

investigate and to collect evidence, and then denounced the abominable system in a trumpet blast of such power that it shook to its very foundation the throne of King Ferdinand and sent it tottering to its fall. Again, when he was sent as High Commissioner to the Ionian Islands, the injustice of keeping this Hellenic population separated from the rest of Greece, separated from the kingdom to which they were adjacent and towards which all their aspirations were raised, struck his generous soul with such force that he became practically their advocate and secured their independence. Again, when he had withdrawn from public life, and when, in the language of Thiers, under somewhat similar circumstances, he had returned to "ses chères études," the atrocities perpetrated by the Turks on the people of Roumania brought him back to public life with a vehemence an impetuosity, and a torrent of fierce indignation that swept everything before it. If this be, as I think it is, the one distinctive feature of his character, it seems to explain away what are called the inconsistencies of his life. Inconsistencies, there were none in his life. He had been brought up in the most unbending school of Toryism. He became the most active Reformer of our own times. But whilst he became the leader of the Liberal party and an active Reformer, it is only due to him to say that in his complex mind there was a vast space for what is known as Conservatism. His mind was not only liberal but conservative as well, and he clung to the affections of his youth until, in questions of practical moment, he found them clashing with that sense of right and abhorrence of injustice of which I have spoken. But the moment he found his conservative affections clash with what he thought right and just, he did not hesitate to abandon his former convictions and go the whole length of the reforms demanded. Thus he was always devotedly, filially lovingly attached to the Church of England. He loved it, as he often declared. He adhered to it as an establishment in England, but the very reasons and arguments which, in his mind, justified the establishment of the Church in England, compelled him to a different course as far as that church was concerned in Ireland. In England the church was the church of the majority, of almost the unanimity of the nation. In Ireland it was the church of the minority, and therefore he did not hesitate. His course was clear; he removed the one church and maintained the other. So it was with Home Rule, but coming to the subject of Home Rule, though there may be much to say, perhaps this is neither the occasion nor the place to say it. The Irish problem is dormant but not solved, but the policy proposed by Mr. Gladstone for the solution of this question has provoked too much bitterness, too deep division, even on the floor of this House, to

**Sir WILFRID LAURIER.**

make it advisable to say anything about it on this occasion.

I notice it, however, simply because it is the last and everlasting monument of that high sense of justice which, above all things, characterized him. When he became convinced that Home Rule was the only method whereby the insoluble problem could be solved, whereby the long open wound could be healed, he did not hesitate one moment, even though he were to sacrifice friends, power, popularity. And he sacrificed friends, power, popularity, in order to give that supreme measure of justice to a long-suffering people. Whatever may be the views which men entertain upon the policy of Home Rule, whether they favour that policy or whether they oppose it, whether they believe in it or whether they do not believe in it, every man, whether friend or foe of that measure, must say that it was not only a bold, but it was a noble thought, that of attempting to cure discontent in Ireland by trusting to Irish honour and Irish generosity.

Now, Sir, he is no more. England is today in tears, but fortunate is the nation which has produced such a man. His years are over, but his work is not closed; his work is still going on. The example which he gave to the world shall live for ever, and the seed which he has sown with such a copious hand shall still germinate and bear fruit under the full light of heaven.

**Sir CHARLES TUPPER.** Mr. Speaker, I do not rise for the purpose of speaking upon the resolution which has just been submitted in terms so admirable and so eloquent by the leader of the House, as on a recent occasion I had an opportunity of making reference to the sad event which has plunged the civilized world in mourning. I only rise for the purpose of formally seconding the resolution and making way for an hon. gentleman, the representative of Victoria (Mr. Costigan), who, I am sure, will only be too glad to avail himself of this opportunity of expressing the gratitude of the race to which he belongs for the eminent services that the departed statesman rendered them.

**Mr. COSTIGAN.** Mr. Speaker, it is particularly because of a reference made to myself by the hon. leader of the Opposition that I venture to say a word on this occasion. The death of the Right Hon. William Ewart Gladstone, one of the greatest statesmen that England ever produced, and, in most respects the most commanding and wonderful personality of the 19th century, is evoking expressions of genuine grief and mourning from all over the world; and one of the greatest tributes that could be paid to the memory of the illustrious dead is the universal recognition of the inadequacy of these many-tongued expressions to fitly voice