

scarcely be listened to thirty years ago, but since then reforms had been made and conditions had changed. The Irish peasant was now in the greater portion of Ireland, the master of his own farm. The Irish artisan had now a better chance. But there still remained the paramount object of the party, which was formed thirty years ago, and that was an Irish Parliament. There were one or two things which had impressed themselves on him since his arrival in New Zealand a fortnight ago. In every phase of thought and education the New Zealander was an up-to-date gentleman. With such an enlightened audience he thought there was no need to go into the question in detail. Home Rule had been the shuttlecock and the turning-point in many elections at Home. In New Zealand, he understood, it sometimes occurred that a man had to declare in favor of or against Home Rule for Ireland. In New Zealand, upon almost every occasion, they had been welcomed by all creeds, and the Mayor, as in the present case, a non-Irishman and a non-Catholic, had, in many cases, presided. Ireland did not object to being ruled by the British monarchy; they were in sympathy with the King of England, and with the democracy. Home Rule was now the same Home Rule as that preached by Isaac Butt and C. S. Parnell, and it to-day meant nothing more than that the people of Ireland wished to manage their own affairs and have the right to mould the destinies of their future. Home Rule did not mean separation. It was nothing but that the Irish—Protestant and Catholic—should have the right to govern their own affairs, and leave Imperial matters to be treated by the Imperial Parliament. They had been twitted with not being supporters of the Empire but they supported the true democracy of the Old Country. Mr. Redmond went on to enumerate certain measures which the party claimed to be responsible for, introduced for the benefit of the people of England. It was absurd to say that they had a quarrel with the democracy. Mr. Redmond then went on to deal with statements which appeared a few days before in the *Wanganui Chronicle* regarding Home Rule, and Mr. John Redmond's alleged views on the subject in the past as compared with the present.

For hundreds of years (said Mr. Redmond) Ireland had had a Parliament of its own. Were Irishmen inferior to other men in any country? They were leading men in politics, trade, and professions. If freedom was granted to Canadians, Boers, and Maoris, why not to Irishmen? The speaker concluded by expressing the hope that when next he came to New Zealand Home Rule would be in force.

MR. DONOVAN'S ADDRESS.

Mr. Donovan met with a very hearty reception. After thanking the Mayor for presiding, Mr. Donovan went on to say that Home Rule simply meant giving to the Irish people the government of their own domestic concerns. This was claimed on two grounds. In the first place, the Irish people had had their own Government from 1295 to 1800, when it was taken from them by bribery and corruption, which, according to Mr. Gladstone, constituted the blackest page in English history. The Parliament was practically co-ordinate and practically equal in every respect to the Parliament enjoyed by the English people. The last Irish Parliament was Grattan's—a purely Protestant Parliament in what was largely a Catholic country. 'Let me say this to the bigots who make so much noise,' said Mr. Donovan, 'we don't care if we have an Irish Parliament of Protestants so long as it is an Irish Parliament. What we object to is rule from outside. There is no question of religion in this political fight for our race. I wish to-night to issue this challenge to those who have been conducting correspondence in the newspapers: I ask them to point to a single line in any great English history where is pointed out that Irish people persecuted their countrymen because of conscience. In dark and evil days, when persecution was rampant throughout the world, Ireland was the one spot where intolerance or persecution did not exist.' From 1800 till to-day, it was found that with the exception of Daniel O'Connell and Mr. John Redmond, every Irish leader had been an Irish Protestant. Three armed bands had arisen—all led by Irish Protestants. Then, later down the century, there was the band of young men who included Thomas Davis (the great Protestant poet and orator), John Mitchell, John Martin, and others, all Protestants. Who founded the movement in 1872? Isaac Butt (another great Irish Protestant) and Charles Parnell. Surely no one would say they would throw themselves into a movement for the liberty of the Irish people, if it would mean the persecution of Protestants. In the party represented by Mr. Donovan were twelve to fourteen Protestants. In Donegal 95 per cent. of the people were Catholics, yet they returned two Protestant members. In Belfast, Lord Pirie, head of the great shipbuilding firm of Harland and Wolff, who paid out £30,000 a week in wages, was a strong advocate of Home Rule. The question was: Will Home Rule be a good thing for Ireland? Let that be discussed quietly and dispassionately as an Imperial problem. The people of Ireland were asking for the same privileges as were enjoyed by New Zealanders. Mr. Donovan pointed to the high position in the Empire held by Irishmen, and contended that, physically and intellectually, they were not inferior to their rulers. He then spoke of the lying cables which were sent to the colonial press regarding Ireland, which was made to appear a hotbed of crime, whereas crime in the country was only equal to that in one county in England. In conclusion, Mr. Donovan said the salvation of the British Empire would be

in an Imperial Parliament, to which all parts of the Empire would send delegates, the English Parliament dealing simply with home affairs.

On resuming his seat Mr. Donovan was long and loudly applauded. On the motion of Mr. Hogan, seconded by Mr. T. B. Williams, it was unanimously resolved—'That this large meeting of Wanganui residents is of opinion that self-government should be extended to Ireland, and that the necessary legislation should be introduced at the earliest possible moment.'

The collection taken up at the meeting, together with the sum in the hands of the executive committee, amount to over £200, with more to come in.

Hawera

(From our own correspondent.)

About four weeks ago the Very Rev. Father Power called together all those interested in the Home Rule question, and a very enthusiastic meeting was the result. A strong executive was set up, with Messrs. B. McCarthy and O'Dea as joint secretaries, and Mr. E. Cullinan as treasurer. On the occasion of the visit of Messrs. Donovan and Devlin, Hawera included Manaia, Patea, Eltham, Kaponga, and Opunake, but this time Hawera is without their assistance. During the past three weeks the executive have been laboring very hard so as to bring their work to a successful issue, and here I would like to mention that the organising hand of Very Rev. Father Power was prominent throughout.

On Sunday last the Irish Envoys made their formal visit to this town. The previous evening Messrs. Donovan and Redmond addressed a very enthusiastic meeting at Patea, and the Hibernian Society, having been entrusted with the first reception, about fourteen members of the local branch, together with the joint secretaries of the general committee and Very Rev. Father Power, motored to Patea and brought the delegates on to Hawera, where they were afterwards entertained at Mr. Gormley's Egmont Hotel, whose guests the delegates were during their stay in Hawera. To attempt to give a detailed report of the delegates' reception and their meeting in Hawera would take too much space. On Monday the Envoys were entertained at luncheon by Very Rev. Father Power, and at dinner by Mr. F. C. Gormley, after which the long-looked-for meeting was held in the Opera House. The meeting was the largest of its kind ever held in Hawera, and long before the hour of opening, hundreds had to be refused admittance. The chair was occupied by Mr. B. McCarthy. On the platform, in addition to Messrs. Redmond and Donovan, were the Very Rev. Father Power (Hawera), Rev. Fathers Bergin (Manaia), and Duffy (Patea), Messrs. O'Dea, F. McGuire, Strack, and Rev. Mr. Cassells (Anglican). Mr. McCarthy introduced the speakers in a very able manner, after which Messrs. Redmond and Donovan delivered very stirring addresses, being continually applauded throughout.

The other speakers were Very Rev. Father Power (whose speech was referred to as a literary gem by Mr. Donovan), Messrs. McGuire, O'Dea, and Rev. Mr. Shore. All the speeches were frequently applauded. The *Hawera Star* devoted about ten columns to their speeches, and last night the following short paragraph appeared in that paper:—'The Irish delegates' meeting on Monday evening from every point of view was a distinct success. The speaking generally was of a high order, quite an intellectual treat, and if the delegates came to give inspiration they in turn cannot have failed to receive it. The addresses of the local speakers were not only enthusiastic in spirit but were distinguished for their grace of eloquence and delightful imagery. Our Irish friends may well be congratulated on their loyalty to their Motherland, on their spirit of nationality, on their self-sacrifice. New Zealanders generally, we are sure, will be glad to see an end of the strife that has embittered the past and a realisation of the hopes and promises of the delegates in respect of the future.'

During the evening a collection was taken up in the hall, and generously supported by the audience.

After the meeting the delegates were entertained at a banquet at which there were about 50 present. A long toast list was gone through, the principal being 'Ireland—a Nation,' proposed by Mr. O'Dea, and responded to by Mr. Donovan, whose reply has since been referred to as a masterpiece. Other toasts were proposed and responded to by Very Rev. Father Power and Rev. Father Duffy, and Messrs. Redmond, McCarthy, Strack, Bunting, and Hooker.

On Tuesday Fathers Power and Bergin and Mr. O'Dea took the Envoys for a motor drive. The party were entertained at luncheon by Father Bergin at Manaia, and at afternoon tea by Mr. F. McGuire, of Okarawa. On Tuesday evening the young ladies gave a reception in honor of Messrs. Donovan and Redmond. Very Rev. Father Power presented each delegate, on behalf of the ladies, with a silver and greenstone paper-knife. On Wednesday the delegates were the guests of the Egmont Racing Club, and in the evening they were again entertained by Very Rev. Father Power at dinner. On Monday afternoon the delegates were received by Mr. Strack in the State school, where they addressed 600 children who had given them a hearty welcome.