

Her fondness for Aveling remaining unabated, the free-love wife, disgusted with the world, committed suicide. 'The struggle isn't worth the effort.' Compare this counsel of despair with the triumphant cry of the Christian St. Paul, after a life of unparalleled hardship and suffering: 'I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will render to me in that day.' When the soul draws near to the valley of the shadow of death, 'Socialism is a poor stand-by.'

### Canon Garland v. Bishop Julius

Speaking at Christchurch on Tuesday of last week at the laying of the foundation stone of a new Anglican Church school—which is to replace an older wooden structure—Bishop Julius made some important and—at this juncture—significant remarks as to the value and urgent need of Church (i.e., denominational) schools. According to the Press Association report, after referring to the aim of the Church in the early days of the settlement of the province to establish similar schools throughout the diocese, Bishop Julius said the principal factor towards the success of the schools was the work of the teachers, many of whom left higher places and better opportunities elsewhere to carry on the work for the love of the school. 'As Bishop of the diocese he said: "All honor to these teachers. We Churchmen have no quarrel with the Education Act of New Zealand. We believe it to be a very great and beneficial work. We believe that no individual body can do the work of the State in educating the masses of New Zealand, but we desire that the teaching of God be the root in all things." His Lordship went on to say that *Church people desired schools of their own*, because, in the first place, there was an atmosphere about a church school that remained with the children trained within its walls for their whole life. "We love that atmosphere," declared his Lordship, "because we believe it to be sound and good." Such schools, where was taught a belief in God, the fear of God, and the love of God, were the foundation of life. Otherwise dry rot would set in. He knew of schools like St. Michael's which were the very nursery of the Church of God, and he hoped that from this school many good churchmen and church women would come to do service on behalf of God.'

Those are sentiments and principles which we, at least, would be the last to controvert, and which fairly represent, we believe, the feeling of a large proportion of the Anglican body in the Dominion. But what we wish to draw attention to is the fact that this authoritative utterance of Bishop Julius completely torpedoes the statement made by Canon Garland at the Presbyterian Assembly in regard to the attitude and intention of Anglicans in the matter of the education question. First of all he charges the Catholic Church with being the enemy of the 'national' system (so-called) because Catholic schools compete with and diminish the attendance at the State schools. He says, as reported *verbatim* in the *Outlook* of January 14: 'I would ask the question, Who has been building schools to compete with the national system? Who has been . . . using every means to diminish the attendance at the State schools, and withdrawing the children from the State schools—a withdrawal which, if sufficiently successful, would have wrecked that national system?' Obviously, the new school at St. Michael's, Christchurch, and the other Anglican Church schools so warmly commended by Bishop Julius, are also withdrawing children from the State schools—a withdrawal which, if sufficiently successful, as the Canon sapiently remarks, 'would wreck the national system.' Yet Bishop Julius expressly declares his wish that this withdrawal and alleged 'wrecking' process should continue; and affirms that unless it does, 'dry rot will set in.' Canon Garland goes on: 'And may I point out how far some of us have gone? There were those of us—I will not particularise them, for though they were in a minority they were not confined to one Church,—there were those of us who in days past believed honestly that the only system of education was denominational

schools supported by the State; and those of us who believed that *have distinctly and definitely abandoned that policy and pledged ourselves to support the national system* provided religious instruction is restored to it. Now, I ask who is it that demand and deserve consideration from the people of New Zealand, those who have done their best to shatter the national system . . . those who have withdrawn their children in thousands from it; or those who *have sunk their former policy and preference, and who are prepared to stand by the national system*; and who say we prefer that, with religious instruction restored, to any other system that can be devised.' Thus Canon Garland expressly affirms that Anglicans 'have distinctly and definitely abandoned' the policy of denominational schools; that they have 'sunk their former policy and preference'; and that they have 'pledged themselves to support' and to 'stand by' the 'national' system. Bishop Julius, on the other hand, declares that 'Church people desire schools of their own,' that 'they love the atmosphere' of the Church schools, and that such schools are the very 'foundation of life.' There is, therefore, a glaring contradiction between the presumably authoritative utterance of Bishop Julius and the Assembly deliverance of Canon Garland as to the attitude of Anglicans on this important question. The point as to whether the Church schools are to claim State support or not in no way affects the principle involved. Obviously, a policy of the opening and extension of Church schools, such as Bishop Julius so warmly desires, cannot, by any stretch of language, be called 'standing by' and 'supporting' the State system. Probably the explanation of the discrepancy between the two statements is that Canon Garland has gone beyond his brief in his Assembly address, and has committed the Anglican body to pledges which some, at least, of their Bishops are not prepared to endorse. Whether that be the explanation or not, the effect of Canon Garland's utterance has undoubtedly been to deceive and mislead his hearers, and indirectly the general public, who have all along supposed that Canon Garland spoke as the mouthpiece of the Anglican Church on this question.

### An Instructive Census

The results of the census of church attendance carried out in Liverpool on Sunday, December 8, by the *Liverpool Daily Post* have attracted wide attention and have evoked considerable comment from the non-Catholic as well as from the Catholic press. Previous censuses were taken by the *Post* in 1881, 1891, and 1902; and on the present occasion the secret of the day chosen was so well kept that any attempt to whip up an attendance was prevented. The general results are indicated in the following table, which gives also the figures for the similar census taken ten years ago:—

	1902.	1912.	
Anglican . . . . .	67,898	57,932	*9,966
Nonconformist . . . . .	66,712	52,462	*14,250
Roman Catholic . . . . .	35,330	38,262	†2,932
Various Missions . . . . .	8,837	12,065	†3,228

\* Decrease. † Increase.

The first thing to arrest attention in these figures is that for the first time since these inquiries were instituted the returns of churchgoers show a clear and even a serious decline of no less than 18,056. In 1881 the total attendance registered was 146,469, in 1891 it was 157,846, in 1902 it was 178,777, in 1912 it had dropped to 160,721—and this in spite of the fact that since the last census the population of the city has risen by about 45,000, whilst places of worship have increased from 384 to 502. Taking the figures as they affect the different denominations, the outstanding feature of the census is that only one religious body can show an increase, and that is the Catholic Church. According to the figures, the Church of England attendance, as compared with that of 1902, was about 10,000 less, the Nonconformist over 14,000 less, whilst the Catholic attendance was nearly 3000 more. Even if the people attending the various undenominational and Salvation Army halls be classified as Nonconformists and set to the credit of the Free Churches, the leakage is only reduced to 11,022, against an Anglican decline of 9966. And in regard to the Catholic returns