

ing a solution is to get the two disputants into a religious frame of mind. With the spirit of his gracious and apposite appeal Catholic Home Rulers everywhere will be in entire sympathy.

'I am convinced,' he writes, 'that Catholic Ireland has already made the first move in this matter. One finds that the chief shops in so Catholic a town as Cork are kept by Protestants; one finds in a Catholic centre like Waterford prosperous Quakers taking a leading part in social and civic activities; throughout the whole of Catholic Ireland, including the North-West fishing villages of Ulster, Protestants live in perfect amity with their Catholic neighbors, and Catholics all over the country express the most earnest admiration for the good and valuable qualities of the Protestant population. This is well known. There is no Protestant question in Catholic Ireland. People are neighborly and good humored. Is it not possible to persuade the Orangemen of Ulster that there are qualities in the Catholic which deserve admiration? Take the Catholic Irishman's wit, his social pleasantness, his imaginative faculties, and the enormous importance he attaches to chastity: are not these things worthy of Protestant friendship? No man in his senses will say that Belfast is as beautiful as Cork, as intellectual as Dublin, as spiritual as Letterkenny or Skibbereen. Is it not manifest that Belfast would be a more beautiful, intellectual, and spiritual city if her leading citizens encouraged the too dour Orangeman not to dwell upon theological differences with Rome, but to imitate the nobler of those good qualities in the Catholic Irishman which make the South of Ireland as charming and gracious a country as Italy or France? This would be a first step.

'No political adjustment can solve the Irish question. Politics will leave a sore. The difficulty is a religious quarrel between two parties inhabiting one house, and the only way to solve that difficulty is to reconcile the disputants. Can any reconciliation serve this purpose except a religious reconciliation—that is to say, a reconciliation inspired by tolerance, kindness, charity, and reverence for the brotherhood? I think it is time for party politicians and drill sergeants, and fanatical sectarians to hold their peace. I think it is high time for all those men in the three kingdoms to whom religion is not only the supreme force in creative evolution, but the sovran authority in human life, to end this horrible political brawl and begin a religious settlement. And I can think of no greater glory for the Church of England at this hour than to solve the Irish question in this holy way. The bugles have been blowing long enough. It is time for the Angelus to sound. "Kind words," says Faber, "are the music of the world."

## DIOCESE OF DUNEDIN

Rev. P. O'Neill, of Riversdale, returned during the week from Sydney, where he attended the celebrations in connection with the golden jubilee of St. Patrick's Ecclesiastical Seminary, Manly.

A concert will be given in Santa Sabina School-room, North-East Valley, on Friday, by the pupils in aid of the school funds. An excellent programme has been arranged.

Says the *Evening Star* of July 18:—'Congratulations to Mr. J. J. Connor, a very old and esteemed member of the printing trade, who, with his wife, today celebrate their golden wedding at their residence in Black's road, North-East Valley. Arriving in Otago a mere youth in January, 1862, from Melbourne, with the intention of spending a holiday, he met in Dunedin the lady who in July, 1864, became his life partner, and by whom he has a family of a dozen, all of whom have done well for themselves, and are scattered over the Dominion. To working printers he is best known as a member of the firm of Jolly and Connor,

who conducted for seven years a prosperous business in the Octagon, and he was the founder, along with the late Bishop Moran, of the *New Zealand Tablet*, which he printed for twelve years and then handed it over to its present proprietary. On retiring from the printing trade, he entered the ranks of the Bonifaces, and was landlord of the Criterion Hotel and other establishments, but the 'trade' was not to his liking, and in it he lost the money he made at his own business. Mr. Connor is 75 and his wife five years his junior. They were the recipients to day of many felicitations from their large family and from hosts of friends all over New Zealand. For the next four months they are promised an enjoyable time in visiting their own descendants and many friends, who join in wishing them many happy returns of the day.'

## Monster Catholic Demonstration

### PROTESTS AGAINST REFERENDUM BILL

### RECORD ATTENDANCE & GREAT ENTHUSIASM

(By telegraph, from our Wellington correspondent.)

July 14.

The largest hall that Wellington can boast was all too small for the largest Catholic gathering ever yet held in Wellington. Hundreds were unable to obtain admission. Mr. H. F. O'Leary, LL.B., presided, and there were present his Grace Archbishop O'Shea, his Lordship Bishop Cleary, Very Rev. Deau McKenna, V.G. (Masterton), Rev. Father Coffey, Adm. (St. Joseph's Cathedral, Dunedin), Very Rev. Deans Hills, S.M., V.G., and Hyland, Very Rev. Chancellor Price (Christchurch), Ven. Archdeacon Devoy (Vice-Provincial), Very Rev. Dean Darby (Hamilton), and a large number of the clergy from all parts of the Dominion, as well as lay representatives from every parish in the Dominion.

The proceedings opened with a short concert programme, contributed to by Misses Agnes Segrief and Teresa McEnroe, Signor Viletti, Mr. Indor Mount, and St. Mary's and Marist Brothers' Choirs. The chairman received numerous messages of regret for non-attendance, and apologised for the unavoidable absence through illness of their Lordships the Bishops of Christchurch and Dunedin, with whom he was sure they would all join in offering their sympathy.

His Grace Archbishop O'Shea was the first speaker, and was most enthusiastically received. In a stirring speech his Grace combated the impeachment that Catholics were opposed to a national system of education. They had, he said, showed their sincerity in taxing themselves for the upkeep of their Catholic schools in addition to paying towards the upkeep of the State system. He had much pleasure in submitting the following resolution, which he asked them to carry with acclamation:—'That this mass meeting of Catholics, made up of representatives and delegates from all parts of the Dominion, respectfully asks Parliament to reject the Religious Instruction in Schools Referendum Bill now before the House, because if carried it will affirm the principle that the vote of a majority may be used to coerce the consciences of a minority, and because it will lead to the taxation of all the people for the teaching of a religion acceptable only to some of the people.'

Mr. P. J. O'Regan seconded the resolution, and in an able speech pointed out the inconsistencies of the Bible-in-Schools League, who asserted that a referendum on such a question was democratic politics. Catholics proved their sincerity, he said, by maintaining their own schools for the past forty years. They were there to-night not to attack but to defend, and they were also there to protest against taxes being wrung out of them for the purpose of teaching a State re-