

from a system of instruction which (as a system, and left to itself) trains children to pass a large part of the most impressionable years of their lives without any reference to God as their first beginning and last end. And a grave measure of censure, in this connection, falls upon the Christian creeds that watch the drift of youth away from the practice of religion, and, instead of making real sacrifices to arrest it, go on piling up little sand-heaps of talk, talk, talk on the wind-swept shore. 'Ridentem dicere verum quid vetat?' There is no reason why one may not say a true thing with a laugh wreathing his face. And the laughing philosopher, Wilton Lackaye, 'worked off' a truth that is sometimes forgotten, when, during a gambol at the Lambs' Club, he said, in the course of a mock epitaph on the indolent, procrastinating Barrymore, that those who 'lead the life of going to do' will 'die with nothing done'.

The following significant words from Dr. Dunlop's article in the 'Outlook' will well bear quoting here:—

'If the problem of the religious education and nurture of the child is not adequately dealt with as it arises it makes itself felt with a vengeance later on in the period of adolescence. Here is where the influence of the home tells its tale. Some statistics in the recent book entitled "An Efficient Church", by Doney, show this with startling clearness. The results of a questionnaire are given as follows: "Ninety per cent. of the children born of parents who gave to their offspring wholesome and well-rounded Christian training became members of the Church, while 40 per cent represent the proportion of those who had not such training. In homes where family worship was observed 88 per cent. of the children are professed Christians; where it was not observed 57 per cent. are connected with the Church. . . . Where both parents are Christians 94 per cent. of the children are Christians; where one parent is a Christian 66 per cent. of the children are connected with the Church; and where neither parent is a Christian only 25 per cent. of the children are in the Church". The advantage of both parents attending the same church is suggested by the following facts. As the result of extended investigation by the Young Men's Christian Association of America regarding Church membership among young men from 16 to 35 years of age, "it was found that 78 per cent. are members when both parents belonged to the same church, 55 per cent. when parents belonged to different churches, and 50 per cent. when but one of the parents belonged to Church."

Similar figures, in so far as they relate to mixed marriages, appear in Williams's 'Christian Life in Germany'. The whole extract serves to emphasise one of the conclusions of the author: 'The fight for the lives of the young manhood and womanhood of our people must be practically won in advance'.

## Notes

### Cardinal Logue

'Truth is like gold', says Douglas Jerrold; 'a really wise man makes a little of it go a long way'. This principle seems to be adopted to a considerable extent by writers on the American 'yellow' press, especially in the matter of 'interviewing' strangers. Elsewhere in this issue we have quoted, in point, the verdict of the 'Bendigo Independent' (Victoria), in connection with the ways and wiles of American interviewers, in so far as they may have affected the recent cable message in which Cardinal Logue is made to predict the approaching dissolution of the British Empire. The Very Rev. Dean Phelan, Vicar-General of the Archdiocese of Melbourne, tells, in the same connection, an amusing story of an experience that is by no means uncommon in the United States. He said in a recent discourse:—

'There were two eminent ecclesiastics who, to his (the speaker's) knowledge, had had the experience of the American reporter. One of them travelled across America, and landed in a certain town about 9 o'clock

in the evening. He declined to see a reporter who called, but to his amazement found two columns in one of the papers next day. In that "interview" the prelate was set out as having expressed in the strongest possible terms his approval of the views of this particular paper and its policy with regard to the roads in that district! The Bishop was very indignant, and wrote a letter to the paper, demanding a retraction, but the next day it was announced in the paper that the editor had received from the Bishop a letter more strongly emphasising the points to which the paper had been calling attention for some time.'

The Tasmanian 'Monitor' opines that some enterprising interviewer of the 'yellow' press may possibly have projected into Cardinal Logue's mind some such views as were expressed by Mr. Cavling, the editor of the leading Copenhagen newspaper, who recently returned through America from a long tour in the Far East. Mr. Cavling is described as 'the confidential adviser of the late King of Denmark, and one of Denmark's leading diplomatists'. He is credited with having spoken as follows:—

'India will in all likelihood be the battle ground of the most sanguinary conflict ever waged between the white man and the man of a darker skin. . . . I am preparing a book upon India in which I predict the overthrow of British power in that country within the next five years—at least before five years have elapsed the revolution will have begun. . . . The Hindu millions, aided by the deadly rigors of their climate, would form a force with which England would be unable to cope.'

India, as we know, has been figuring largely of late in 'interviews' (real or bogus) and in set articles in the American press. Whether the position is as serious as is stated by them, we know not. There seems to be a great deal of unrest there since the Russo-Japanese war; and a cable message in last week's daily papers states that 'the highest Indian opinion holds that the seriousness of the crisis is imperfectly appreciated in England, and that the Viceroy ought to be given a free hand in regard to what he deems to be necessary measures.' As regards Australia and New Zealand, the stories of rebellion and restiveness put into Cardinal Logue's mouth are wholly without foundation in fact.

### Modernism

The wisdom of the Papal Encyclical on Modernism seems to be more and more realised by thoughtful Protestants as time runs on. We have already quoted many opinions in point. The 'Princeton Theological Quarterly' has lately been flailing Modernism, which (judging by the writings of its exponents, Houtin and Loisy) it describes as 'anti-supernaturalism'. 'It is not the Catholic Church alone which the Encyclical protects', says Archbishop Ireland in the April number of the 'North American Review'; 'it is the whole Christian religion and its vital principles'. An Evangelical Dean, quoted by 'Wayfarer' in the 'Church Times' (Anglican), said recently:—

'When I read the Pope's Encyclical I was overpowered by a sense of shame. We accuse the Church of Rome, with too little reason, of corrupting the simplicity of the Gospel with accretions, of human thought; but now we see that same Church standing firm against new errors, while in our own communion, the greater purity of which has been our confident boasting, the same errors are freely propagated by men who speak in the name of the Christian ministry.'

The 'Catholic Weekly', in its issue of April 16, takes the following editorial opinion in regard to the excommunication of the Abbe Loisy, from the 'British Weekly', the leading Nonconformist organ in England:—

'Without presuming to express any opinion about M. Loisy personally, we venture to think that few readers of his huge book on the Synoptic Gospels will come to any other conclusion about it than that which