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WEDNESDAY, AUGUST 6, 1884

CATHOLIC CALENDAR.

AUGUST.

THURSDAY, 7.—St. Cajetan, Confessor. St. Donatus, Bishop and Martyr.
FRIDAY, 8.—St. Cyrillus, Bishop, and St. Eusebius, Martyr. Cons. Bp. Wattersen, Columbus, 1880.
SATURDAY, 9.—Vigil of St. Lawrence, St. Romanus, Martyr.
SUNDAY, 10.—Fifth Sunday after Pentecost. St. Vincent, Martyr. Epist. 2 Cor. ix. 6-10; Gosp. John xii. 21-26; Fast Gosp. Luke xviii. 9-7. Cons. Bp. McMahon, Hartford, 1879. Bp. Vener, St. August, time, died, 1876.
MONDAY, 11.—Of the Octave of St. Lawrence. St. Thibautus and Susanna, Martyrs. Bp. Fenwick, Boston, died, 1876.
TUESDAY, 12.—St. Clare, Virgin.
WEDNESDAY, 13.—Of the Octave. St. Hippolytus of Cassian, Martyr.

Born Democrats and Republicans in the United States will do well to remember that party ties run very loosely this year, and a much larger amount of independent voting may be looked for than has been seen in this generation. There is no knowing what General Hubbard (Governor St. John's friends) may do. A combination of dissatisfied partisans, workmen, greenbackers and temperance people may lead to some surprising results.

It has been estimated that between sixty and seventy thousand comparatively wealthy Americans make an annual trip to Europe, and spend on a low average \$1,000 each. This golden stream has been checked by the cholera in France, and is now turned towards American and Canadian watering places. If Uncle Sam will visit his Canadian cousins we shall treat him kindly and guarantee him immunity from cholera.

Doctors differ very materially in regard to the cholera. Miss Florence Nightingale and certain physicians declare it is not infectious, and others assert emphatically that it is. Dr. Hingston advises the plentiful use of vegetables and fruits, while other eminent medical authorities recommend almost total abstinence from either. It is to be hoped they will settle their differences before the cholera comes, or else the patient stands a good chance of dying before they arrive at a decision.

The Bureau of Industries has interviewed 600 mechanics—a sufficiently large number—to give conclusions as to the average amount of workmen's wages, which reach the modest figure of \$452. The average cost of living is \$409, leaving a surplus of \$43 to provide for old age. Is it astonishing, under these circumstances, that the workmen are loudly protesting against the introduction of European labor to share their half-loaf, and also taxing them to assist these rivals to the country?

The Cornwall abominations seem to have no end. Accomplices are being arrested from day to day. Men in high positions, on the Bench, in the army and in the public service, are fleeing the kingdom to avoid exposure and arrest. The number of criminals implicated in these infamous practices who have been locked up in jail is sufficiently large to cause deep sensation throughout the country. It is simply appalling to witness to what extent society has been putrified by these English officials. Mr. O'Brien deserves the praise of the Christian world in having brought these criminals to justice, and in having crushed the viper that was gnawing into the cry vitals of society.

PROBATE COURTS, such as exist in Ontario and in every State of the Union, should be established in this Province. The wrongs done to widows and orphans and heirs and minors here would fill volumes. Executors deem themselves an irresponsible class and seem to be under no legal restraints. They render accounts when they please and how they please, and they pay incomes just when it suits themselves, in too many cases several months after collections have been made, and allow no interest. If an account is demanded, they stop the income most illegally and threaten to starve the heirs into submission by plunging the case into the tedious *equitable* court, where it can dawdle on for any number of years.

JOHN BRIGHT, the veteran advocate of popular rights in England, has resolutely set his face against the House of Lords. He has sounded the alarm, and in a speech of powerful eloquence, delivered before 40,000 people,

has urged the populace to sweep the aristocratic noodies out of the legislative hall of the country. He said, unless the English people were a fraud and a sham, which he doubted, they would know how to deal with a titled hereditary chamber, whose arrogant and class selfishness had long been at enmity with all the higher interests and instincts of the nation. This sentiment was greeted with loud and prolonged cheering, which sufficiently indicated how the masses are infuriated and feel towards those who neither tell nor spin. If the Franchise Bill was rejected in the autumn, continued Mr. Bright, the electors and their representatives would be entitled to ask the Ministers to give a definite statement of their views in the case. They were unable to anticipate that statement, but the view of the English people would be that, as their forefathers had the power to curb a despotic monarchy, they of the present day had an equal power to curb an arrogant, and, he thought, speaking of a majority of the Peers, an unprincipled oligarchy. This is a pretty high key-note upon which to start the agitation against the House of Lords, and it will be interesting to note what will be the fruits of such severe denunciation.

TRUTHFUL sources or other calamities seem to be the only thing that can teach some people respect for religion. France in its mad war against the Church attacked and ejected the religious orders. But in the hour of distress and danger the country looks towards them and calls them back. No more Sisters are henceforth to be turned out of the hospitals of Paris, and if the inbred rulers of the great city can manage by hook or by crook to reinstate those who have been expelled within the last two years, they are sure to do it. For the cholera has come among them and the lay nurses are beginning to show the white feather in face of the deadly epidemic. At Toulon, where the cholera has been raging, the lay teachers have made their shoes scarce, while the few Brothers who had not been turned out have remained at their post. So it has been with the Sisters in the same plague-stricken city. One of them has already fallen a victim to the call of duty and three others, one of these the lady superior, have been attacked by the cholera while engaged as nurses to the patients, whether Catholic or Protestant. A French celebrity writing to a Paris paper on the subject exclaims: "Noble virgins! They are worthily avenging their order of the sacrifices and ignominious persecutions to which it has been subjected. They die for those who outrage them, they die for those who eject them, they die for those who cast their gail and their guile at them."

CANADA is getting a poor share of the rosin and self-supporting emigrants who cross the Atlantic. By putting a stop to the introduction of pauper emigrants from Great Britain the volume of immigration to this country has been very considerably decreased. Compared with the numbers that settled in the Dominion last year, the returns for 1884 up to date are quite meagre, although this is the season in which people on the other side of the water are more easily induced to seek new homes abroad. About half of the immigrants who arrive in Canada do not remain here, but pass over to the United States, as can be seen by the following figures:—The total arrivals of immigrants into the Dominion from 1st January to the 1st of July of the present year were 81,131, against 82,385 for the corresponding period of 1883. Of the 81,131 arrivals 46,007 were settlers for Canada, and 35,124 were passengers passing through Canada on to the United States. The total settlers in the corresponding period of 1883 were 57,907, and the passengers passing through were 37,378. For the month of June last the total immigrant arrivals in Canada were 21,710, of whom 9,308 went to the United States in June, 1883; in June last 12,402 came into Canada, against 16,313 who settled in the Dominion in June, 1883. This shows a decrease of 4,000 for the most favorable month in the year, and a decrease of nearly 10,000 for the first six months of 1884. The people who have the spending of the immigration funds promised better results than these.

ELECTION BY MINORITY.

To illustrate simply how a President can be elected by a minority vote of the whole people, as in the case of Tilden in 1876, who received 4,234,737 votes to Hayes', the successful opponent's count of 4,033,950, a majority of 250,000, let 5 States be taken with 10,000 votes each. Each State returns ten electors to the electoral college. Their names are all on one ticket, and the ticket receiving the greater number of votes in the State is the one elected. Now, in this illustration the following is the count:—

Republican.	Democratic.
Maine.....5,500	New York.....5,500
New Hampshire.....5,500	New Jersey.....5,500
Vermont.....5,500	
	10,500
	10,000

The three Republican States with a vote of 10,000 each have barely each elected their ticket by 500 majority. They return, however, 10 electors each to the electoral college, making a total of 30 out of 50 returned by the five States. The two Democratic States, however, although they only return 10 electors each, or 10 less than the Republicans, have an overwhelming majority, as their opponents, the Republicans, only polled 500 in each State to the Democratic 9,500; consequently the Republican President is elected by the 30 electoral votes against the Democratic 20, although the latter polled in the five States 2,500 more votes than their opponents. In the actual count it will be found that some States are overwhelmingly Republican or Democratic, and this is particularly the case in the South, which usually votes the "solid Democratic ticket."

DAVID AND PARNELL.

It would indeed be a cause of deep regret for the real friends of Ireland if there were any truth in the reported violent dissensions between such devoted leaders of the people as Mr. Parnell and Mr. Michael Davitt; but newspapers and the public at this stage of the Atlantic are often at the mercy of malicious or ignorant correspondents in London. Ignorance and ignorance play a greater role in their cable supplies than fact and knowledge. The manufacture of Irish news of sensational complexion and inimical import is the principal stock in trade of English subsidized scribes. Slight misunderstandings or differences of opinion on details are tortured into declarations of open hostility, as was the case in Davitt's objection to certain features of Parnell's migration scheme and which was magnified into a general denunciation of the leader's policy. Not long ago these English correspondents started the world with the information that Davitt accused Parnell of infidelity to the trust reposed in him by the Irish people, and if not of malversation of League funds for personal interests, at least of injudicious misappropriation, tending to the injury of the Irish cause. All this bore the stamp of falsity on the face of it, but it was sent over to do its work—to serve as texts for editorial stabs at the Irish people, their leaders and the national movement. Today, again, an attempt is made on the eve of the National Convention at Boston to excite distrust and create dissension. We are told in despatches of the Associated Press, that "Davitt has postponed his departure for Australia, in order to follow Mr. Sexton and Mr. Redmond to the United States, to make a rival agitation tour against that of the accredited representatives of Parnell, and to do all in his power to expose the selfishness and self-seeking of the English leadership of the Irish party, who are continually abusing the patriotism of the Irish people."

It is safe to say that there is absolutely no truth in this cable information. Mr. Davitt is a man of too much intelligence and patriotism to do what these unreliable English correspondents pretend to be his future line of conduct. He is incapable of any such foolish and unworthy act. He knows, moreover, that any arrangement of Mr. Parnell or of his policy would be a very injudicious movement not only in Ireland, but in America and Australia.

It is true that Mr. Davitt is wedded to a scheme—the land nationalization, of which the Irish leader does not at present approve and the expediency of which he very seriously questions in the existing state of affairs; but that any sharp or pronounced division of the Nationalist party will result from this difference of opinion on a speculative question, there is no reason to expect or believe. The Irish people will have no two camps, nor two political programmes, nor two parties, until their present national party has achieved self-government and the rights of complete autonomy.

If the project of the nationalization of the land has got to be discussed and accomplished, the discussion and accomplishment must take place under a different system of government than that which obtains at the Irish Office in London and Dublin Castle in Ireland. For the present the Irish people and party have enough to battle for besides land nationalization. The project would never obtain the sanction of a British Parliament, and even if it could be applied under the existing conditions of political dependence, it would, as Mr. Parnell contends, prove a curse rather than a blessing to Ireland. It would simply give the English Government the fee simple of Ireland. It would place a potent engine of discrimination and oppression in the hands of the Castle and untold injury would be done to the country. As Mr. Parnell rightly argues, a system which abolishes property in fee, and under which the community having become the sole landowner would apportion and collect all taxes in the shape of rents, can be adopted with safety only when the administrators represent directly and exclusively the community concerned. The doctrine of the nationalization of land must accordingly, whatever it merits, remain in abeyance until Ireland becomes a self-governing nation, and the efforts of all Irishmen, Davitt included, will in the meantime be devoted to relieving Ireland of coercive legislation and to secure national autonomy.

ENGLAND'S DILEMMA.

Politics, like poverty, make strange bed-fellows. Now Republican France declares that England has never helped, but always thwarted her, and proposes to make an alliance with Germany against Britain. England has interfered unwarrantably for many years in European politics, and she is disliked by every nation and feared by none. Her diplomacy, on which she so much prides herself, has well earned her the title of "Perfidious Albion" given her by Napoleon the First. She has acted such a Machiavelian role, and has displayed such a rapacious and intriguing disposition that every power feels that she has all along been instrumental in fomenting discontent, and thereby compelling them to keep up large armaments. The political cards are being shuffled at present, and who knows what may happen. The sick man Turkey is sick right up to death, this time, and, in fact, he is but a corpse galvanized into a faint show of life by England. Provinces such as Bulgaria and Herzegovina might be more acceptable to Germany than Alsace and Lorraine, which in the coming deal might be retroceded to France. Russia wants Constantinople and Austria would like a principality or two. But England, backing Turkey, stands in the way of this partition, and the sooner she is impressed with the necessity of

leaving Turkey to her fate and letting the affairs of Europe alone, the sooner will this be consummated, and the entire continent, which is nothing more than a vast camp occupied by millions of men, be disarmed, and it is hoped be placed on a permanent peace footing. England's conduct during the American civil war was not calculated to make her beloved, by either section; her peculiar diplomacy being aggravatingly objectionable to both, and in the coming Presidential contest each party professes a desire to humiliate her pride and give her an opportunity to test conclusions. So her present position in the old or new worlds is full of forebodings. She has been intriguing to possess Egypt ever since the American civil war, twenty years ago, created a scarcity of cotton, and now she has brought matters to a crisis, which, from the failure of the conference of the Egyptian question, may be utilized to bring about a general understanding among the great powers, which will not be favorable to Great Britain.

THE CHURCH'S MOTIVES.

A well known lawyer and member of the Provincial Legislature is at present figuring in the courts as prosecutor in a newspaper libel case. If the evidence of the gentleman in question is correctly reported in the city press, it places the Church he belongs to and her members in a false and misleading position, and stamps the gentleman himself as a man of less than ordinary intelligence. The gentleman is reported as testifying that "he was 'aware that Freemasonry was not allowed by the Roman Catholic Church, and that the Church authorities forbid their members to belong to the body. Did not know the motives for the objection of the Church to Freemasonry'—but without 'looking into the motives for the Church's orders, he obeyed them as a member of the Church.'"

This would imply that the Church may have reasons of her own for condemning Freemasonry, but she does not condescend to tell her followers what these reasons are. That she simply orders them not to belong to such a "body"—somewhat in the style of the autocrat of all the Russias, who, instead of reasons for an imperial ukase, appends the awe-inspiring motto: "Si ratio, si jura, si pro ratione mea volueris." It would, moreover, imply that the Catholic Church exacts a blind unreasoning and unreasonable obedience from her members like that which the gentleman alluded to says he yielded to her. Or it might mean that the gentleman is more ignorant of the practices of the church he belongs to than the intelligent school boy who has just learned his catechism. The Church ever and always gives abundant reasons for every action she takes, whether in approving or condemning. Such has ever been her custom in the past, and such is her practice now. The Church condemns Freemasonry because it is a secret oath-bound society, and does so on the principle that secrecy implies darkness, that "light can have no fellowship with darkness" any more than "Christians have with Belial." The Church loves light as much as she hates darkness, and she tells her members to have no fellowship with those who are afraid or ashamed to transact their business in the light of the world and before all mankind. The Church condemns Freemasonry as she does all other secret societies, because the objects which they propose to attain are bad, and the means which they employ in their attainment are deceptive, irrational and unjustifiable. We advise the learned (?) member of Parliament to revise his catechism; or, if he has been misrepresented, to put himself right before the public.

A CROOKED VIEW OF THINGS.

Mr. Parnell gave notice on Tuesday in the House of Commons that he would introduce a question concerning the threatened spoliation of the Propaganda property at Rome, where in Irish Catholics are largely interested. This announcement has caused our esteemed contemporary, the *Montreal Daily Witness*, to feel very unwell and wrath. In one of its rabid moments it produced the following:—

"The Irish National movement has always been a most contradictory and illogical combination of radicalism and ultramontanism, the two most irreconcilable things in the world. Mr. Parnell is going to die a saint, like Daniel O'Connell. He is taking up the parliamentary championship of the Church by appealing to Great Britain against the Liberal movement in Italy. It is not easy, however, to ride two horses at once. Like many another radical demigod, he may be a fine old Tory leader by and by."

Our esteemed neighbor is not altogether exact in saying that the Irish movement is a combination of radicalism and ultramontanism. To complete its statement it should have added Protestantism; for there is much of brains, energy, genius and patriotism that is Protestant and that forms a distinguished element and power in the Irish National movement. The *Witness* says that radicalism and ultramontanism are the two most irreconcilable things in the world. Well, that depends.

If the radicalism in question were bad, there would certainly be incompatibility between it and ultramontanism; but if the radicalism were good, the one would be the handmaid of the other. The *Witness* is very kind to the memory of the great Catholic emancipator. If anybody else but itself admitted that O'Connell had died the death of the just, there would be an immediate contradiction whizzing through its pious columns. We hope its prediction in regard to the present Irish leader will be fully realized. In the mean time our contemporary does not approve of his parliamentary championship of the Church by appealing to Great Britain against what it softly calls "the Liberal movement in Italy."

We should say it was a rather Liberal movement; the only fault is that it is too much liberal with other people's property. Th

leaving, sense of honesty must be lamentably limited when it can call spoliation and robbery a "liberal movement." Our contemporary ought to learn the ten commandments; there is something in them on the subject of "liberal movements" viz. to steal. In championing the interests of the Irish Catholics in the Propaganda property, Mr. Parnell does not attempt the foolhardy feat of riding two horses at once; he simply does not allow his Protestantism to interfere with his manly advocacy of his constituents' rights, whether national or religious. It is a pity that the *Witness* looks in such a crooked manner at objects so plain and evident.

DIVORCES.

The marriage tie in the land of the Swiss is a very loose knot. The federal bureau of statistics has just published the result of its studies on the population in Switzerland during the year 1882. The ease with which divorces can be obtained and the eagerness with which they are sought, are something unusual. According to the official return, there are now 1,000 divorces to 20,000 marriages, or in the proportion of 5 per cent., and in some of the cantons the proportion rises to 10 per cent. The steady increase in the number of divorces is the more alarming from the fact that the number of marriages has been decreasing for several years. From 1871 to 1875, when the divorce legislation went into effect, the annual number of marriages was 21,732. From 1876 to 1880, the number decreased to 20,740, and a regular descent still goes on. In 1882 the number of marriages was 19,414.

In 1881, 1,928 persons applied for divorce of the old style, and 731 were granted absolute divorce. Doubtless 731 is much too low a figure; but on the face of the report it appears that the proportion of those who disrupt the marital relations in order to contract new ones is 38 per cent. of the whole. In 1882, there were 914 absolute divorces. The proportion of divorces to all existing marriages is 2.05 per 1,000 and this places Switzerland higher than any other European country. Saxony, which comes immediately after Switzerland, has 1.47 per 1,000. In the other States the proportion varies from 0.18 to 0.33, that is from 6 to 11 times less than Switzerland. France, however, since the promulgation of its new divorce laws, promises to become a formidable rival in the field of polygamy, if we are to judge by the rush of 3,000 men and women to the Paris courts in a few days to obtain a dissolution of their marriage contracts. The statistics show that divorces are more frequent between Protestants than between Catholics, and still more frequent in "mixed marriages," especially where the ceremony has been Protestant. The returns also point out that divorces are just twice as numerous in the cities as in the country.

THE PUBLIC SCHOOL SYSTEM.

The Superintendent of Public Schools in New York has been obliged of late to deal with the question of religious instruction given in these schools, and he has come to the conclusion that there is no place for such instruction in the system of which he has the administration. In his view, the right of religious equality guaranteed to all the people of the State forbids the introduction of subjects on which the people of the State are divided. This baneful doctrine is most destructive to morality and religion, but it is only the logical conclusion of a mischievous principle, that on which the public school system is based. The Philadelphia *American* remarks "that if the New York superintendent desired to administer a severe blow to the public school system he could not have done it more effectively. The most powerful enemies of the system in this country are those that insist that the formation of character is more important as a branch of education than even the information of the mind on subjects like science or history; and that the religious motive cannot be dispensed with in moral development. If, as they justly reason, the state is debarred from introducing the most important of all topics, and the most effective of all motives, in its training of the young, then that training must be developed upon some other body than the State."

Exactly, that is the only tenable position on this school question. If the State is either unable or unwilling to provide moral and religious instruction for its youth, then that imperative duty devolves upon another body, and that body is the Church. The vicious results which flow from the public or godless school system are becoming more and more evident even to Protestants themselves. It will be interesting to quote the *Dublin Daily Express* (the ultra-Protestant and Orange organ) which, commenting on the exposure of Cornwall's heinous crimes, says that a great and momentous issue lies behind the subject:—"It is a question of the discipline and training of English public schools. Ugly rumors have been abroad on this subject for years. Attention was first forcibly directed to them by the late Dr. Arnold. He fought the evil manfully, and throughout his too short life successfully. Are the schoolmasters of our own day equally energetic, equally alive to the duty incumbent on them? We should like to know at what schools most of the persons who figured in the late trial were educated, and regret that the question was not put to them."

There is no doubt that Cornwall and most of his companions in abomination were educated in the English public schools. What has the *Toronto Telegram* got to say about it?

ENGLISH JOURNALS ON ORANGEISM.

"When the disturbing and evil influences of Orangeism are brought home to the English people and they are given an illustration of the so-called beneficence and loyalty of the order at their own doors, they receive an im-

pression altogether different from that which is created by Orange demonstrations in the distance." The *Manchester Examiner*, Eng., in a strong condemnation of Orange proceedings at Cleator Moor says:—"The loyalists, the self-constituted guardians of the Constitution and representatives of the cause of order, invaded a notoriously Roman Catholic region with revolvers and pikes and swords, which, as the event showed, were not intended to be either symbols of loyalty or 'mere ornaments.' This kind of business, says the English press, will not be tolerated. The safety and peace of the English population demand that no encouragement be given to Orangeism. It is one thing to have Orange loyalty practised in Newry and quite another in the heart of England. It will be a matter of deep interest to the people of Canada to know what the leading journals of the kingdom think of Orangeism and its works. On both the Liberal and Conservative sides the most emphatic denunciations are levelled at the order, which finds no favor whatever with Englishmen, no matter how strong may be their attachment to the throne or the church."

The *London Daily Telegraph*, the Tory organ *par excellence*, will not be judged an enemy, and an estimate of the Orange Society coming from that journal is well worth perusal. It says:—"That the patronage extended 'by some members of the Conservative party' to those annual demonstrations is 'essentially unjust and impolitic. The 'Orange Society' is the only political association in the realm that rests 'on a sectarian basis. We fear it is a stain on England will advise the only loyal section of Irishmen to leave aside the obsolete bigotry of the eighteenth century, and 'remember that English politics know 'nothing of creeds. Yet, if there were any 'chance of response to our appeal, we might 'ask why the loyalists of the island should 'not cease to term themselves Orangemen, 'and reform their association in a new and 'less questionable shape. Why should one 'English king in particular be recalled by 'the title of the society? He is no descendant; loyalty to the House of Hanover does not necessitate this ardent recollection of William III. If the Irish Protestants wish simply to express their 'attachment to England and its Church, they 'do so solely by reviving sentiments, political and religious, which find no favor what 'ever with Englishmen, no matter how 'staunch may be their attachment to Con 'servatism or the Church. No English political dinner is illustrated by a toast to the 'Prince of Orange; we should think as soon 'of proposing 'the glorious and immortal 'memory' of William the Conqueror."

Our Canadian and Newfoundland Orangemen should not fail to adequately appreciate hints like these from such a quarter. Our members of Parliament and ministers should remember that the patronage extended by some members of the Conservative party to Orangeism is, in the words of the *Telegraph*, essentially unjust and impolitic. This consideration of the great English Tory journal would serve as a basis of a telling argument in the next Parliamentary debate on Orange incorporation.

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MORE PILGRIMS AND MORE MIRACLES.

THE THIRD PILGRIMAGE FROM OTTAWA TO ST. ANNE DE BEAUPRE.

A pilgrimage from Ottawa to St. Anne de Beaupre returned to this city by the steamer Canada from the shrine of the good Saint. Some twenty clergymen accompanied the pilgrims, of whom there were over eleven hundred. This makes the third pilgrimage this summer from the Capital. It was attended by French and English-speaking Catholics, and was under the auspices of His Lordship Mgr. Duhamel, the Bishop of Ottawa.

A number of miraculous cures took place. One, a middle-aged lady named Mrs. Belanger, who visited the shrine on crutches, left the Sanctuary of St. Anne restored to health, and able to walk away without any extraordinary aid. She left her crutches behind her as another proof of the divine interference in behalf of those who pray and have faith.

A little boy who had to be carried down in his father's arms surprised the pilgrims by his new found agility and capacity of going around on his own hook.

Several other cures were effected and evoked the praise and admiration of the assembled multitude. The pilgrims feel devoutly thankful for the many favors which have been accorded to them through the intercession of the good St. Anne.

The lately published vital statistics for Ireland for 1883 give the population at 5,015,328, showing a falling off from 1882 of 82,325. The marriage rate, which was 15.3 per 1,000 in England and 14 in Scotland, was but 8.6 in Ireland, and 0.5 below the mean rate in the previous decade. The birth rate was 2.0 below the mean rate, and was but 23.6, while in England and Scotland it was 33.2 and 32.5. The death rate, which was 17.4 in 1882, rose to 19.2 in 1883, while in England and Scotland it was 19.5 and 20.1. It should be remembered that owing to emigration 42.1 per cent of the deaths in Ireland last year were of persons of sixty and upward. The proportion in England was 25 per cent.

TRUBBLE IN DE CHURCH.

PHILADELPHIA, Aug. 4.—The troubles of the Union Baptist Colored Church culminated yesterday in a general fight, half morning services were being held. The fracas was opened by Brother Gagliardi, president of the Board of Trustees, who struck Deacon Craig a powerful blow in the face, without any extraordinary aid. The entire congregation became involved in the row, and the police finally cleared the building.