

The True Witness.

AND
CATHOLIC CHRONICLE,
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We beg to remind our Correspondent that no letters will be taken out of the Post-Office, unless pre-paid.

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MONTREAL, FRIDAY, APRIL 12.

ECCLIASTICAL CALENDAR.

APRIL—1867.
Friday, 12—Our Lady of Pity.
Saturday, 13—St. Hermenegilde, M.
Sunday, 14—Palm Sunday.
Monday, 15—Of the Feria.
Tuesday, 16—Of the Feria.
Wednesday, 17—Of the Feria.
Thursday, 18—Holy Thursday.

APRIL DIVIDEND OF THE ROMAN LOAN.

Office of the Roman Loan, at the Banking House of Duncan, Sherman & Co., 11 Nassau street, corner of Pine, N.Y. March 19, 1867.
The coupon of interest of this loan due on the 1st of April, 1867, will be paid as follows:—
New York, at the banking house of Duncan, Sherman & Co.
Philadelphia, at the banking house of Drexel & Co.
Baltimore, at the banking house of L. J. Torrey & Co.
New Orleans, at the Southern Bank.
St. Louis, at the banking house of Tesson, Son & Co.
Louisville, at the banking house of Tucker & Co.
Cincinnati, at the banking house of Gilmore, Dunlap & Co. and Hemann Garaghy & Co.
Boston, by Patrick Donahoe.
Providence, R. I., by George A. Leete, Esq.
MONTREAL, Canada, Bank of Montreal.
QUEBEC, Canada, Branch of the Bank of Montreal.
Havana, Cuba, J. C. Burnham & Co.
Lima, Peru, Alsop & Co.
ROBERT MURPHY, Agent.

AGENT FOR CANADA:
ALFRED LAROCQUE, Montreal.
THE ROMAN LOAN.

THE SUBSCRIBERS AND THEIR SUBSCRIPTIONS.
UPWARDS OF \$2,000,000 TAKEN.

The April coupons of the Roman Loan is now in course of payment at the Banking House of Duncan, Sherman & Co., New York, and also at the chief banking houses of the various cities of the United States and the Canadas.
The number of bonds subscribed for up to the 31st of March is 17,340, \$100 bonds, and 22,640 \$25 bonds, amounting in all to \$2,300,000. \$366,000 of this sum has been subscribed since the advertisement for the payment of the April coupon has appeared.

The Catholic population of some of the principal dioceses do not occupy a flattering position in the support of the head of their Church; for while the small and comparatively exhausted diocese of Louisiana contributed, up to Jan. 25th, \$129,025, the wealthy and populous arch-diocese of New York has subscribed, to date, only \$106,000. Philadelphia, certainly the next most important bishopric after that of New York, stands credited with less than \$18,000, and the greater portion of this amount was collected by the Rev. Father Kelley, of St. Malachi's Church.
The Bishops of Boston, Brooklyn, Albany, Hartford &c, are now making strenuous efforts to have the remaining portion of the loan taken and thus prevent the Pope from having one bond returned, unsubscribed, from his faithful children in America.

We note the diocese of Montreal and Quebec occupy conspicuous places on the books of the loan.
When the effects of the individual actions are considered, it is apparent had they been more general, this loan would long since have disappeared from the market. Mr. Robert Murphy, the agent, permitted our reporter to take a few items from his register, and among the rest he found the Rev. William Cullinan, of the small town of West Troy, containing but five or six thousand inhabitants, and two churches, had over \$5,000 of this loan subscribed for. The Rev. Wm. Quinn, of St. Peter's Church, of this city, has subscribed and collected over \$11,000. The Rev. Felix Farrelly, of St. James' Church, has already sent in some thousand of dollars, and still continues his exertions. The Rev. A. van de Braeck, of St. Mary's Church, Buffalo, stands credited with nearly \$5,000, obtained by his personal zeal. Rev. Mr. Rodriguez, of Brooklyn, purchased \$16,500 worth. Similar instances of devotion to the cause of the Holy Father has been shown by many pastors throughout the States.—N. Y. Evening Express.

NEWS OF THE WEEK.
In political circles, and in the European financial world, there is a general uneasy feeling arising out of the growing belief that war between France and Prussia cannot long be postponed. In case of a rupture between these two Powers, Russia would no doubt find an opportunity for doing a little business upon her own account, and for putting order in the affairs of the 'Sick Man' of the Bosphorus. All is confused, and the politi-

cal horizon is dark and ominous of coming tempest.
There is nothing new to report from Ireland. The Derby D'Israel Cabinet is falling more and more into disrepute every day; its Reform Bill is repudiated, and it must make up its mind either to a speedy resignation, or an appeal to the country.

The Paris Exhibition was indeed opened on the 1st inst., but it will be the month of May before the stream of visitors sets in. A gigantic failure is anticipated; and as prices are rising fast in Paris, and as discontented Paris means a discontented France, the consequences may have serious political consequences. Rumours are afloat of the precarious condition of health of the Prince Imperial. He is scarce expected to outlive his father; and in this case, the Prince Napoleon, commonly known as *Plon Plon*, the issue of the adulterous connection of Jerome Bonaparte with a Princess of Wirtemberg, would assert his pretensions to the Imperial throne. It must be borne in mind, however, that what the present occupant of the throne has consecrated in France is, not the hereditary but the elective principle. He reigns in virtue of a *plebiscite*, and of that alone; and if ever the Napoleonic dynasty appeal to the hereditary principle in ratification of their title, they will virtually abdicate in favor of the Bourbons, who alone can invoke that principle. Besides, a fatality, as it were, attends the issue of unhalloved anti-Christian unions such as that of Napoleon with Marie Louise, and of Jerome with the princess for whom he basely deserted his legitimate wife on this side of the Atlantic.—There is nothing in history more suggestive of the folly of divorce, than the sad life and death of the young man who, hailed at his birth with the title of King of Rome, dragged out a wretched, ignoble, and short existence as Duke of Reichstadt.

Our Colonial Legislature is prorogued as a matter of form to the 16th May. The ice still holds fast on the river, though winter will soon be forced to relinquish its hold of the country over which it has reigned for nearly six months.

ORDINATIONS.—On Saturday last, the following Orders were conferred by His Lordship, the Bishop of Montreal. Sud-diaconate—M.M. James Salmon of Montreal, and Bernard Sheridan of Hartford. Diaconate—Rev. M.M. David S. Ramsay and J. B. Beauchamp of Montreal. Priesthood—Rev. M. Jules Rioux of Montreal.

THE SANITARY ASSOCIATION.—Spring is approaching; soon the voices of the singing birds will be heard in the land; and already the old familiar stinks, frozen up since the month of December, are thawing out fast, poisoning the atmosphere, and turning faint the stomachs of men. We are, in fact, relapsing into our normal condition, that of the "City of Stenches." Cholera, too, is said to be rife in the Old World.

Under these circumstances it is a blessing that we have such an active, indefatigable, and intelligent citizen amongst us as is Dr. Carpenter, whose voice of warning is again heard. We pray to God that it may be attended to, so that in some measure the annual summer massacre of the innocents may be mitigated in its fury, if not altogether warded off.

That the mortality of Montreal is excessive; that it exceeds in ordinary seasons that of the filthiest cities of Great Britain in seasons of pestilence; and that the causes of this excessive mortality are for the most part under our own control—being our own stupidity, our own indifference to common cleanliness—are facts patent to all men, and which cannot be even called in question. The City is well situated; the climate, as the average mortality of the adjacent rural districts shows, is not unhealthy; and with attention to three things—ventilation, surface cleansing, and draining, Montreal might be made as healthy a city as any in the world. This was well established by what took place last year, when a little of the filth was scraped away from our streets: when a little more attention than usual was paid to the cleansing of the back yards, and fetid courts: when a little fresh air or ventilation was tried as a strange and novel experiment in some of the back-slums; and when as a consequence of this unwonted out-break of cleanliness, an immediate decrease occurred in the mortality of 470 amongst little children. Part of this decrease may perhaps be credited to the peculiar atmospheric condition of May and June; but the greater part of it was the direct result of the carting away of the carrion, ordure, and unmentionable nuisances, which generally are left to rot and stink, till men, women, and children sicken and die.

But surface cleansing, though important, is not the only thing needed. Indeed the excessive mortality, and unhealthiness of the City, are more due to our thoroughly vicious system of drainage, than to any other cause—then to all other causes combined. And what makes the matter worse, because less susceptible of a remedy is this:—That this vicious system of draining in which the laws of health, and of common decency are outraged, is the work not of the Corporation, but

of private individuals. Most of our houses are so constructed that a wooden drain passes beneath, them at but a short distance beneath the surface of their basement stories, and connecting their out-houses with the main drains in the streets. The consequences of this inconceivably stupid and beastly arrangement are obvious. In a short time the woodwork of the drains becomes rotten and leaks: their filthy fecal matter oozes out, and impregnates the floor of kitchen and cellars: so that in summer—and in rainy weather especially—the greater part of our houses become little better than reeking hot-beds of pestilence, in which the seeds of loathsome disease are rapidly forced into unnatural fecundity, and of which the unhappy inmates are fast mowed down by the keen sickle of death. Of course, the children, as the weaker vessels, die first: but the constitutions of the strongest adults are weakened by the poisonous atmosphere, and the average mortality amongst all classes of the population is thus fearfully augmented. Let us but cite some figures for which we are indebted to the Annual Report of the Montreal Sanitary Association:—

The average mortality of Montreal without the aid of Cholera or any epidemic, is upwards of 35 out of every thousand.

A very high average of mortality for the filthiest of English Cities, with their dense populations, and their atmosphere impregnated with the poison of manufactures, is 28 per thousand.

The average mortality of the rural districts adjacent to Montreal, is less than 18 per thousand.

These statistics require no comments: rather may it be said that a fearful commentary they themselves are upon our stupidity, and our filthy habits! We will now transcribe another paragraph or two from this same Annual Report:—

Besides these general statements, it further appears that the mortality of children in this city is truly frightful. While only 3 die of all ages above 12, 7 die under that age. Out of every group of 13 children of all ages under 12, living at the beginning of the year, on the average one dies before its close. There is one death in every group of seven children living under 5 years of age. While, of every seven children born in this beautiful city, 3 will probably die before they are 1 year old.

It must not be supposed, however, that the severe cold of our winters kills these poor children. In the winter months only 19 die out of every thousand; but in August 30, and in July 43, or more twice the death-rate of November. No wonder that all who can afford it take their children out of the city during those two months in which the hot sun draws out the poison-stenches from the subsoil of the city.

It is not merely in cholera years that the natural increase of the population by birth is checked. In 1864, the long accumulation of fever-food in the vast cesspool of the lower city broke out in open pestilence; and carried off 282 more children than had been born that year; the total number of children dying being 3,536, or 1,152 more than last year. In that year, however only 1,165 persons died above twelve, which is 61 less than last year.

The unhealthy influences which kill children, sicken the adults. Even if we take as much trouble this year as we did last year under dread of cholera, we must still expect that we shall be killing 1,726 persons by city life; if we go back to the condition of 1865, we must expect to bury 640 more of our citizens, or 2,368 above the average death-rate of the country. Even giving our citizens, and council credit for a willingness to work at cleansing, we shall be still inflicting 48,348 cases of serious sickness on the community, each lasting 5 weeks; that is, 241,740 weeks of pain and loss must be endured; which is the same as taking 4,630 healthy persons, and forcing them to be sick during the whole year.

What is the remedy for this fearful state of things? Common cleanliness, is the answer: cleanliness in our persons, our yards and in our houses: and that we may realize this cleanliness, first and above all we must have a thorough radical reform in our system of drainage, and above all in our private drainage. The apathy the stupidity, and the greed of house builders, and landlords, should no longer be allowed to oppose obstacles to this all important reform.—The private individual is most properly prohibited from putting up wooden buildings or storing gunpowder within the city limits, for fear that such buildings should increase the danger of fire.—Much more then should it be prohibited under the severest penalties to construct wooden drains, since these are, and ever must be, the prolific sources of stench, store houses of sickness, and death. So long, we say, as these beastly drains are tolerated, so long will Montreal be a stinking, unhealthy City: so long will all strangers do wisely in keeping away from it during the summer months—and so long as the soil is not frozen up.

And the reform should be commenced at once, rigidly enforced without distinction of persons, and hurried on in spite of all opposition. Every house proprietor, should be notified that by a certain date he will be required by Law, and under heavy penalties, to have connected with his premises a proper and sufficient drain of brick or other indestructible material, trapped, and communicating with the main drain of his street. A Health officer to enforce this regulation, with power to make domiciliary visits, and armed with almost dictatorial authority should be named for the carrying of the law into immediate execution: and a City Surveyor, or other competent person should be charged to examine into and report upon the efficiency of all newly constructed drains. This, we insist, is the one thing needed to lower the shameful mortality rate of Montreal. Scavengering, and surface cleansing are all very well in their way; but compared to a reform in the drainage system are matters of very secondary importance—a mere cleansing of the outside of the cup and the platter. The streets

are dirty: the yards and back-slums are filthy and generally full of fetid matter: but it is in the houses of the City above all, and by no means in the houses of the humbler and poorer classes of our citizens, that the cause of the unhealthiness, and hideous mortality of Montreal must be looked for—and in which reform, thorough sweeping and inexorable, should be commenced. It is from these abominations that pestilence goes forth: and until these be put in order, nothing solid, nothing worth mentioning will have been done, to take away from Montreal the disgrace of being, in spite of situation, in spite of its many natural advantages, one of the most stinking, pestiferous, and unhealthy Cities on the face of the earth.

We have indicated the crying or immediate want of the day. In time, as the City spreads, and its population increases, another question will arise—What shall we do with our drainage?—Shall we try and utilize it? or shall we content ourselves as heretofore, with poisoning the sweet waters of our noble river with it? We talk of the dark ages forsooth! of the stupidity, and unclean habits of our ancestors! and yet what more stupid, what more beastly, more repugnant to decency, more injurious to health than our actual mode of bestowing the *ejecta* of our Cities. We collect into a main sewer all the filth of our streets, yards, back-slums, slaughter houses, and privies; all the nameless abominations of some hundreds of thousands of human being; and discharging these into the nearest river, we then drink, or compel our neighbors living below us on the stream, to drink the filthy mixture: and men shrink not from this hideous pollution, this almost blasphemous desecration of God's most precious gifts! We hope, we almost believe that the day may come when he who shall throw filth of any kind into a lake or river will be deemed, and dealt with as, a malefactor.

ROMISH MISSIONARIES IN CHINA.—The *Episcopalian*, a Protestant paper, noticing some late appointments of Anglican ministers at Hong Kong, and Ning-po, bears the following testimony respecting the Romish missionaries:—

"There are five hundred European Romish priests scattered throughout the Chinese Empire, nine in Corea, and twenty in Manchuria, teaching their corrupted system of Christian doctrine. They began their work in the face of danger and death, and are at the present time pressing forward with increasing zeal, and prosperity. Generation after generation of these men live and die in China, that they may win the empire to the Papal Church, and their work goes on from century to century."

This fact naturally sets the writer thinking.—It is evidently marvellous in his eyes, that men who, if Protestantism be true, are doing the devil's work in China, and are servants of the devil, should be more zealous, more devoted, more self-sacrificing, and more prosperous than are the servants of the Lord; but he does not thereupon pause to examine whether after all his hypothesis that the Papal Church is apostate, and therefore the Devil's Church, may not be false; and that consequently the courage of the missionaries, which he cannot deny, and their success and "increasing prosperity" which he is forced to admit, are the signs and seals of the promise "Lo, I am with you all days." The Protestant writer, blinded by his anti-Catholic prejudices, does not see that the strong argument in favor of the divine origin of Christianity, and of the divine mission of its early preachers, based upon the rapid spread of the new religion amongst the corrupt people of the Roman Empire in the days of the Cæsars, in spite of the persecutions to which preachers and converts were then exposed—is completely upset by his hypothesis that the religion now being preached by the Romish priests in China, is a corrupt religion—although its preachers began and continue their work "in the face of danger and death;" and although in spite of these obstacles, "they," the Romish missionaries, "are pressing forward with increasing zeal and prosperity." This is at least as marvellous as anything connected with the propagation of Christianity even in the days of Nero.

But again, our Protestant censor of the Romish priests asserts that the latter do not give the people of China the Word of God; from which it follows that, since to produce any effects they must give something—they give them either, the word of man, or the word of the devil. Is it not a strange thing that missionaries who have nothing better than one of these to give, should be more zealous, more indefatigable in facing danger and death, and more successful, than are the missionaries of a pure faith, who carry with them the Word of God—which the others withhold from the people?

And why do these Romish priests withhold the Word of God from the Chinese people?—for whose sake they go forth, renouncing country and father and mother, and all the pleasures of this world; amongst whom they are content to live, and content to die; braving danger and death, so that the prospect of no torture can appal them, so that when one is cut off by the sword, another leaps forward to supply his place ere yet his corpse be cold! If this be true, that they withhold the Word of God from the Chinese, it must be because they themselves—the missionaries—are ignorant of it; or because,

knowing that Word, they maliciously and purposely withhold it. If we adopt the first hypothesis, that of ignorance, we are met by the fact that the Romish missionaries to China have numbered in their ranks men eminent throughout the world for their learning, and therefore intellectually fully as competent as any missionaries that Protestantism has ever sent forth; and if we adopt the second, we have the marvellous moral phenomenon of men, knowingly and wilfully doing the devil's work, not only with no prospect of advantage to themselves in this world, but with the certainty before them of hardships, sufferings, and probably martyrdom here, and of hell-fire hereafter!

And this again leads to the repetition of the question, so often and still so vainly addressed to Protestants. What is, or wherein consists, that Word of God, or divine message which the Romish priests in China, either through ignorance or malice, withhold from their converts?—They preach Christ, and Him crucified; they propound to their hearers the tidings of full remission of sin through His most precious blood, to all who do truly repent and are baptised; to all who, for His sake, forsaking the works of uncleanness, do firmly purpose with God's assistance to live honestly, chastely, soberly, and in charity with all men, renouncing the world, the flesh, and the devil. This, and all that is contained or implied in the Creeds or Symbols of the Catholic Church, do the Romish priests give, or impart to their converts; wherein then we ask consists that precious Word of God, or divine message, which they withhold from them?

It is, we know in vain to ask this question; for Protestants themselves well know that when they speak of Romish missionaries "withholding the Word of God from their heathen converts," they are, to use the mildest form of expression, paltering with the truth. They know that the Romish priest teaches all that by any Protestant sect, is held to be necessary to salvation; and that the only thing which he withholds is, a certain quantity of old rag, leather, and paste-board, or in other words, the outer skin, or husk of a book, which his convert would be unable to read were he to give to him: of which the contents would in great part, be utterly unintelligible to the latter even were he able to read it; which neither the Apostles, nor the early missionaries of Christianity ever dreamt of giving to their converts; which, before the invention of printing, it would have been physically impossible to put into the hands of the heathen; and which was certainly never appointed by Christ Himself as the means for diffusing Christianity, and of publishing to the nations the Word of God, or Good Tidings of which He was the bearer.

WHO KILLED PRESIDENT LINCOLN?—This question has never yet been satisfactorily answered. For a time it was hushed up by the judicial murder of Mrs. Surratt, and other precautions of a similar nature; but as we mentioned in our last, it has been opened up again by B. Butler in his controversy with the mad Bingham, who took an active part in the murder of the unfortunate Mrs. Surratt.

Who killed President Lincoln? Hitherto the infamy of this horrid and needless crime has been laid at the door of the Southerners. It has been attempted to fasten it on Jefferson Davis, and other leading politicians of the late Confederate States; and the impression has been created, that, reduced to desperation by the failure of their arms in the field, the Secessionists had recourse to the infamous crime of assassination.—One story is good, however, only till another is told.

And that story is now being told—and startling as it may at first hearing appear, there is no lack of plausible arguments in defence of its truth.—To come to the point once. This new theory or hypothesis is—that Lincoln was murdered, not by the Southerners from motives of vengeance; but by the republican party of whom Thad. Stevens is head or representative, as a measure of precaution, and because they feared his "reconstruction policy." On this hypothesis, but on this hypothesis only, can we account for the many mysterious antecedents, and accessories of the horrid crime of Good Friday 1865. For the shooting in the barn of the man said to be Booth; for the subsequent secret burying of his body, so as to prevent its identification; for the mutilation and suppression of the diary said to have been found on his person; for the glaring outrage perpetrated upon justice and decency in the hanging of Mrs. Surratt, whom, for good reasons no doubt, the Liberal party wished to get out of the way, and whom they silenced by hanging. All these mysterious and hitherto unexplained phenomena, find their full and easy elucidation by the hypothesis,—that Lincoln was murdered by the republican or Northern party, because they feared his liberal intentions towards the South; and because they were determined not to allow that policy to be carried into effect. Here we copy from a U. States paper, the *Memphis Avalanche*:—

"The public was told by the newspapers of the time, and particularly those of the Radical party, that on the day of the night of the assassination, Mr. Lincoln had called and held a Cabinet meeting, and at said meeting Mr. Lincoln had informed the