

NOTICE.

THE MADDEN ART UNION (bought by the Rev. Father Marnane to clear off a part of the existing debt on St. Mary's Church, Manchester street, Christchurch,) will be publicly drawn during **EASTER WEEK**.

We will be very grateful to holders of Art Union Books if they will try to dispose of their tickets, and return blocks and unsold tickets a few weeks before the time for drawing.

W. H. HAYWARD, } Hon.
W. RAYMOND, } Joint Secs.

WE beg to inform our Kaikoura Subscribers that Mr. J. Peoples, Jr., has been appointed our **AGENT** for that district, with authority to obtain Subscribers and receive Subscriptions.
N.Z. TABLET CO.

MARRIAGES

DREW—QUALTER.—On December 26, at St. Canice's Church, Westport, by the Ven. Archpriest Walshe, Frederick George, only son of Frederick Drew, Oamaru, to Lily, fourth daughter of M. Qualter, Westport.

PEOPLES—HOARE.—On Tuesday, January 16, at St. Joseph's Church, Temuka, by the Rev. Father Kerley, assisted by the Rev. Father Hoare (cousin of the bride), Julia Agnes, sixth daughter of the late R. Hoare, Kerrytown, to John Joseph, second son of the late Mr. P. Peoples, Kaikoura.



To promote the cause of Religion and Justice by the ways of Truth and Peace.

LEO. XIII. to the N.Z. TABLET

THURSDAY, JANUARY 25, 1906

'DISLOYALTY' AND 'INTOLERANCE'



N British politics, the London 'Times' is sane, if Tory. But Ireland is its monomania. Towards the vast majority of the people of the 'sister' isle its traditional attitude has been one of unrelenting and truculent hate. When, on rare occasions, it spoke of O'Connell in terms that were not savage, the Liberator forthwith examined his conscience to discover wherein he had offended against his country or his faith. In regard to Irish matters—and especially Irish Catholic matters—censure from the 'Thunderer' is the highest praise; praise the highest censure. It has in no manner changed its heart, and little, if at all, the venom of its hostile expression, since the days when it exclaimed with glee that the starving and typhus-stricken peasantry of Ireland were 'going with a vengeance'; and when in later days it became the patron, confidant, and employer of the forger Pigott, in order to blacken the reputation of the chosen and trusted leaders of the people whom it hated. Events of the past few months go to show that the anti-Irish journalistic leopard has

not changed his spots. The old-time bitterness broke out in the old-time way in the course of a truculent article on a demonstration made some time ago by students of the Royal Dublin University when an attempt was made to play the National Anthem at the conferring of degrees. The 'Times' comment thereon was made in the acrid words that

'Turn the sweet milk of kindness into curds.'

It read into the incident active disloyalty, personal hatred of the King (who, by the way, is personally popular in Ireland), rebellion, intolerance, tyranny, and the assured certainty of persecution and a whole litany of other future terrors if Catholics in Ireland ever come to be treated on an equality with the members of other and more favored creeds.

The 'Times' article received hospitality in the columns of some of the larger New Zealand dailies. Broken fragments of it are still making a belated appearance among some of the lesser luminaries of our journalism, and are disc-harrowing the feelings of some of our over-sensitive readers. But neither the big journals nor the pigmy ones seem to have thought it necessary to give the public, of their own accord, the other side of the question, or to record the farcical fiasco of the 'investigation,' or to tell how 'the British public'—whose dire anger was threatened by Lord Meath and the 'Times'—seemed, when all was over, more inclined to laugh at the noble Lord and the 'Thunderer' than to use birch-rod or boot-toe upon the 'disloyal' undergraduates of the Royal University. Irish Catholics have of late been getting many scoldings and much platitudinous advice from quarters in New Zealand ('yellow' ones included) that are not particularly competent to give it, or to give it with consistency and good grace. For their benefit, as well as for the comfort of those simple folk who take seriously a verdict on Irish affairs by the Pigottist paper, we append hereunder a few judgments from saner and more authoritative sources. The first is an official statement by the Rector of the University College. This institute, which was singled out for special castigation by the 'Times,' has within its halls a majority of Catholic students, but a considerable percentage of non-Catholics—Anglicans, Presbyterians, Methodists, and Jews. The Rector writes in part:—

'The manifestation at the Royal University was not due to the "intolerance" of the students at the University College. What, then, was the cause of it? It is not far to seek. Injustice, always and everywhere, breeds discontent; and in colleges and universities, as amongst nations, discontent is the fertile mother of disorder, culminating often, especially in youth, in words and acts of open disrespect to the authorities who are held responsible for the injustice. And among Irish-Catholic students there is discontent—universal, profound, bitter discontent—for there is grievous injustice. And this, Sir, is the explanation of the manifestation at the Royal University. The students who took part in it repudiate the charge that there was intended, or even thought of, any act of personal disloyalty or disrespect to the King. Their protest, they declare, was not against the King, but against the King's present Government—the Government whose Prime Minister again and again publicly acknowledged the grievous educational injustice under which Catholics labour in Ireland, and who yet never lifted a finger to remove it, and who, they complain, in this, as in other Irish questions, govern Ireland at present entirely at the bidding of the Ulster Orangemen.

'They objected, they say, to the playing of "God Save the King," not from any personal disrespect to the King, but because in Ireland the party of ascendancy, who claimed a monopoly, as they did of everything else, had made the people at large look on that air as a party tune, closely akin to that of "Croppies, lie Down," and under that aspect these students objected to having it forced on them, as a matter of course, on such an occasion as the general meeting of the University.'

Here was a sufficient answer to the charge both of 'intolerance' and of 'disloyalty.' And such, in effect,