a clerical. Yet he openly affirms that owing to the abandonment of Catholic morality by Frenchmen France is rapidly tending towards ruin. A lecture which he addresses to his fellow-countrymen and which is reproduced in the columns of the "Birmingham Daily Post" by its Paris correspondent, is worthy of note. He points out that six times in the space of less than twenty years—in 1890, 1891, 1892, 1895, 1900, and 1907—the number of births in France has been less than the number of deaths, an example absolutely unique in the contemporary civilised world. The departments reputed primitive, those that have preserved traditional beliefs—Brittany, Vendée, and some others—still have a satisfactory birth-rate, but in the departments supposed to be most modern—Gascogne, Burgundy, Lot-et-Garonne, and the Yonne—the rate has fallen very low. M. Leroy-Beaulieu predicts that in the course of the present century France will lose five million of her people, and that two centuries hence the country will not have twenty million inhabitants of French stock. He attributes the fall of the birth-rate to the decay of Christian belief and practice and the return of a large portion of the population to a sort of paganism, and suggests as the only practicable remedy the re-establishment of the ancient beliefs and the ancient morality. Unhappily it is easier to destroy the foundations of morality than to reconstruct them.'

'Roman Catholics in India'

The London 'Universe' and the London 'Catholic Weekly' have joined forces, and have appeared, in the issue of September 24, as one big, impressive-looking, and ably edited paper. We wish the new 'amalgam' length of days and honourable service in the cause of Catholic journalism. Our

contemporary quotes from an article by the Anglican Archdeacon of Madras, in the previous week's 'Guardian,' on the progress of 'Roman Catholicism in India.' The Archdeacon frankly admits that 'Catholics are taking the lead in education in a fashion which in no long time must draw to them most of the Eurasian community,' and that 'Catholic schools are in India steadily increasing in size, in numbers, and in reputation.' He also has some remarks about the Christian Brothers and Jesuit Fathers which are well worth the consideration of Anglican educational authorities. After pointing out that they 'are thoroughly successful in satisfying all Government and University tests,' the writer goes on, 'that they are rapidly becoming the leading educational bodies in India, is due to the zeal, tenacity, and large forethought with which they prosecute their high and single-hearted purpose.' Well may the Archdeacon say that 'the authority of a teacher who has no other aim in life than to be a schoolmaster for the sake of the cause of Christ is naturally far greater than that of an English graduate who is teaching for the sake of a salary.'

Adelaide Catholic Charities

There has recently been published in Adelaide (South Australia) a pamphlet containing official correspondence that passed, during the present year of grace, between Archbishop O'Reilly and the Secretary of the State Children's Council. The correspondence possesses an interest which carries the reader on with unflagging attention to the close. It refers to two great institutes of charity in the Adelaide Archdiocese. One of these is the Girls' Reformatory at Kapunda. The other is the Fullarton Refuge—a free, cosmopolitan charity, for unwedded prospective mothers of every creed—a home and shelter, too, for such 'mothers whose children have been already born elsewhere.' It is conducted by seventeen Sisters, and contains ninety-five adult inmates and thirty-seven children. This great charity receives not so much as a bronze ha'penny piece from the State; it is entirely supported by Catholic generosity; the sum of £50,790 15s 4d has been expended upon the work during Archbishop O'Reilly's rule of fourteen years in Adelaide; the total receipts during that period have been £38,710 2s 11d, leaving a present debt of £12,080 7s 9d. 'The Refuge,' says the Archbishop, in an explanatory foreword, 'receives no Government subsidy. It looks for none. All it asks for is to be allowed to carry on its own work for the benefit of the suffering, in its own way.'

Unfortunately, the Refuge was not allowed to proceed unmolested in the great work of charity which never rejected an applicant for shelter. A charge—trumped up by heaven knows whom—was laid against the institute by the Secretary of the State Children's Council, alleging specific neglect leading to the death of two children, and some other supposed faults in management. We have not in many years perused a more entirely satisfying application of the rackarock of hard facts and figures to any false tale than is disclosed in the correspondence of the gifted Prelate who guides the destinies of the See of Adelaide. He turned the tables, too, on the accuser, who expressed regret for having meddled in a particular matter in which the latter granted that he had 'no legal right of interference,' and asked his Grace to 'pardon the error,' expressing at the same time the hope 'that the happy and cordial relations existing hitherto might be continued.'

'A beam o'er the face of the waters may glow,
Though the tide may run coldly and darkly below.'

And the gleam of sunshiny words on the surface of the letter apparently only masked the bitterness of the tide of feeling that ran beneath them. After a pause for breath the Secretary returned to the charge. A petty statement, promptly rebutted by a direct and authoritative denial, was made in regard to a refusal of entry to an official to the Reformatory. The Secretary then made, by implication, an offensive insinuation against the Reformatory chaplain, who, 'though not mentally robust' nor physically strong, is (says the Archbishop, who is the best judge in the matter) quite fit for the light duties of the place. The Archbishop declined to discuss this matter further, and notified the Council of his intention of closing the Reformatory and his willingness to transfer it to them on certain conditions, to be carried on under Catholic management. So the chaplain and the Sisters leave on November 30. The 'Southern Cross' of October 22 mentions as, perhaps, 'only a coincidence that, about the time action was first taken against the Refuge, notorious clerical sectarian-mongers were carrying on an active agitation against Catholic institutions in both Melbourne and Adelaide.' Like the Sisters of the Good Shepherd and the Sisters of Compassion (in the case of their Foundling Home at Jerusalem, on the Wanganni River), the Fullarton Sisters safeguard in every way the self-respect of those poor weaklings who entrust themselves to their keeping. A record is, of course, kept of every young woman who comes under their benign care. But such records are (says the Archbishop) 'made in a book fastened by a lock of its own, and that book is always kept in a locked drawer. To