

thing has to be brought down to this simple proposition: Home Rule, long ago and easily granted to Canada, Australia, New-Zealand and South Africa, is violently and persistently disputed to Ireland for one single reason: the majority in Ireland is Roman Catholic, while the majority in Canada, Australia, New-Zealand and South Africa was Protestant.

To the support of this truism, I could bring an array of evidence. Perhaps you will be content with three authorities.

The first is the Right Honourable Mr Samuel, Post Master General in the present British administration. Mr Samuel, a Jew in religion, ought to be a disinterested party between the two conflicting groups of Christians. When in Canada recently, he told one of his audiences, in Ottawa, I think, that "if the majority in Ireland were Protestant and the minority Catholic, Home Rule would have been voted long ago."

My second authority is the Right Honourable A.-J. Balfour, late Prime Minister of Great Britain and leader of the Unionist party, perhaps the most constant opponent of Home Rule. With the idea that Home Rule is a political or economical necessity for Ireland, Mr Balfour disagrees entirely, but he admits that Ireland is still "divided into two camps (1):" Protestants and Roman Catholics. Finally, Mr John Redmond himself, leader of the Nationalist party and future Prime Minister of Ireland, agrees with Mr Balfour on this one point, that the whole difficulty is one of religious cleavage, and nothing else.

Is there any reasonable ground to expect that the Protestant minority of Ireland would be maltreated by the Catholic majority?

Mr Balfour for one seems to think so; or rather he justifies the apprehension and the revolt of Ulster by a counter imaginary proposition: "The Roman Catholics of the South and West", says he, "certainly would not have considered themselves secure if, under whatever paper safeguards, they were placed in the power of Ulster Protestants. Why should the Ulster Protestants be content to be placed in the power of Leinster, Munster and Connaught?"

Here a sub-question naturally comes to the mind. Why should the Catholic minority of Ulster be placed in the power of the Protestant majority of Ulster? Which sub-question would generate a further deductive interrogation: Why should the Protestant minority in the Catholic counties of Ulster be placed in the power of the Catholic majority therein? or likewise, the Catholic minority in the Protestant counties of Ulster? This process of dubitative argumentation is characteristic of Mr Balfour's statesmanship. The fact that the Unionists do not carry the process to the extent I have just indicated simply shows that their logic is not quite as developed as their sectarian spirit.

To Mr Balfour's objection Mr Redmond replies conclusively,

---

(1) "Nationality and Home Rule", in the *University Magazine*, Montreal, Oct. 1913.