

for our denial—pay the sum of £10 to any public charity that the aforesaid tribunal may designate. To this challenge we add another, which will vastly better cover the position of Catholics in regard to the public service. We invite the Masked Man, or any one for him, to prove, as above, (3) that Catholics are represented in the public service of the Dominion above their proportion to total population; and (4) that they draw (a) salaries and (b) wages above their proportion to total population. We will accept proof of these statements in regard to the public service in the four chief centres of urban population, or in Otago and Southland, or in Canterbury, or in the South Island, or in the North Island, or in both Islands. On proof of these propositions, as above, we will pay over, as above, the sum of £20 to a public charity to be designated.

Our readers will remember the result of a series of specific challenges of a similar nature, issued by us, through the *Otago Daily Times*, to Mr. Earnshaw (a local candidate for parliamentary honors) during the election campaign of 1901. The challenges, although repeated and pointed, and covering specific allegations, were (wisely) declined. But they resulted in the taking of a creedal census of the public service, name by name, of the whole Civil List, in 1901 and 1902, by the *N.Z. Tablet*, aided by hundreds of careful and conscientious co-operators with full local knowledge. Our census attracted keen attention not alone in New Zealand, but also in Australia. The net result of it all came to this: that, whereas Catholics were one in seven of the population, their numerical strength in the public service was, not one in seven, but between one in nine and one in ten; that, in the matter of salaries and wages, they drew, not one pound in seven, but only about one pound in every fourteen to fifteen of the total amounts paid under these heads. We are not called upon here to express any opinion in regard to the conviction, widely prevalent among Catholics in the public service, that their creed is, to a very real extent, a bar to equal treatment in the matter of promotion. That prolonged and conscientious census, name by name, did leave in our minds something more than a suspicion that there is at least one particular creed which, both numerically and in the matter of pay, is represented in the public service well beyond its proportion to the total population. And that creed is not the Catholic. That, however, is not a matter on which we or any others can claim to have a grievance. For, in the first place, we, as citizens, are more concerned for the efficiency of the public service than for the mathematical gradation of its creedal components. In the second place, we are aware that there is, here and there in the public service, a sort of 'follow-my-leader' tendency. In the third place, we must assume—until evidence to the contrary is forthcoming—that such preponderance as may exist, in favor of the non-Catholic creed referred to above, was brought about in a perfectly proper and legitimate way. And finally, we are satisfied that the adherents of the creed in question make, as a body, a faithful and excellent class of public servants.

There are, as our old colonist readers are aware, certain Departments that, up to a certain period, might almost have placed over their doors the legend that was carved upon the walls of Bandon:

'Turk, Jew, or Atheist,  
May enter here, but not a Papist.'

Even still (as our census amply showed) Catholics are surprisingly rare in the Departments referred to. We are not, however, prepared to suggest that this is in any way due to any existing policy of conscious exclusion. We prefer to believe that Catholics have not found the atmosphere of these Departments congenial. The police force presents (though, for Catholics, to a far less extent of late years) another instance of 'follow-my-leader.' At a critical period in her history, New Zealand was fortunate enough to secure the services of a number of trained Irish Catholic police. The 'follow-my-leader' principle did the rest, and thus this young country happily succeeded in enrolling a force that, for many years—and, though to a lesser extent, even still—contained a considerable proportion of men of the race and faith that, by reason of their fidelity, their tact, their bonhomie, and their fine physical qualities, are deemed to constitute an almost ideal police. It was, perhaps, not altogether a mere coincidence that no Irish or Catholic policeman was implicated in the sensational scandals that shook the force in Dunedin a few short years ago.

In connection with the general subject of 'stuffing,' many of our readers will remember the noisy and persistent clamor—engineered principally by the Orange lodges—which alleged a scandalous proportionate preponderance of Catholics in the public service of New South Wales. An official census was ordered. Sobering knowledge soon came. And the result was somewhat staggering to the clamorists. The figures are before us, and they prove beyond all doubt the fact that certain creeds were represented in the public service of the Mother State well beyond percentage in the population. But not one of these was the Catholic. The cream of the joke was this: that the particular Reformed faiths which had the greatest preponderance in numbers and in share of the public shokels, were precisely those whose clergy had taken a leading part in the wild clamor, against Catholics in the public service. It reminded one of the pick-pocket who, in order to divert the attention of the pursuers from himself, joins in the hue and cry, and cries 'Thief, thief' the loudest of all. A similar official census in New Zealand—for which we have repeatedly called—would lead to some extremely interesting results. But one of these results would assuredly be demonstration that, in relative numbers and still more in relative pay, Catholics in the public service are far below their proportion to the population of this Dominion.

We propose to deal in our next issue with sundry other assertions of the tirade of the Masked Man of Tapanui. One of these will be the fee-faw-fum-fiction that the 'Romish' Church and 'priestcraft' are the cause of the poverty, discontent, depopulation, and decay of Ireland.

## DIocese of DUNEDIN

The St. Patrick's Young Men's Social and Literary Club, South Dunedin, held its usual weekly meeting on Monday evening, when there was a fair attendance. The programme consisted of a debate, the subject being, 'Should the Dunedin City Council purchase Forbury Park as a recreation ground.' After lengthy argument by both sides, the negative supporters under Mr. W. Atwill were declared the winners. The affirmative side under Mr. A. W. Kirby did remarkably well.

In the course of a letter received last Tuesday, the Right Rev. Dr. Verdon says:—'I remained in Rome for almost four weeks. Then I passed through the north of Italy and Switzerland without any unnecessary delay and went on to Vichy, where I remained nearly four weeks, going through the full water-cure. Afterwards I went to England, and spent a couple of weeks with friends. Finally, on June 25, I arrived in Dublin, where I was the guest of Monsignor O'Donnell, V.G., parish priest of Booterstown, an old and valued friend. During my stay in Dublin I visited Maynooth, All Hallows, and Clonliffe College, and met many of my old friends, who vied with each other in loading me with kindness. By a happy coincidence, Fathers MacMullan, Lynch, and Power (Hawera) were in Dublin the day after my arrival there. They all looked very well, and seemed to be thoroughly enjoying their trip to the old land. I was much pleased to note great improvement in the City of Dublin and its surroundings. The shops look brighter, and the whole city looks more prosperous than when I saw it nine years ago. Especially in the children I noticed great improvement, and some of the priests informed me that the improved appearance of the children is general in all the schools in and about the city. Since I came over I have not had much time to go through much of the country, but wherever I have gone I have noticed signs of returning prosperity. During the month of August I shall visit many parts of Ireland. In September I shall go to the Eucharistic Conference in London. In November I shall be in Rome for the Holy Father's jubilee celebration, and before the end of December the good ship *Orontes* will, please God, be carrying me back to New Zealand.'

## NOTICE TO CORRESPONDENTS.

As we will have to go to press somewhat earlier than usual with our Papal Jubilee number, to be published on September 17, all communications intended for that issue should reach this office not later than Monday morning.

Do not forget that the only perfectly safe remedy for throat and lung complaints is TUSSICURA; 1s 6d, 2s 6d.

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