

justifiable. He did not come to the colonies to express an opinion on the wisdom or otherwise of those who tried to redress the grievances of Ireland by the means referred to. The weapons of revolution had now disappeared, having given place to the constitutional weapon of moral force; and in coming out to the colonies of Australia and New Zealand, which enjoyed responsible government, he could say on behalf of the Irish people that they wanted in Ireland what the people of New Zealand enjoyed—they wanted Ireland for the Irish, as they had New Zealand for the New Zealanders; they wanted the right to govern Ireland, as her own people govern New Zealand. They wanted the government of Ireland based on the fundamental

Principle of Democracy—

government of the people, by the people, for the people. (Applause). And as every part of the Empire which enjoys self-government is entirely peaceful and prosperous, so the Irish people merely ask for the only portion that is not prosperous, not contented, not happy, not free, the same essential rights which the people of New Zealand enjoy—that they may be in a position to bring to bear upon the public problems that affect their welfare, and the permanent glory of their land that Irish genius and capacity, that public spirit, that brawn and brain, that have played so potent a part in the advancement of every Christian and human cause, that make for human happiness in every other part of this widespread Empire. (Applause.)

Mr. Devlin, having thus cleared the ground, quoted the dictum of Sir Henry Campbell-Bannerman that good government was no substitute for self-government, and if this were so, how much less was bad government a substitute for self-government. The speaker then brushed aside the contention that the demand for Home Rule was merely a sentimental one; but even if it were so he considered a nation like Ireland, that had given the world warriors, poets, artists, singers, and martyrs, was destined by God for a higher purpose than to be regarded as a mere English province. The speaker dealt with the condition of Ireland when she had a parliament of her own, and then gave a vivid sketch of Ireland during

The Last Century—

a century of national disaster, of decimated population, ruined industries, famines, abortive rebellions, of justice denied, and the rights and liberties of the people trampled upon. He did not refer to these matters for the purpose of stirring up enmity, but to show how signally England had failed during the past 100 years in governing Ireland according to the principles of right and justice. The statements made as to the condition of Ireland during the past century were facts known to every unbiassed student of history, whilst the statistics with reference to depopulation, and the tragic story of the famine years were taken from Government publications. A curious commentary on the government of Ireland was mentioned by Mr. Devlin. The cost of education came from the revenue derived from whisky, so that as the people advanced in sobriety the grant for education was reduced. New Zealand prohibitionists should make a note of this. The paternal interest which the Government takes in education was again illustrated by the statement that

The Policeman

in Ireland is a much more important individual in the eyes of the authorities than the school teacher, as judged by remuneration for services. Another important point touched upon by Mr. Devlin was that of taxation. As the population decreased, taxation increased, so that now she is paying five times the amount into the Imperial Exchequer that she paid with double the population. Ireland had a population about equal to Scotland, yet her police force cost a million more than Scotland; she paid the same amount in excess for her judiciary, and three quarters of a million more for her local government, notwithstanding the fact that it was the most crimeless country in the world, as was evidenced by the frequency with which the judges on circuit were presented with white gloves. Mr. Gladstone, Mr. Chamberlain, and others were quoted in support of the utter failure of English rule in Ireland. The speaker then went on to refer to the change that was making itself felt among the thinking portion of the population of

The North of Ireland,

who were beginning to realise that sectarian strife was sown by interested place-hunters for their own selfish ends. The small section of Irish representatives who called themselves Unionists, had secured lucrative positions out of all proportion to their numbers, abilities, or importance as a party. One of these with a fat salary represented West Belfast in the last

Parliament, but now some other fellow was enjoying the salary, whilst the speaker had the seat. (Applause.) It was to the credit of the Irish party that during its existence not a single member accepted any position of emolument from the Government. Nearly every Under-Secretary, who had been at Dublin Castle, went back to England convinced that the system of government was bad. Amongst these were Sir Robert Hamilton and Sir Redvers Buller (the distinguished soldier).

Mr. Devlin then dealt with the objections to Home Rule on the general lines reported in our last issue. First of all it was contended that the granting to Ireland of the right to manage her own affairs would lead to the dismemberment of the Empire. Well, his experience of Australia and Canada was that the people in those colonies were marvellously loyal, for where there was freedom there was loyalty. The second stock argument against granting self-government to Ireland was that Home Rule meant Rome Rule. This was a hoary calumny, and the speaker challenged any objector to name a single instance where the Catholics of Ireland persecuted any one for conscience sake. Of the 86 members of the Irish Party 25 were Irish Protestants. Donegal with a Catholic population of 95 per cent. returned two Protestants, Mr. Swift McNeill and Mr. Hugh Law; Cork with about the same percentage of Catholics returned Captain Donelan and Mr. W. Abraham. It was the same in Longford, which was represented by Mr. Blake, son of a Protestant prelate, whilst Galway gave the latest example of the tolerant spirit of the Catholics by electing Mr. Stephen Gwynn. (Applause). Then again

Every Leader

in every movement for the betterment of Ireland from Robert Emmet to Parnell, with the exception of O'Connell, was a Protestant. He himself had been elected for West Belfast by his Catholic and Protestant fellow-citizens, being the first Catholic in 25 years, and the second in a century to represent that constituency. His return was an example of the new spirit that was coming into existence in Ulster. (Applause). The third objection was that if they had Home Rule they would quarrel amongst themselves, but even if that were so he thought they could not make such a bad hand of things as had been done during the past century. Furthermore, it was not likely they would agree on every point. They did not do so in Australia, for there they had protectionists, free traders, and labor men. Responsibility would create stability. This was not a fight for material progress nor for political power; it was a fight to prevent their race from extermination. It was to preserve Ireland, to make it the home of a grand old Irish peasantry. In conclusion he expressed the belief that they were coming to the end of this conflict, and it was to be their joy and his to see the last act enacted of this great human drama. And when the Irish envoy next came to New Zealand it would not be to plead for succor and support for a brave and gallant people to fight against unparalleled odds, but it would be to convey the gratitude of the Irish at Home to the Irish abroad and to all sections who love human liberty for its own sake. (Prolonged applause).

RESOLUTIONS, ETC.

In the interval between the speech and the proposal of the resolutions a number of gentlemen made a collection among the audience, the Kaikorai Band at the same time playing Irish selections.

His Lordship Bishop Verdon in a brief speech proposed the first resolution, which was as follows: 'That this meeting endorse the principles of the Irish Home Rule movement, believing that local self-government, while preserving the Imperial connection, will be for the benefit alike of Ireland and the Empire.'

The motion was seconded by Mr. C. Darling, who, in the course of his remarks, said he was not aware of any instance in history where the maintenance of a policy of justice and humanity and morality had led to the disruption of an Empire, but he was aware of many examples, whether of empire, republic, or monarchy, in which a policy that had involved human degradation had resulted in decay and ruin. The Irish party stood for the right of self-government, of individual initiative, and the right of the people to fashion and form and direct the government under which they live.

The resolution was carried with enthusiasm. Mr. A. R. Barclay then moved that the thanks of this meeting be heartily given to Mr. Devlin for his able and clear exposition of the aim of the Irish National movement, and they pledge themselves to assist the Irish and Liberal parliamentary leaders by every means in their power. In the course of his speech he said he firmly believed that after all these years the dawn was breaking, that they were on the verge

"KA PAI! KA PAI!"—Very good the Hondai Lanka Tea! Nice taste. Please everybody, the Hondai Lanka. You try,

FOR PIONIOS and CAMPING OUT.....Use Hondai Lanka Tea. Full flavored, fragrant, and delicious. A cup always refreshes.