

were really receiving very far short of their fair share of appointments in the Public Service of the Colony. Subsequently the N.Z. TABLET, on its own account, caused inquiries to be made and figures to be collected in all the chief centres; and although the returns sent in, and subsequently published, were not official and were not therefore absolutely unimpeachable in every detail, yet as they all pointed in one direction the general conclusion to be drawn from them was beyond question, and these figures completely and fully substantiated the statement made by Father CLEARY. Since then the bigots and political agitators have not been able to raise this cry so openly and loudly as before, but they have not, unfortunately, had the good sense and common decency to abandon it. They have raised the cry in a quiet underground sort of way, which is just as effective for their purpose and which is, from the Catholic point of view, even more difficult to meet. During the late election, wherever a candidate was a Catholic, or supposed to be a friend to Catholics, this bogey was quietly but effectively raised, and was worked for all it was worth. Whenever such a candidate appeared word was at once passed round that he was in touch with the Catholics, that there were too many Catholics already in the Civil Service, that he would put more Catholics in and would put the Protestants out, that the whole country would soon be in the hands of the Catholics, and so on—most pitiful unmitigated rubbish, yet quite sufficient during the excitement of election times to influence crowds of wavering voters and to inflict undeserved hardship and injustice on candidates against whom the weapons of honest criticism and fair fighting would have been levelled in vain.

Nor has this particular form of attack on Catholics been confined to this Colony. The cry has been raised with even greater vehemence in several of the other colonies, and the underground agitation which we have to contend against here is little more than the back-wash of a semi-organised movement which has been going on in Victoria and New South Wales for some time past with the object of arousing public feeling and frightening the Governments into practically boycotting Catholic applicants for public appointments. The leaders of the movement in New South Wales are two clergymen belonging to the Orange fraternity, the Revs. RUTLEDGE and DILL MACKY. These gentlemen are pretty well known as strong anti-Catholic fanatics, but, as the mouthpiece of a body calling itself the Protestant Defence Association, they made so much noise lately that even a reputable paper like the Sydney 'Telegraph' at last professed to take them seriously, and devoted a ponderous leading article to their charges. Referring to Protestantism the 'Telegraph' said:—

'There may be circumstances under the pressure of which there is nothing for it but to organise for defence, as the lesser of two evils, the other of which is moral and material subjection. The Association alleges that such circumstances exist. . . . It charges primarily Roman Catholic "influence" at Parliamentary and municipal elections, undue influence in connection with appointments to the Civil Service and dread of it amongst business men; in fine that "Roman Catholicism is becoming a tyranny."

And the Sydney daily concluded its article thus:—
'It is for the Government to clear itself and show that it stands in the position of unsectarian independence, which alone is honorable or tolerable in this country. The association manifesto alone . . . needed in the public interest an answer from the Government which it impeaches. . . . It forms part of an indictment which, if untrue, ought to be rebutted, and, if true, reveals a state of affairs which ought to be exposed in order that the tolerant and liberal-minded majority of the people may clear the political ground of the noxious weeds of sectarian meddling, and in the future act freely for themselves.'

Fortunately the challenge issued by the 'Telegraph' was repeated in Parliament, and the Government was called upon to furnish an official return disclosing the true state of affairs regarding this matter. The Government statist was accordingly instructed to prepare a return showing the exact position of the various denominations with respect to the number of appointments held by them in the Public Service departments of the Colony. Mr. COGHLAN soon had his figures ready, and the return, which has now been

published, has given the bigots the most crushing blow they have received for many a day. Here are the official figures and they speak for themselves:—

Denominations.	Proportion of each Denomination to total Population.	Proportion of Employees belonging to the several Denominations.	Number of each Denomination actually employed.	Number of each Denomination that would be employed if each Denomination were represented by the actual Proportion of the total Population.
	p. ct.	p. ct.		
Church of England	46.58	47.38	14,547	14,476
Roman Catholic	25.96	23.49	7,212	8,066
Methodist	10.29	9.87	3,031	3,198
Presbyterian	9.91	12.58	3,863	3,080
Baptist	1.24	1.13	346	385
Congregationalist	1.86	2.69	825	578
Lutheran ... ..	.55	.20	61	171
Church of Christ ... ..	.26	.25	78	81
Salvation Army ... ..	.72	.30	91	224
Unitarian ... ..	.06	.17	51	19
Other Christians ... ..	.05	.68	208	233
Jews ... ..	.48	.14	42	149
Other non-Christians ... ..	.60	.09	27	186
Freethinker, Agnostic ... ..	.26	.37	115	81
Indefinite ... ..	.01	.02	6	3
No denomination ... ..	.34	.58	127	106
No religion ... ..	.13	.06	20	40
Object to state and unspecified ... ..	...	...	378	...
Totals	100.00	100.00	31,078	31,078

These figures are very instructive and very significant. Assuming it as common ground amongst all the parties that each denomination should be represented in the Civil Service in proportion to its percentage of the population, what do we find. We find that, on the basis of population, the Church of England has 71 more than its share in the Service; the Congregationalists, who are a mere fraction of the population, have 247 more than their due proportion; the Presbyterians, to which body the Rev. DILL MACKY himself belongs, have no less than 783 more than their share; whilst the Catholics, who are supposed to dominate the Service, have actually 854 less than they are properly entitled to. These figures are all strictly official and therefore absolutely conclusive and beyond dispute. They show that the public Service in New South Wales is being 'stuffed' indeed, but not with Catholics. The issue of this return affords a splendid opportunity to the Protestant Defence Association for displaying to the world the genuineness of its claim to be actuated solely by a sense of fairness and love of justice in the action it has taken. The representatives of the Association have been loudly demanding that each denomination should have its fair share of Government appointments, and, in the face of the figures just quoted, our contemporaries on the other side are, naturally enough, now appealing to this professedly justice-loving association to use its influence with the Government to remedy the injustice which has been done to Catholics and insist on the retrenchment of all the superfluous Presbyterians, Congregationalists, etc. Our contemporaries' appeal will, of course, be in vain, but it will serve at least to bring out the insincerity and inconsistency of the representatives of the Orange faction.

Although there is no necessary connection between the state of affairs in New South Wales and the position of things in our own Civil Service the publication of this important return will no doubt act as a salutary warning to the bigots and agitators in our own Colony. Seeing how their companions in arms on the other side have been 'hoist with their own petards,' our local mischief-makers, so far as this particular cry at all events is concerned, will probably 'lie low' to avoid a similar fate. But the issue of this return has a direct lesson for ourselves. The N.Z. TABLET has already shown that, with the exception of the Police Department, there is not a department of the Public Service of the Colony in which Catholics have anything like their fair share of representation, and it is about time that official figures were published here also to show our fellow-citizens exactly how matters stand. Catholics have not, like the