

leaders. I do not complain—far from it; I merely insist that no Irishman, wherever he lives, who knows the circumstances of this country, who knows the conditions under which members are sent to Westminster to represent the people of the United Kingdom, will for one instant pretend that Ireland has not its share, and more than its share of parliamentary power. If, therefore, Ireland has a national grievance it is one of a somewhat unusual type. She is in the position, singular among “oppressed” nationalities, of enjoying more than her proportionate share of representation in the Imperial Parliament, and paying less than her proportionate share of taxation to Imperial objects.

If, then, we want to find the justification for Home Rule, we must look elsewhere. We shall never find it either in the existing parliamentary system or in the existing financial system. There, if there be grievances, they are British, not Irish. Where, then, lies the Irish difficulty? English supporters of Home Rule give us scant information on this point. They talk about the congestion of parliamentary business. They talk about the embarrassments which the Irish question has caused to successive governments. There is congestion; and there are embarrassments, but they do not constitute the Irish question. The difficulty does not lie there, and everybody who takes the trouble to enquire may easily convince himself that it does not lie there. Where does it lie? It lies in the fact that the Irish Nationalist party claim that Ireland, *on the ground of her separate nationality*, possesses inherent rights which cannot be satisfied by the fairest and fullest share in the parliamentary institutions of the United Kingdom. What satisfies Scotland cannot satisfy them, and ought not to satisfy them. It would be treason to Ireland.

The sentiment of nationality is one of a group of such sentiments for which there is unfortunately no common name. Loyalty, whether to a country or a party, fidelity to a cause, to a national sovereign, to a tribal chief, to a church, to a race, to a creed or school of thought, are characteristic specimens of the class. They may be mistaken, they often are mistaken.