

taken, also the number of persons usually attending services, and the number for whom there was accommodation. The figures are given according to the returns furnished to the Registrar-General. No information is given as to the method adopted in compiling the returns, and the attendance at service and other details have probably been made up in different ways by the several denominations, thus seriously affecting their value as a means of comparison. The figures as given in the 'Gazette' are as follow:—

Denominations.	Churches and Chapels.	No. of Persons.	
		For whom Accommodation.	Attending Service.
Church of England ...	516	85,185	49,946
Presbyterian ...	382	80,558	52,103
Roman Catholic ...	290	65,565	41,512
Catholic Apostolic ...	5	520	235
Methodists—			
Church of Australasia ...	322	59,234	34,623
Primitive ...	62	11,906	6,490
Free ...	2	570	315
Other Denominations—			
Baptist ...	46	12,706	7,034
Congregational ...	22	6,691	4,065
Christian Brethren ...	50	8,250	3,066
Plymouth Brethren ...	19	2,690	1,248
Church of Christ ...	32	7,510	3,661
Lutheran ...	14	1,690	743
Society of Friends ...	1	60	15
Christadelphian ...	2	735	120
Seventh Day Adventists ...	11	1,860	447
Gospel Mission ...	1	500	100
Church of Our Father ...	—	350	140
Unitarian ...	1	240	180
Salvation Army ...	73	20,095	10,213
Hebrew ...	5	1,240	530
Spiritualists ...	—	820	510
Theosophists ...	—	100	48
Confucian ...	1	50	50
No denomination ...	15	6,783	2,869
Totals ...	1,872	375,908	220,263

The list shows that already in New Zealand we have a fairly varied assortment of the 'fancy religions,' and the number is steadily increasing. As the only means of forming a comparison in the matter of church attendance we have calculated, in the case of the five leading denominations, the percentage of the total membership of each denomination who are returned as attending service and the result pans out as follows: Methodists, 38 per cent. attend service; Roman Catholics, 32.9 per cent.; Presbyterians, 25.6 per cent.; Baptists, 22.3 per cent.; Church of England, 13.6 per cent. Thus Roman Catholics are second on the list, the Church of England last, and the pushful Methodist a good first. As we have said, the figures cannot be accepted without qualification owing to the widely different methods adopted in estimating the average numbers attending service.

'Always a Roman Catholic when Locked up'

The 'Tablet' has again and again pointed out the absolute unreliability—for purposes of comparison—of even 'official' statistics relating to the religions of criminal offenders owing to the way in which the 'Catholic' totals are swelled by the false declarations of non-Catholic criminals. When a Catholic is in trouble the first thing he thinks of is the priest, and as he is sure to be in need of either spiritual or temporal help there is little likelihood of his denying his faith. It is otherwise with other religious denominations, and by a system of false declarations at the Police Office the Catholic body is continually being saddled with the crimes and misdemeanors of the black sheep in other folds. A striking and instructive case in point cropped up the other day in the Sydney Central Police Court and is recorded in full in the Sydney 'Catholic Press.' A charge was brought against one Edward Nathan, a young Jew, of selling liquor, and during the course of the case the following remarkable evidence was given by the accused. We quote from the 'Press' the daily papers' report of the matter:—

What religion are you?—A Jew.

Then why did you put yourself down 'on the charge-sheet as a Roman Catholic?—When I was locked up I gave my religion as Roman Catholic.

But why?—I always am a Roman Catholic when I get locked up.

Why?—I please myself about what I am.

Why not give some of the others a chance—Methodist or Presbyterian, for instance?—I don't believe in change.

Do you believe in the sanctity of an oath?—Of course I do.

Do you believe in religion at all?—Oh, yes.

Then why did you state you were a Roman Catholic?—I didn't want to bring disgrace upon my friends; I didn't want them to know.

Nathan was being questioned as to the correctness of a long list of convictions, and after fencing for awhile, admitted it was true. According to Nathan, eleven Catholic convictions ought to be debited to the Hebrew persuasion.

Our contemporary justly remarks that if other religious denominations unload their misdoings on us in even half the same proportion—and there is room for the suspicion that they do—it is very easily understood why nominal Catholics bulk so large on the charge-sheet; and it explains also, we may add, how it is that the bigots, when beaten on every other point, are still always able to fall back on this false and malicious charge that the largest amount of criminality in all denominations is found among the Catholic citizens.

Side Lights on the Situation in France: A Mother's Protest

Straws often serve to show in what direction the stream is flowing, and a couple of apparently trifling incidents, recorded in our Home exchanges just to hand, will bring out more vividly than whole pages of elaborate disquisition the state of pure and unadulterated atheism towards which unhappy France is being driven by her brutal Government. The first is the issue, on January 5, of an innocent-looking Government decree, ordering that the 20-franc gold pieces of France shall henceforth bear the words 'Liberty, Equality, Fraternity.' The decree would seem to be without any special significance until it is remembered that the words are not to go on a blank space on the coin but are meant to take the place hitherto occupied by the ancient and honorable superscription, 'Dieu protège la France'—God protect France. The heroes of the 'Bloc' have evidently decided that the whole universe can be run without any protection but their own. Their action in this matter is a very petty piece of fanaticism but it is eminently significant.

The other incident is the case of the treatment meted out to a little girl, seven years old, attending one of the primary schools at Pontarlier. The Government Inspector had excluded the little girl from school for two days because she had made the Sign of the Cross when the school exercises began, and he threatened to expel her altogether if she persisted in the practice. Thereupon the indignant mother of the child wrote a strong letter of protest to the functionary. The letter is published in the 'Eclair Comtois,' and the New York 'Freeman' furnishes the following translation:—'Our little Jane, aged seven years, was suspended from school for two days because at the commencement of the school exercises she made the Sign of the Cross. Subsequently you sent me a letter in which you threaten to exclude her altogether if she persists in making the Sign of the Cross. You quote article 19 of the school laws in defence of this proceeding. Last Sunday the "Eclair Comtois" proved clearly that this article does not justify your action. This must be so since you have made no attempt to refute this statement. Now I serve notice on you that little Jane will continue making the Sign of the Cross in school. If you expel her we will refuse to

"MERIT is behind success." That's why "Hondai-Lanka" is so much used. It's tea with quality and flavor.

"DEED AYE! Twa spunnin's o' Cook o' the North' gang as faur as three o' maist ither teas!"