

The Nation, then, is already in fact governing itself. The English Government can only at the worst obstruct the work a little. When the time comes for the formal change to be made and the governing of the Irish people, to be put into the hands of the Irish people, it will be made with the most perfect ease and quiet. We shall probably before that time have the whole Parliamentary representation of Ireland in our hands. The Irish Whig party, as it is called—the party which always prefers an English Liberal Government to any interest of the Irish people—that party is extinct. Of the Irish Whigs who deserted us after the last general election very few ever come to the House of Commons now. It is not worth their while to trouble themselves about attending the sittings of a chamber in which they have really nothing to do. The next general election will pass formal sentence on them, and relegate them to oblivion. The elections when they come, will return a few Tory landlords, the two Tory representatives of the University of Dublin, and the Nationalists whom Mr. Parnell leads. The Irish public, I should say, are now accustomed to see their practical business in Parliament done for them by the Parnellite party. There is, as American readers know, a vast amount of purely local business, or what might be called parochial business, done by the English Parliament. If a town wants a new scheme of gas lighting or railway or tramway, if it wants new waterworks or drainage, it has to send to Westminster and obtain an Act of Parliament to enable it to accomplish its purpose. The measure must be taken in hand and piloted by some friendly members of both houses. Every Irishman of business, whether Whig, Tory, or Nationalist, knows now that if he wants business of such a kind done in the House of Commons the men to apply to are the Parnellites. They are constant in attendance; they never neglect anything Irish; many of them are experienced and practical men of business themselves. This fact is noticed by all sections and parties in the House of Commons. "The Irish members," as they are commonly called—and they are very proud of the name—"can get anything done," is a saying one often hears. They stick to the work, whatever it be, that they have in hand; they are not to be put off, or pushed out of the way, or talked out of their purpose, or cajoled. That term, (by the way, of "Irish members" is one which Mr. Gladstone used to resent very warmly during the early days of the Parnellite party. "Why," he used to ask, "call these half dozen gentlemen the Irish members? Why call them Irish *par excellence*? They are only a handful." Mr. Gladstone has long since found out why these men, even when they were only half-a-dozen, were properly called *par excellence* "the Irish members." There was something instructive, something prophetic, in the manner in which the House of Commons recognized their position and proclaimed it by that name. They were "the Irish members"; they were the men who represented the sentiments, the claims, and the interests of the Irish people; they were the men who had Ireland behind them. Since the day when Mr. Gladstone used thus to protest every election in Ireland has confirmed their title to be called the Irish members. After the next general election there will be few Irish members of any party, set, colour or clique to dispute the title with them.

Such, then, is the condition, and such are the prospects of the movement for Irish Home Rule. We have not been talking much about Home Rule lately; we have been making it. Years and years ago Mr. John Stuart Mill declared, with that marvellous foresight which was an instinct in him, that the time would come when the only demand the Irish people would make to their English rulers in Ireland would be simply to take themselves off. The time has now very nearly come. Practically it has come. We are ready for the change; we only ask the Viceroy and the Chief Secretary and all the Castle authorities to take themselves off. The change will be a blessed one for Ireland and for England. The Irish people have shown that they can do all their municipal and parochial work for themselves. They have shown, too, that they can endure any strain and pressure of repressive law and still hold to their National purpose without one moment's thought of abandoning it. I should like to ask any American what possible case can be made out for the refusal of such a national demand to such a people.

In my next letter I should like to say something about Mr. Parnell's general policy at the present moment; his policy not merely as applying to the question of Home Rule. I shall then have something to say concerning the prospects of the approaching general election; on the recent legislation with regard to land; on Dublin Castle administration; and on the long prostration of the industrial energies of Ireland. For the present I am content if I have explained to the American people the reason why the cry for Home Rule has not been heard of late in the English Parliament.

My mother drove the paralysis and neuralgia out of her system with Hop Bitters."—Ed. *Oswego Sun*. See.

In 1800, for the first time, Irishmen were limited into the British army without forfeiture of their creed or nationality. They eagerly accepted what was then styled "this boon." Not only did they wholly fill the regiments which bore titles associated with their native land, but the English and Scottish regiments held them in great number. Between 1807 and 1811, more than 400 Irish of the 1,000 which constituted a regiment were in the ranks of the Seventy-first Highlanders. In 1810, 443 of the Seventh Highlanders were Irish. In 1809, 666 of the Ninety-fourth Highlanders were Irish, and in the record of the Royal Scots, 464 are registered as Irish. Speaking in the House of Lords, fourteen years after Waterloo, the Duke of Wellington said: "It is mainly owing to Irish Catholics that we owe all our proud prominence as an empire and I owe the laurels with which you have been pleased to deck my brow."

Philadelphia, Aug. 4.—The troubles of the Union Baptist Colored Church culminated yesterday in a general fight while morning services were being held. The *Fraca* was opened by Brother Gardner, president of the Board of Trustees, who struck Deacon Craig a powerful blow in the face when he attempted to read the lesson. The entire congregation became involved in the row, and the police finally cleared the building.

A VITAL QUESTION.

(From the Melbourne *Advocate*.)

AN article which we copy this week from the *Thames Advertiser* [already quoted by the *TABLET*] is worthy of the serious attention of Australian Catholics. In New Zealand the battle on the Education Question has been fought with more determination and perseverance than in any other colony. The policy laid down on high authority at the beginning of the contest has been pursued with unflinching spirit up to the present moment. Our co-religionists in the great southern dependency met with reverses and heavy discouragement. In several instances they have been deceived and betrayed by public men in whom they put their trust; there have been shameful desertions from their own ranks, and the secular Press has at times wrathfully misrepresented and abused them. But by none of these things have the New Zealand Catholics been discouraged or disconcerted. They have calmly kept on the even tenor of their way, adhering strictly to the policy to which they had pledged themselves. They have had a long fight, in which they never lowered a flag or retreated; but they have their reward in the admission made by the *Thames Advertiser*.

The policy pursued in New Zealand consists briefly in this—that friends are unanimously supported and enemies punished. The Education Question is set above every other in importance, and for the adoption of that principle there is a justification in their conviction that the best interests of the Colony depend less on the settlement of mere political questions than on the character of its people in a Christian sense. This is a broad view of the case that can be sustained on the very highest authority, and hence the objection that it is immoral on the part of a section of the community to subordinate the general to their particular interests goes for nothing. The argument is vicious and worthless, for the premises are false. Catholics, in seeking justice for themselves, aim at a change that would be beneficial to the whole community, and it is therefore, in their view of the case, of a far higher importance that that change should be effected than that any purely political measure whatsoever should be settled in a particular way. If the disruption or defeat of political parties result from their action, that is no fault of theirs, and they cannot help it without being untrue to their own convictions and much more indifferent to their own interests than any other denomination would be under similar circumstances. Indeed if any Protestant sect were treated with like injustice, its members would act with very much less forbearance than Catholics have done, and would be far from exhibiting that respect for constituted authority that has been a distinguishing characteristic of the Catholic agitation on the Education Question.

As it seems to us, Australian Catholics have much to learn from the well-sustained and well-defined action of their New Zealand brethren. They have advanced, and we have made no headway whatever. Their position is better than it was, ours worse, for the Protestant denominations are making encroachments on the system in their interest that would not have been possible at an earlier period. The Protestant Press is, for the most part, converted from naked secularism to creedless Christianity as the fitting thing for the State schools, and Catholics are as far as, or perhaps farther than ever from obtaining any redress of their grievance. This is the result of eleven years' mild expostulation on their part, for no account need be taken of a brief spasmodic effort that was made here in Victoria to carry on the agitation with more vigour. It was attended with small losses that concerned individuals and for that, and no better reason, it was discontinued, though never before nor ever since did Catholics succeed in making any decided impression on public opinion or on the ranks of their opponents. That sense of justice in a British community on which in some credulous quarters their denomination was counselled to rely has done nothing whatever for them. It is as insensible to their claims to-day as it was ten years ago, and if the policy of mild expostulation is to be continued, we may wait till Doomsday for a redress of our grievance. Civil or religious liberty has never yet been won by that meekness which neither gives nor takes offence. Catholic Emancipation was not thus gained, and, relatively to the times we live in, the grievances under which Catholics in Australasia suffer are as great an outrage upon justice as the penal laws were.

The article we have copied is likely to suggest several questions to thoughtful Catholics, and their reflections cannot but result in the conviction that on the Education Question the position of our body is not improved in any one of the Australian colonies. And are we to submit patiently for ever to the injustice we have been enduring for so many years? If not, what course should we take for our relief? As a consequence of our short-lived earnestness in defence we sustained some losses; but what battle is fought out of which either side comes without losses? Men fall in every great struggle for right or liberty, but that is no reason why the cause for which they fought should be abandoned. On the Education Question what advantage is it to Catholics that there are a few of them left in Parliament? What injury would it be to them that not one remained there? It would be much more to their advantage, as a body to earnestly pursue a well-defined and decisive defensive policy, as is done in New Zealand, than to have a larger representation in Parliament than they have been ever allowed. They have nothing to gain from timidity and indecision, and nothing to lose from sincerity and earnestness. Their best policy is to be true to their principles and just to themselves, and when they confine themselves to supporting their schools with scarce a murmur they only perform half their duty.

Camels from India are at present in good demand for Australia. Not long ago a number were shipped on board a steamer from Calcutta for South Australia, and about the same time a steamer with nearly a full cargo of these animals was despatched from Kurrachee. Now it is stated that another steamer has been chartered at that port for the conveyance of camels for Australia.