

## DEATHS

**ANDERSON.**—On July 17, 1913, at the Christchurch Hospital, James Anderson (brother of Mrs H. Boyd of Rangiora and Richard Anderson of Christchurch); aged 59 years.—R.I.P.

**ROCHE.**—At his residence, Gala street, Invercargill, on Sunday, July 20, 1913, David, beloved husband of Jane Roche. Deeply mourned.—R.I.P.

**HILLES.**—At Manaia, Taranaki, on July 7, 1913, William Malcolm Hilles, beloved husband of Agnes Mary Hilles; aged 57 years.—R.I.P.

## MARRIAGE

**BOYLE—GEARY.**—At St. Columba's Church, River-ton, on June 2, 1913, by the Rev. Father Murphy, John, third son of Mr. John Boyle, Heddon Bush, to Mary, second daughter of Mr. Bartholomew Geary, Riverton.

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## MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.*

Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900.

LEO XIII., Pope.



THURSDAY, JULY 31, 1913.

## THE NEW ZEALAND PRESS ON THE CARSON ATTITUDE



HOSE who know 'Ulster' have always been well aware that 'Ulster' had at bottom no argument against Home Rule except the appeal to bigotry and sectarianism. That appeal is, in fact, the first and last defence of 'Ulster'; and that this is so has been made overwhelmingly evident by the recent irreconcilable attitude and crassly unreasonable utterances of 'Ulster's' leader, Sir Edward Carson. Since the first rejection of the Home Rule Bill by the Peers, the attitude of the Government and of the Irish Party has been most conciliatory. But it has evoked no response from the 'Ulsterettes.' Instead of an effort to make terms, the Government have been met with an unbending *non possumus*, and the threat of civil war. Asked at a recent public meeting whether, in the event of an appeal to the people resulting in favor of Ireland being given Home Rule, he would cease his agitation, Sir E. Carson replied in the negative, and declared that neither one nor twenty Parliaments would have the right to force Ulster to submit. 'Ulster,' therefore—by which, of course, we mean always the section of it represented by Sir E. Carson—means either to rule Ireland or to ruin the Empire. It will be loyal and constitutional so long as the Crown and the Constitution are its humble servants, but no longer. It defies Parliament, defies England and the Empire, to extend to Ireland the benefits of the British Constitution in the shape of Home Rule. If 'Ulster' could make that position good, there would be an end to constitutional government, and our Parliamentary institutions would be a humbug and a farce. Sir Edward Carson has, in a word, taken up an impossible position, and one which shows that his whole opposition to Irish self-government is based, not on reasonable political or constitutional arguments, but on a 'humiliating appeal to religious intolerance.'

\*

That is not our view only, but the view of representative New Zealand dailies. We have pleasure in quoting, in this connection, two city journals, of recognised standing, one in the south and the other in the extreme north of the Dominion. The *Dunedin Evening Star* of July 21, writing under the title 'The Carson Campaign,' remarks: 'We have expressed the opinion more than once that the root cause of the opposition to the Home Rule Bill by a section (certainly a large and influential one) of Ulster Protestants is religious, not political. This opinion, which is based upon the admissions of the opponents of the Bill as well as on the too apparent development of the question, receives further confirmation from the cable messages we publish to-day. Asked at a public meeting whether, in the event of an appeal to the people resulting in favor of

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