NOTE-BOOK AND LOG.

Social and Home Life in Cuba.

From the Chicago Morning News, July 24.

From the Unleader atoming News, 5 any 21. Havana, Cuba, July 12, 1886. I have forborne any reference to social and home life and the relations of men and women in Cuba until months of and women in Cuba until months of study and observation could give fair opportunity for measurably correct, and at least honest, remark upon them. The fact is that the same principle laid down at the outset of these papers—that one must approach attempted analyzation of the character customs and babits of any the character, customs and habits of any foreign people only after an earnest en-deavor to think with their thought and

deavor to think with their thought and discuss as approximately from their stand-point as possible-most pertinen ly ap-plies to these matters. All this whole sulject here naturally centres about the Cuban woman. Alto-gether I believe her to be one of the most lovely women in the world. She may not have so much soul as some American women. But some of these American women who travel on soul are veritable devils in their homes. They are great artists, these women with soul. They are great artists, these women with soul. They are great artists, these of some literary cotrie through. He wedge of some other person's brains and effort, they held they outskirts of some literary coterie through, the wedge of some other person's brains and effort, they hold their own a bit by exuding soul. But God help the ser-vants, the family, the husband. The public is interested in the contotions of soul for a little; the tervants and family suffer; the husband gets done up. The other fellows get the soul, or whatever such females have to sell for their homes. A home is broken and ruined, and the smeering world rings up the curtain for sneering world rings up the curtain for another fool with soul to cavort before it. another fool with soul to exort before it. But in this fortunate land wives are not wild with devilish ambition for personal, social, and other notoriety nor incane to become anything and everything but They seem to continue to rememwives. They seem to contract they ber, as it were, that they really have a sex. If this is the result of the education wives. and training of the Church, though every Protestant writer upon these people has a fling at the Catholic Church, 1 say all

honor to it for its noble influence. But of the Caban woman's loveliness there can be no question. She is beauti ful in form, in movement, in face. From the nina or little girl to old age she is still beautiful. She is as winsome as a child, lovely as a maiden, entrancing as a sweet-heart, adorable as a wife, dear and sweet heart, adorable as a wife, dear and sweet as a mother, and again charming and win-some when the days have come wherein she is a child again. Somehow that sort of thing all the way along, would seem to comprise conditions out of which good women could secure the truest working, the happiest lives. And I believe they do her

In the physical beauty of the Cuban In the physical beauty of the Cuban woman the commanding features are the foot, whose duintiness and symmetry are marvelous; the supple, willowy grace of movement of pe son; the exquisitely modeled form, and the eyes which never lose their lustre and glow. Cuban women wear shoes no larger than the No. 1 size for women in the States. Nor is this diminuity size the result of any pinch-ing process. She is bon that way. That is her foot. You could hold two of them in your one hard. And, whatever the is her foot. You could hold two of them in your one hand. And, whatever the woman's weight or size, the foot is uni-versally this dainty and beautiful thing. Its arch is wonderful. But one thing about it offends the foreigner's eye. That is the higb, narrow heel, two or three inches long, and scarcely a third of an inch at its narrowest part. One feels afraid of accidents and contretemps from it. But this pretty-footed woman is a sure footed one. She is the most grace-ful woman on her feet, in her walk and carriege, in the promenade, or in the dance, you ever sww. So this sinewy, little grace must also be inbred, a part of the grain. fibre, blood, and the work work is a start of the grain. She blood, and the work work is a start of the grace must also be inbred, a part of the grain, fibre, blood, and the very spirit back of them. Of her form, it is perfection. Nine women cut of ten you meet are models of symmetry. I should say they were rather under the size of our average were rather under the size of our average American women. There is a greater delicacy in line and proportion. They do not so torture the r persons or them-selves. They do not endeaver to abolish the action of every vital organ, and those organs themselves, in an effort to rival the hour glass in form. They are themselves. Many American women ruin themselves and sicken the public en-deavoring to be something besides women around. These women are just as God made them. All women are physi-cally beautiful when they let God along in these matters. All women who do otherwise make themselves hideous to even men who pretand gallant admintion. The Cuban woman's face may be said to be wholly interesting and lovely rather than wholly beautiful. Its beauty is in its expression rather than in repose. Some faces of women are grand and classic in I have seen many English, Ger men at d American women of that up. Bat when they spoke or awakened to mental and social activity the spell was repose. spentar and social activity the spent was gone. Imperiousness, never a woman's best acquirement only with which to create antagonism and dread; super-ciliousness, never a woman's best grees only with which to gain for herself cononly with which to gain for herself (on-tempt; and insincerity, never a woman's best weapon only with which to wound friends until they become mortal enenies —all too often come with the play of those features. But there is a type o those features. But there is a type of beauty, or loveliness, which glows in activity. It seems to warm and color and beam with a certain goodness of na-ture, of heart, of soul, behind it. You can hardly tell where it is, or what it is, but you see it truly. It is something of this subtle sort men expect, and want, in this subtle sort men expect, and want, in the face of women. And it is something like this that is very engaging in the Cuban woman's face. This face is of the Latin mould, oval and with a delicate pro-truding of a preity and shapely chin. Her complexicn is waxen, creamy, with no carnaticn in her cheeks. But her mouth large, mobile, tremulous, with just a sug-gestion of pathos in the slight drawing down at the corners, has lips so red and ripe that her ever perfect tech dazz's in brilliant contrast. Her hair is of that lead black daknees which suggests a weird, soft mist upon the night ard is lead black darkness which suggests a weird, soft mist upon the night and is indeed a glory ever. But her eyes are her priceless crowning loveliness, her never ending power and chaim. They

eannot be described. When you say that behind their long, dark, balf hiding lashes they are large, dark, desamy yet glowing, flashing with fire, hq aid with langour, you have only hinted their inexpressible expressiveness. They are the same eyes at 9, at 19, at 90. And so it is that this woman, her features in active play, her mothers in Great Britain, Germany, France, and even old Spain, the home is the all radiant realm. In this Spain of the all radiant realm. In this Spain of our western hemisphere there is no other. Women are glad of it, Men are the proudest of men over it. All literature, at, music, jogs with it. Indeed, every power and derision at d contempt of these brilliant people here, thousands of whom have e joyed observant residence in the States, witheringly scarify these her-mophroditic alleged female beings who how in bad poetry and worse prose for at 9, at 19, at 90. And so it is that this woman, her features in active play, her grace, her good-nature, her good breeding, which rightly means good-heartedness, seems to you the perfect maid and mother; because you find in her the beauty men love to find, the grace all the world ad wires the charm of modesty all same love to find, the grace all the world ad mires, the charm of modesty all same women of pretended "graius" can t.ler-ate; the fidelity that itself holds all loyaity to it, and the lady and woman true, who appreciates and loves that royal queenship which owns the home as the most priceless and the noblest realm of

the care at d surveillance of girls as the Spanish. The idea extends to women in many wise respects. The American "gadding" is unknown. In school, at "gadding" is unknown. In school, at play, in the social home gatherings, the boy and the girl are nigidly kept aper;, or if permitted each other's society, it is under the strictest espionage. A little girl cannot step outside her home without a protector. A maiden er young lady is never seen upon the street alone. Any woman thus seen is instantly known as a donbting hereon or worse. If my pine protector. A maiden or young lady is never seen upon the street alone. Any woman thus seen is instantly known as a doubtful person or worse. If my nina gots to school a father, a brother, or a mother accompanies. The airing is nearly always taken in a curriage. In it mutt be a responsible member of the family. No young, unmarried woman may visit a friend, attend the theatre, or be seen at reception or a ball, unless her parents are with her. She is not out of the sight of loving and guiding eyes from the cradle to the marriage bed. If she have a lover he muct come to the house and pay his respects to her like a gentleman. His at-tentions are not secret, surreptitions, dan grous. His choice is known to his friends, to hers. It mut be a clean business all around. Her proper privi-leges and his under this regime, I am in-clued to think, are greater, not less. She goes as much, but the whole family, comeiver as many with the sensible German

clined to think, are greater, not less. She goes as much, but the whole family, something as with the sensible German people, go along also. If the lover desire an engagement to the ball or opers with his secorita he must first propose at head-quarters. Then, her releasure is sought quarters. Then her pleasure is sought. If she accord there are no misunderstand-

of real bondage to the world of filtars, the happy slave, in that same love and duty, to his wish and their united need. This country and these people have been sadly micrepresented. Many otherwise Americans can learn much worth having and holdin g in a foreign lat d no farther from their own bloviant shores than is Cuba. EDGAR L, WAKEMAN. HICKS-BEACH'S BUNCOMBE. ings in that family. It is accommodated all around. If it be a ride on the Calle Ancha del Norte or the Calzada de la THE IRISH MEMBERS RIDICULE HIS EX-POSITION OF THE GOVERNMENT'S Reina, they are all again there. If it be a promenade on the Prado, the whole family promenades, frequently both families. The lover himselt, in short, in In answering Mr. Labouchere's speech last Monday night in the Commons, Sir Michael Hicks Beach said it was the imfamilies. The lover himself, in short, in all these undertakings, is much less an affair to be considered than some other things. And perhaps that is well. In our country we turn our daughters at about 14 over to the caprice of every roue that comes along in the guise of a lover, or even

Michael Hicks Beach said it was the im-perative duty of the present Government to restore order and administer the gov-ernment in Ireland with the law as they found it. Why, he askel, did not Sir William Harcourt move an amendment to the address, instead of attempting to stab the government behind the back ? If it were true that the government had en-couraged outrage and promoted dicorder in Ireland, they ought to be impeached. The policy of the government was a plain and sober one; it was to promote the social and material welfare of Ireland and to assist the Irish in obtaining rest from to assist the Irish in obtaining rest from to assist the Irish in obtaining rest from the ceaseless political agitation to which they had to long been subjected. The government, therefore, proposed to insti-tute an inquiry into the development of the material resources of Ireland Sir William Harcourt's theory, that the social Villiam Hard disorders could not be treated with suc cess unless the causes were treated was of modern invention. He could remember when Sir William Harcourt denounced the Land Lesgue doctrine as a doctrine of assassination, and took an active part in the adoption of measures for the repres sion of the league without considering remedial measures. He believed that the TROUBLES IN BELFAST

IRISH POLICY.

CATHOLIC PILGRIMS.

THE CATHOLIC RECORD.

Journeying to a Holy Shrine, Marking the Martyrdom of Father Jogues and Rene Goupil.

THE SECOND EVENT OF THE KIND THAT HAS EVER OCCURRED IN THIS COUNTRY.

From the Cincinnati Enquirer, Aug. 14.

States, witheringly scatify there her-mophroditic alleged female beings who howl in bad pottry and worse prose for "courage" to sustain them in protracted public or private devilment; who, hav-ing murdered their own homes, charge forth as with an army of banners to run or ruin every body else's in crzy self-vin-dication; who discovers missions, lead bands, plastering themselves like bats upon every slime of life, and who flock other old hens like themselves together for organized social plunder of assassina-tion of everything holy or sacred gained or held by others. The home making, home-saving power in Cuba is the Catho-lic Church, and it matters not what your own religious feelings or preconceived notions have been, if you have eyes you will see it, and if you are honest you will say all honor to it for it. I cannot really discover here different lives and love, and sacrifice, and fidelity, than stand as the highest expression of manbood and womanhood in all lands, tave in the fact that the home is in-violably and neverendingly the central idea. All effort, aspiration, scquirement, accomplishment are for it. The every day, not potential enjoyment of love and home and the family relations, and not a sacrifice of all thirgs for literary itch, or social sggrandizement, or assertive in-dividuality, are absolutely universal. All To morrow merning the scond reli-gious pilgrimage to a shrine by Roman Catholics that has been conducted in this Catholics that has been conducted in this country will start from St. Joseph's Church in Troy, under the direction of the Jesuit Fathens of that city. It is ex-pected that at least ten thousand devout worshippers will make the pilgrimage to the recently dedicated shrine of Our Lady of Martyrs, located at Auricsville, Mont-gomery county, N. Y. It is the only shrine in the United States, and the first pilgrimage made on August 15th, 1885, at the time of its dedication, was a mem-orable event with the Roman Catholics of Troy and vicinity. The shrine has been Troy and vicinity. The shrine has been built in honor of and to commemorate the martyrdom of Father Isaac Jogues, a French Jesuit, and Rene Goupil, a novice of the order of Jesuits, both of whom were slain for their faith, the latter for were stain for their fails, the faiter for making the sign of the cross, near the spot where the shrine now stands. Both were missionaries among the Iroqueis, Huron and Mohawk Indians in the seventeenth century, and in their missionary labors manifested a fortitude, zeal and Christian heroism in teaching the faith, eventually at the cost of their lives, that has moved the proper authorities at Rome to juridically declare and heatify the Jesuit priest and his novice as martyrs of the Church. social sggrandizement, or assertive in-dividuality, are absolutely universal. All immediate environment is different than the Church. The shrine of Our Lady of Mariyrs is much similar to the famous sacred shrines at Knock, Ireland, and Lourdes, France. Close by the shrine is erected a large metallic cross, bearing the inscription :

> St. Mary's 1667, St. Peter's 1673. "The Blood of Martyrs is the Seed of the Church."

This cross is the gift of one of the oldest, as he is one of the most saintly and noble harted, priests of the diocese of Albany, the venerable Father Hourigan, of Binghampton, New York.

FATHER JOGUES was the first apostle of the Iroquois nation of Indians in the Mohawk country, and was the first missionary victim of their He was born in Orleans in a member of the Society of Jesus, and in 1636 was sent to Canada as a missionary 1636 was sent to Canada as a missionary among the Indians. He was first sent on a mission to the Hurons, but later was sent to missionary labors among the Irequeis, accompanied by Rane Goupil, a novitiste. Before he had reached his 6. Id of labors he was taken acritica with

novitiate. Before he had reached his field of labor he was taken captive, with Rene Goupil, by the Mohawks, and dur-ing his captivity endured cruelty and torture unparrelled in the history of Indian atrocities, all because of the faith he taught. During his suffering career between the taught of the state of the faith Father Jogues was twice a tortured cap-tive, enduring all the agonies of death, which at last claimed him after a massacre as cruel as it was sublime, because of th religious virtues displayed by the victim. Father Jogues' first term of captivity was a long one, and during it he was fre-quently clubbed to insensibility, his finger nails torn out, his fingers and finger bones crunched by savage teeth, and his body frightfully lacerated and mutilated. RENE GOUPIL

received similar treatment, and both suffered hunger and thirst, while festering wounds on their bruised bodies swarmed with vermin. It was on the Feast of the Assumption of the Biessed Virgin, the 5th of Aug The function of the second sec Indian persecutors, every finger nail was torn out, and all forms of hideous torture were administered to both victims. The priest and novice bore their terrible sufferings with all the hercism of the Chrisferings with all the hercism of the Chris-tian martyr; and to morrow morning, as the anniversaly day of their resigned martyrdom, the pilgrimage takes place to the shrine in their honor. The heroic pair were sentenced to be burned alive, but they were spared for a time. While held in close and cruel captivity Rene Gauging the transformed to be burned about the Goupil was treacherously tomahawked by a murderous Indian on September 29, 1642. After several threats to kill 1642. After several threats to kill Father Jogues, the cruel intimidation finally ceased, and eventually the good priest escaped to France by the aid of the Dutch at Fort Orange, now Albany. The capture of Father Jogues by the heatile trouves had been long known in hostile Iroquois had been long known in France, and it was believed that he had perished after Rene Goupil. The welcome received by the Jesuit from his Church and his brothers in the Society of Jesus was unprecedented, it being ac-knowledged by the members of his order that he had endured almost a Christian that he had endured almost a Christian marty rdom. On account of his mutilated hands Father Jogues could not longer solemnize the sacrifice of the mass without a dispensation from Rome, but upon application this was speedily granted. In 1644 Father Jogues sgain returned to his American mission. His second visit to the Mohawk Indians was as a French envoy, and was crowned with peace. The third and last visit shortly after was as missionary priest. Upon the third visit he found the Indians hostile to his faith, and, because of some superstitious conhe found the Indians hostile to his latur, and, because of some superstitious con-victions incensed at him personally. He was placed in captivity, forced to endure further torture, the flesh was cut from his legs, and finally he was cruelly and basely massacred as he was entering an Indian cabin whither he had been entrapped by an invitation believed to be one of friendan invitation believed to be one of iness and hospitality. Father Jognes was a bald headed man, and for bald heads the Iroquois had a deep aversion. When the priest was massacred his skull When the priost was massacred his skull was cut open by a tomahawk, his head severed from his body and placed upon a palisade. The massacre occurred near by the site on which now stands the shrine of Our Lady of Martyrs. From that day to this Catholics familiar with the massacre have respected Father Jogues' death as that of a martyr. H s fellow brothers of

the Society of J.sns on hearing of his cruel murder could not offer a R quiem M.s. for the repose of his soul, because in view of hs marty rdom they were inclined to pienesk in weak in the provided of the source of the provided of the pro

to piously invoke him as a martyr rather than pray for his soul. They looked upon his end as a martyr's death in the causes of religion. It was long desired by the Society of Jesus that Father Jegues and Rene Goupil should be beatified as martyrs, but it was not putil the third. "devations." and "tendencies." and to piously invoke him as a martyr rather and Rene Gouph should be beathed as begin his course till we fetter him with martyrs, but it was not until the third Plenary Council of American Bishops met in Bultimore in December, 1884, that the appeal took definite form. That Council of even the Old World? In truth it looks as if some and a conciliar petition was sent to Pope Leo for introduction before the Sacred

Shortly after the shine of Our Lady of Martyrs was erected at the spot where they suffered martyrdom. The first pilgrimage occurred August 15, 1885, and the second takes place to morrow. The pilgrims will pray and fast going to the shrine, and religious exercises will be conducted on the trains by members of the various sodalities. All the pilgrims will hear mass at the shrine, and the greater number will go fasting and

greater number will go fasting and receive holy communion.

BAPTIZED DEMOCRACY.

ATHER WALTER ELLIOT ON THE CHURCH AND THE REPUBLIC.

In the Catholic World, for September Rev. Walter Elliot, C. S. P., in eloquent words shows the harmony of religious pro gress and modern civilization. He asserts that in the republic and in liberal institu tions springing from the people will i future lie the true strength of advancin Catholicity. The imagination is awak-ened to a lively sense of opportunities which our free country offers to the progress of the true religion. The article is based upon a review of Mr. Andrew Carnegie's recent work entitled Carnegies recent work entitled in umphatt Democracy, or Fifty Years March of the Republic," lately published by Charles Scribner's Sons. "Twenty secret societies," he says, "could not do so much to overturn a

European monarchy as this one book. It's two red covers hold more dynamite in smaller bulk and of deadlier force than smaller bulk and of deadlier force than any bomb yet invented. The resources of civilization for blowing up the rem-nants of feudalism are here brought to the highest point of efficiency. Mr. Carnegie proves the case against monarchy and aristeerace, by the average the tri

Carnegie proves the case against monarcay and aristocracy by the success, the tri-umph of democracy. But the author has not got at the main question. He has told us what democracy can do for the farmer, for the manufacturer, the author, the artisin, the miner, the inventor, the secular educator. But what can democracy do for the man ?

"The democratic man na'urally tends to possible beliefs in the higher truths of reason; he joyfully welcomes the enno-bling doctrines of Christian revelation. That is our view of fur damental democracy, and it is plainly a better democracy than Mr. Carnegie's. It is baptized democracy. He seems to place the tri-umph of democracy mainly in its superior

capacity for getting wealth. "We claim that the triumph of democ "We claim that the trianph of denote racy is that in this age it is the form of government peculiarly favorable to the harmony of man's higher and lower na-ture by the grace of God in our Lord Jesus Christ. Furthermore, our demo-net most hourly answer most pressing crat must hourly answer most pressing questions of the soul about practical right and wrong involving time and eternity, or he becomes a slave to the most arbitrary

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"For this people to become mainly Catholic is the chief work of Divine Provibegin his course till we fetter him with "devotions," and "tendencies," and "tiews," which have long since failed to the appeal took definite form. That the world's in train it looks as it some consider the apostolic office to consist and a conciliar petition was sent to Pope nowadays in the exhibition of the religious

"No; we shall neither maximize nor minimize. If we wish to succeed it can only be by delivering the truth, the whole truth and nothing but the truth. It is Leo for introduction before the Sachar Corgregation for Rites at Rome. The cause of the beatification was ap-roved, and Father Jogues and Rane Goupil were judicially declared martyrs of the Holy Roman Catholic Church. Shortly after the shine of Our Lady of Marturs was erected at the spot where mizing of Catholicity within us and around mizing of Catholicity within us and around us. It is astonishing how much more liberal the Catholic religion is than Catho-lic people. The highest ene-mium that can be passed on a man is to say that he is as broad as the doctrines the Catholic Church teaches.

AMERICAN GIRLS MARRIED TO ENGLISHMEN.

Henry Watterson in the Courier Journal.

Henry Watterson in the Courter-Journal. Few sights in art or nature can be more melancholy then that of the Ameri-can woman who has married, or who seeks to merry, a titled Englishman. If there be, is its the American mother who comes abroad and matcoavres for a titled husband for her daughter. I would have such a mother whipped at the cart's tail. Yet all through English society con have such a mother whipped at the cart's tail. Yet, all through English society you encounter them, the miserable Anglo-American wife, the villainous, match-making American mother, bowing and cringing to nobility, no matter how cor-rupt and vulgar it may be, and I do as-sure you that the basest and the coarsest are you to use the basest and the coarsest specimens of humanity I ever met in Accent company have been titled men.

I do not by any means intend to imply in saying this that there are not as good in saying this that there are not as good people among the nobility as among any other class, though, relatively, they are fewer, because inherited rank and wealth are ever given to self indulgence and over apt to seek unfair advantage, setting laws unto themselves beyond and above the laws of God and man. At best a foreign mariage is a dangerous venture. The American woman was not born to be the doll of a d----d lord, or to herd with the doil of a d------ a lord, or to held with the poor wall flowers that decorate the great house much as the freecoes which appear upon the ceilings thereof. She may have been made to cook and to wash, for she may step from the kitchen to the draw

may step from the kitchen to the draw ing room, and has often risen from the washtub to the executive mansion. But she is a peer and not a vassal, and always a woman, which she is not, never has been and never can be in Eigland, or, has been and never can be in Figurd, of, indeed, in any land where feudalism holds its ba'efal, brutal and despotic sway over the minds of men and over the institutions which men ordained. I would rather follow the coffic of a daughter of mine to the grave, and see her laid tenderly away in the little old churchyard at home, than to follow her down the aisle of St. George's Chapel to see her croward with the richest coronet in England.

SCOTCH CATHOLICS.

A provincial courcel of the recently restored hierarchy and elergy of the Roman Catholic Caurch in Scollaud was to be held on the 17th inst. at the Benelistine and wrong involving time most arbitrary he becomes a slave to the most arbitrary and fickle despots—doubt. In reading of the great physical achievements of our people we are ever asking, What will not the American democracy do when it turns to God ? While the mass of our fellow-e citizens are seemingly quite absorted in what they shall eat and drink and where-mith they shall be clothed, there are wiser the first provincial council or synod which has taken place in Scotland since

however, when almost a reversal of con-ditions is found in both countries after ditions is found in both countries after marriage. With us whatever the freedom in society and with short-term lovers the American gil has been given, to what-ever extent she may have flirted to her own deight and the scandal of her family, with however many love:s her relations have been infinitely more loving than, and all but as comprehensive as the wife's substituent relation to her husband, the moment she is wedded custom binds her to a reserve a silence, a pretended her to a reserve, a silence, a pretended s clusion and servitude, that are as absurd as they are pretentious; and that make of too many homes a smileless, lightless, songless, hated plce; while with these people the girl who has led almost the infe of a nun, blossoms into a almost the fife of a full, blossons file fairer beauty, a more delightful compan-ion: a new and gladdening gayety, and ion; a new

the full, ripe, loving, nevre ceasing activ-ity of love's perennial joyousness. And all this nay be truly and earnestly raid by any patriotic American, not a writer simply desirous of turning fine sentences, but willing to see and state facts in sociology worth good people's thought, whether they be facts in Cuba or in Chi-

It would not be far from a statement holdir g true of denomination that in all Christian lands social mortality averages about the same. [7] Yet conditions evolved from heredity and custom, or newness and change, so widely differ that it is with the greatest conservatism and care general nent as to the superiority of clamed result should be made. We have a no-tion in the States-or that notion is tion in the States—or that notion is tolerated and sung to a good many tunes —:hat what is called the "advancement of women" in America is one of the noblest evidences of our exceeding superand laughter.

iority as a people. True advancement of women or men ought to be so regarded women or m anywhere. But to get at the marrow of it, this shibbleth is of a very few uncer-tain females—out of millions of truly ad-

were due to the unfortunate proposals of the late government. Were the dis-orders in Belfast and Kerry to be allowed to continue until the electorate changed their minds and returned a Parliament pledged to Gladstone's policy ? If not, why did Sir William Harcourt sneer at the present government for trying to do their duty to suppress crime? Wherever the government should find the laws harsh or unjust they would remedy them. Sir William Harcourt was afraid to attack the government openly and move an amendment to the address, but he chalked the wall with the motto, "No rent," and then ran away. The government pro-posed two things-to administer the law and to consider carefully a scheme of de-

centralization in the direction of local self-governmeat, framed upon a popular basis. The latter scheme would be framed as far as possible to meet the exigencies of Ireland, but in accordance with the verdict of the last elections. That was their whole policy. The government hoped that when their tenure of cifice closed they would leave Ireland more perceful, orderly and prosperous than they had found it. Sir Michael's speech was received by the Parnellites with jeers

Our Millionaires do not find all their investments golden,

by any means. But an investment in Dr. Pierce's "Golden Medical Discovery" Dr. Pierce's "Golden Medical Discovery" is certain to prove a good one. It cures coughs, consumption, bronchitis, sick-headache, skin diseases, dyspepsia, costive-ness, scrofulous 'diseases, chills and fever and dumb ague. It reaches the blood, and through it the whole system. Agreeable to take, permanent in its results. By druggist. druggists. In Season

It is now in season to warn our readers against the sudden attacks of Cholera, against the sudden attacks of Cholera, Cramp, Colic and the various Bowel Com-plaints incident to the season of ripe fruit, vegetables, etc. Dr. Fowler's Ex-tract of Wild Strawberry is the grand ensails for these boothers. specifi: for those troubles.

and better ones among them who will feel the impulse of the Holy Spirit, and will be the first to show what democracy can do for religion. We will see in the future the fulfillment of not only Mr. Carnegie's prophesies as to material progress, but, better, what a baptized democracy can do. but, The world has been waiting for nineteen centuries for a more perfect matrix for the reception of Christianity ; perhaps it will at last find it in the democracy of the

American people. "How will the American pro, le turn fully to God? What will be the charac teristics of their religious activity ? answer we remark that the practical character of democracy is conservative. The oretically, democracy is progressive; and indeed the last form of all that is good in the civil order is to be had in American democracy or nowhere. Yet prastically this people are more bent on preserving acquiring liberty. Americans

that democracy needs a controlling influence which makes for unity. The public life of a great democratic people needs to

be organically one. "How gladly does every patriot wel-come aty influence drawing men together into brotherhood ! We must have such a unifying power. In order to ufficence this people steadily and in the long run to maintain their common lo', a sentiment of unity stronger than any political senti ment is plainly necessary. Something more sacred than any civil bond must draw the dominant minds of a nation to gether. Practical men will be attracted to that form of Christianity in which they perceive doctrines and an organism which are an exhaustless reservoir of the very

are an exhaustless reservoir of the very element which is an essential requirement of a free and great prople. Whatever can unite the children of every race into one brotherhood, by methods at once of divine origin and representative of the people, cannot fail to elicit the admiration of men-mbers embition is to lice in a communwhose ambition is to live in a common-

whose amotion is to free. "The democracy of the free state is but a suggestion of the divine brotherhood wherewith Christ has made us free. That the American all men are brethren makes the American democracy a trae realization of native human dignity. Bat to be brethren with Christ in the supernatural state of chil-dren of God is the boon of Carist's true dren of God is the boon of Curist's true church to man, and it accepts and stringthens the equality of citizenship in the free state. The Catholic Church con-tains the ideal of the democracy, and in the long run will be found necessary as

the first provincial council or synod which has taken the in Scotland since the reformation, the last synodical scder-unt of the Catholic elergy of the kingdom having been held under Dr. James Beatoun, Archbishop of Glasgow, who was the lat surviving prelate of the accipath cathory, and went into extern arcient h'erarchy, and went into ex le in July, 1560 - and though restored to the July, 1560-and though restored to the temporalities of his see by King James VI. in February, 1598, he never returned to his native land, but died in Paris in April, 1603, sged 79 and was butied there in the old Scattish Dominican Convent. A movement lately initiated by the A movement netry included of the Catholic b dy in Sostland for the erection of a church in min may of May Queen of Scots at Linlithgow, the place of her birth, is being warmly seconded by their correligionists in England.

HEROIC CHARITY IN THE CHURCH.

Bishop Ireland.

Hercic charity blooms in the pastures of the church. I mean that charity which cheerfully sacrifices life in the service of the neighbor. The missionary emba king for the island of Mo'okai to spend himself in the service of the lepers, certain before him that the lostbome disease shou'd o... e day spreat itself over his own body; the Siciers Laving the his own body; the Sickers Laving the New York Convent at a moment's notice to land on the island in the East river, where smallpox patients need their care; the priest rushing headlong amid shells buildts to white bullets to whisper consolation into the ears of the dying warrior-scenes of this kind are ordinary, common occurrences. No one wonders at them. The marvel would be if they do not exist.

Scott's Emulsion of Pure

C D LIVER OIL WITH HYPOPHOSPHITES, For Lung Troubles and Wasting Discuses.

Dr. J. SIMONAUD, New O.leans, LA. says : "Spott's E nulli n is the filest pre paration of the kind ever brought to my paration of the kind ever brought to my notice. In affections of the lungs and other wasting diseases, we may consider it our most reliable agent. In a perfectly elegant and agreeable form.

A National Lvil

There is no question but that D, spepsia is the national disease of our country, and when complicated with diseases of the Liver and Kidneys is the cause of unto'd misery. Burdock Blo d Bitters will almost invariably cure the worst case