

necessary, in some parts of Canada, to call attention to the standing prohibition against the attendance of Catholic children at non-Catholic schools, and this may be the foundation of the calumny. But as Canadian Catholics are well acquainted with their duties and exact in performing them—particularly in the matter of Catholic schools—this explanation seems hardly tenable. As we have said, the report is most probably a *canard* intended to do mischief.

### DUNEDIN CATHOLIC LITERARY SOCIETY.

An informal meeting of D.C.L.S. was held in the Christian Brothers' schoolroom on Wednesday evening last, when Mr C. E. Haughton, M.A., Vice-president, occupied the chair. There were present—His Lordship Bishop Moran, the Very Rev Father Vaughan, O.S.S.R., Very Rev Father Plunkett, O.S.S.R., and several others of the clergy.

Previous to the commencement of the business, which was similar in character to that of the ordinary meetings, Mr W. H. McKeay, junr., who has recently entered the matrimonial state, was presented with a silver cruetstand by Mr Haughton on behalf of the Society.

Mr James Eager, in a very humorous speech, replied on behalf of the recipient, who afterwards, in a few well-chosen words, thanked the members himself for their gift.

Recitations were then given by Messrs J. Halley, J. Cantwell, S. Simmonds, and T. Lynch, all of which were well delivered, and were loudly applauded.

A paper was given by Mr P. Halley on "Some Characteristics of the Irish Race." Amongst other characteristics, he referred to their love and devotion for the faith, their loyalty, their valour, and their desire for education, and also to their ubiquity, for which they were more remarkable even than the proverbial Scotchman. The paper was well put together, and thoroughly merited the applause which it received.

A paper by Mr M. Miller on "The Battle of Lepanto" gave evidence of considerable study. He gave a short outline of the rise of the Mahommedans' power until that great naval battle, in which, although greatly outnumbering the Christians, they were signally defeated, owing, there can be no doubt, to the direct interposition of God in answer to the prayers of Pope Pius V. and of the Christian world.

A paper by Mr P. Carolin was the concluding item of the pre-arranged programme, which, when we say that it was quite up to Mr Carolin' usual style, will need no further comment.

Mr D. Popplewell, in a brief speech, said that the presence of the Bishop amongst them that evening suggested the occasion as a fitting one to renew on behalf of the Society their expression of thankfulness for his great efforts on the education question. It is almost needless, he said, to again express the opinion of the members upon this subject. On a previous occasion, in the presence of his Lordship, they fully expressed their sense of the injustice done to Catholics by the State in this matter, and on their behalf, and on behalf of the Catholic youth generally, he could assure him of their continued loyalty to him as their bishop and their determination to do all in their power to forward the great cause so dear to his heart. The members of the Society, he said, were the more desirous of expressing their renewed confidence in his leadership, because of the recent unjust and unwarrantable attack made upon him by a section of the public Press of this city. He was present at the Milton address, and so far from considering his Lordship's remarks extravagant, he was surprised rather at the mildness of his address on that important subject. In conclusion he said he was sure he was only expressing the opinion of all present when he said that by whatsoever paths he deemed it necessary to go forward in this struggle the Catholic youth of the colony would be prepared to follow him, and by every possible means to second his efforts.

His Lordship expressed himself very pleased with Mr Popplewell's speech and the unanimity with which it was received. He reiterated his opinion that if the policy laid down were acted upon success would be inevitable; that if the 20,000 Catholic voters in the Colony were to band themselves together and to refuse to vote for anyone opposed to their claims; if they were to act up to this policy with fidelity, there would be no doubt whatever as to the ultimate result. In reply to the argument that if Catholics used the block vote as a weapon to enforce their claims others would do the same, he said it was ridiculous to suppose that the whole country would vote against them, as he knew from experience that there were vast numbers of outsiders who were with them in this movement, and that the number of their friends was daily on the increase. Another consideration was that the majority of voters in the Colony wanted religion in some shape or form in the schools, and on this account were opposed to the present system of education. He again urged them to unite and to put aside all other considerations until this object was attained, as it was on account of the divisions amongst themselves that the struggle had been so much prolonged. He would oppose anyone who would not grant what he asked. He would oppose Tole, or Sheehan, if he were alive, if he refused to vote for this measure. We should be together in voting on this great

measure, he said, upon which depended the very existence of our faith and of Christian unity itself.

Short speeches were also made by Fathers Hunt, O'Donnell, Newport and Coffey, and by Messrs J. B. Callan, D. W. Woods, and W. T. Ward, after which, with the customary compliment to the chair, the meeting broke up.

### THE BEAUTIES OF A PLUTOCRACY.

The following able letter has been written by Dr Bakewell to the *Auckland Herald*.

Sir—You have for several weeks past kept up a continuous battery against the present Ministry. According to you and your correspondents, there is hardly any political wrong-doing of which they have not been guilty. I do not know whether you have determined to admit no defence of them into your correspondence columns, but it seems that it practically amounts to that, for no defence has appeared. It is with the greatest reluctance that I have ever written or spoken on any political subject, and it is, as I have said before, only because my professional life has thrown me into contact daily for over 40 years with the victims of our political and social systems, and has shown me the horrible cruelty of them, and the unspeakable miseries, sufferings, diseases, and deaths resulting from them, that I have ever stirred in matters political. And it is because I recognise in the Ballance Ministry an honest, hearty, and earnest effort to go to the root of the matter, and to endeavour to amend our laws in favour of the bulk of the population, instead of in the interests of a small plutocracy, that, putting aside all minor differences of opinion, I am prepared to give the present Ministers what small modicum of support it lies in my power to give. I am, naturally, like most Englishmen, a Conservative. I do not like rash or sudden changes; I have seen revolutions enough in my time, and have lived in a country where martial law was proclaimed, battles were being fought, and the places I visited in had still on the walls of the houses the marks of the cannon and the musket balls which had been flying about a week or two previously. And it is because the present Ministry is really the most Conservative which I have seen during 19 years residence in New Zealand, that I sincerely hope it will remain in power long enough to complete those great reforms which it has already commenced. For the first time in the history of the Colony, the democracy has begun to assert itself; for the first time Parliament has begun to legislate in the interests of the masses instead of in the interests of one class, and we now see a prospect of the despotism of the plutocracy being overturned. No doubt it will fight well, and die hard, but I sincerely hope it will be defeated. We have four possible forms of government in these new countries—a plutocracy, a democracy, despotism, and an aristocracy. I prefer an aristocracy, in the sense of the original Greek words, that is a Government of the best men. But how are we to get the best men? An aristocracy is, I fear, unattainable. Hitherto we have had a plutocracy. Our legislation has all been in favour of the rich capitalists. Now of all the forms of government a plutocracy is the meanest, the most stupid, the most selfish, and the most cruel. It knows nothing of either patriotism, or honour, or humanity, or morality. It cares only for money. Gold is the only God it worships, and its own interest is the only code of ethics. A democracy may have its faults, and it, too, may be cruel but it can never work the misery that a plutocracy effects. Even its least wise legislation must be, at least in appearances, for the benefit of the greatest number, and its very selfishness is a respectable sentiment compared with that of a plutocracy.

You complain of the Government because its measures tend to break up the large estates by imposing on them such a weight of taxation that it will be unprofitable to retain them. This is the one thing on which more than anything else the democracy is resolved. It is just the one point on which you can excite enthusiasm at a public meeting in New Zealand. The people are determined that they will not have a landed plutocracy—lords over the soil of this new inhabitance as if they were the peasantry of a conquered territory. If the plutocracy were not as stupid as it is cruel and mean, it would read the signs of the times. It would see in the hunger after land a sure sign that a few men will not be allowed to usurp an absolute property over millions of acres, while the cottier, or labourer, or small farmer cannot get a few acres on which to build a cottage or keep a cow. It would hasten to establish village settlements in favourable localities, near a market or a port; it would break up the large estates into small farms suitable for persons with small capital, and would insist on selling with each farm allotments of a small size suitable for labourers. I have driven on a summer morning along a well-metalled road in Canterbury for a distance of 18 miles, through land of which every acre on both sides of the road was either sold or leased, and I have not seen one human being in all that 18 miles, or a human habitation. I have seen in the same neighbourhood the homestead of a man who owns 90,000 acres, a magnificent house, beautiful stables, built with all the modern improvements, lofty, well lighted, well ventilated, and paved with the finest concrete. And I have been in the "men's quarters" in the shearing yard—a low erection built of soda