

The True Witness

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, JANUARY 31, 1873.

ECCLESIASTICAL CALENDAR.

JANUARY—1873.

Friday, 31—St. Peter Nolasco, C.

FEBRUARY—1873.

Saturday, 1—St. Ignatius, B. M.

Sunday, 2—Fourth after Epiphany.

Monday, 3—St. Blaise, B. M.

Tuesday, 4—St. Andrew Corsini, B. C.

Wednesday, 5—St. Agatha, V. M.

Thursday, 6—St. Titus, B. C.

NEWS OF THE WEEK.

It is now asserted, positively, that the long talked of union of the elder and younger branches of the Bourbons has been accomplished, the several princes of the Orleans family having recognised the Comte de Chambord as their legitimate sovereign: thus, by implication confessing that all occupants of the throne since 1830 have been usurpers; for since the voice of the nation has not been heard, it is only upon the ground that the hereditary rights of Henry 5th are indefeasible, that the lawful sovereignty can be attributed to him. We attach however but little importance to this announced union; we want to hear what the people of France will say to it; if they refuse to recognise Henry 5th as their King, it matters little what the Orleansists say or do.

There has been a terrible disaster in the Channel which is exciting much feeling in England. An emigrant ship, the *North Fleet*, with a large number of passengers, mostly of the poorer classes, lying at anchor off Dungeness, was run into by a steamer unknown. A scene of terrible confusion occurred on board of the ill-fated ship; the efforts of the captain to save the lives of his passengers were rendered useless by the frantic disorder of the latter, and the captain, it is said, had to fire upon them—but all was in vain. The *North Fleet* soon sank, carrying to the bottom with her the great majority of those on board.—Nothing certain has yet been heard of the steamer that caused the accident, and much indignation is expressed at the heartless conduct of her captain and crew in not waiting to tender assistance to the vessel which they had cut down. It is very probable however that the steamer may have shared the fate of the *North Fleet*. Such a collision as that that occurred, though of course more dangerous to the vessel struck, than to the one striking, must have inflicted severe injuries on the latter; injuries sufficiently serious to compel her to put into port to repair damages before continuing her voyage. From the fact that no steamer under such circumstances has entered any of the Channel ports, it is we think very probable that the steamer that cut down the *North Fleet* has herself foundered at sea.

The misunderstanding, or as they would say on this Continent, the "unpleasantness" betwixt Great Britain and Russia on the Central Asia question is exciting some apprehension in Europe. The dispute at present seems to be as to what are the boundaries of Afghanistan whose independence Great Britain asserts against Russia. By the former one line is insisted upon as the true boundary; by the latter another line is claimed. Out of this trouble may yet arise; for of late years the peace at any price, policy of Great Britain has produced the opinion that she will always yield at last.

CATHOLIC MISSIONS.—We continue our notice of the article in the *Edinburgh Review* for October, wherein that Protestant periodical gives us a sketch of the progress of Catholic Missions in the Corea.

After the martyrdom of the Rev. Jacques Velloz in May 1861, an interval of about thirty years elapsed before it was again possible, such was the vigilance of the Corean authorities, to smuggle another priest into the country. Rome, however had not forgotten it, and the cry of the thousands of her children thence calling to her for assistance, was ever in her ears. In

1832 Mgr. Bruyere, coadjutor to the Vicar Apostolic in Siam, offered himself to attempt entry into the Corea. The offer was accepted, and he was appointed Vicar Apostolic for Corea; but after traversing a great part of China in constant danger and in much suffering, his health gave way, and he died in Manchuria in 1835. Amongst those who were with him at the last moment, was a Chinese who had been converted to Christianity, and raised to the dignity of the Priesthood, having been trained at the Propaganda in Naples. He at last managed to get across the frontier, and subsequently found means to introduce two French missionaries, the Rev. MM. Maubert and Ghastran, "the first Europeans"—the *Reviewer* tells us—"who succeeded in setting foot upon the soil of Corea which they were destined ere long to reddon with their blood."

In the meantime, Mgr. Imbert had been named as successor to the deceased Mgr. Bruyere, and he also after incredible hardships reached the Corean capital on the 31st December, 1837. Now for the first time, the missionaries were firmly planted in the hitherto inaccessible land. How this was accomplished, by what artifices the missionaries contrived to gain access to the country, and to move about therein from place to place, is told in the following:—

"A singular custom prevails in Corea with regard to the dress worn by persons in mourning for their parents. The son who has lost a father or mother is considered, during a specified period, as one who is himself dead to the world; he may neither engage in conversation, nor in any active employment, nor is it lawful for him to look any human being in the face. His condition is indicated by a special costume, of which the most conspicuous feature is an enormous wicker hat, shaped like a huge extinguisher, which completely screens the head and face. An additional disguise is provided in the shape of a veil held down by a pair of sticks which the mourner carries in his hands. His clothing is of coarse unbleached hempen cloth, and his feet may be shod in straw sandals only. If spoken to he may refuse all reply; and when travelling he occupies a solitary room in the wayside inns. This singular custom is greatly in favor, as the Abbe Pichon observes of the 'sainte contrainte des deuil'."

Thus disguised, and protected against discovery by the customs of the country, Mgr. Imbert and his two priests for some time managed to pursue their sacred labors in Corea. Not for long however, for the career of the Catholic missionary, though glorious is necessarily short. We again copy from the *Review*:

"What followed may be best narrated in the words of the Abbe Pichon:—

"The presence of the prelate and the other missionaries could not long be kept a secret; the very eagerness of the Christians to participate in the sacred mysteries betrayed their presence. A frightful persecution broke out in 1839. A great number of Christians were arrested, and subjected to the most rigorous tortures, either to cause them to apostatise, or to compel them to reveal the place of refuge of the missionaries. Upon this Mgr. Imbert, in order to save his poor Christians, resolved upon giving himself up to the persecutors, and he wrote to his two companions to do the same. MM. Maubert and Ghastran joyfully obeyed their Vicar Apostolic as the mandate of God Himself. They received the glorious crown of martyrdom together on the 21st September, 1839."—p. 163.

These infatuated agents of a brutal superstition, as Protestants generally term the Catholic religion, having, like good shepherds given their lives for the flock, another period of six years ensued during which the Corean Christians were left without a priest; but,—

"meanwhile some Coreans who had been smuggled out of the country a few years previously were receiving a clerical education at the Portuguese settlement of Macao, (near Hong-Kong) and with the assistance of one of these neophytes in deacon's orders, a new Apostolic Vicar, Mgr. Ferreol, attended by a missionary named Daveluy, contrived to enter Corea in 1845."

Here for the space of eight years, living in strictest seclusion Mgr. Ferreol labored with much success; the number of Christians rising from 7,000, the figure to which they had been cut down by the persecution above mentioned, to 11,000. In 1853 Mgr. Ferreol died, naming as his successor Mgr. Berneux, at that time pro-vicar Apostolic in Manchuria. Of this zealous emissary of Satan, as Protestants must of course consider him, if Romanism be idolatrous and what in justification of their Protest its enemies pronounce it to be, the *Edinburgh Review* gives the following details:

This active and devoted missionary had been employed in different parts of China, Cochinchina, and Manchuria since 1839, and had at one period spent months in chains in the dungeons of Hae, the capital of Cochinchina, whence he was released almost by a miracle through the casual arrival of a French corvette upon the coast."—p. 163.

The choice of Mgr. Ferreol was confirmed by the Holy See; and in 1856, Mgr. Berneux, together with two other missionaries embarked on board a Chinese junk; and at last, aided by two devoted converts he managed to effect his entrance in disguise, into the capital of the Corea. For ten years Mgr. Berneux contrived to elude the vigilance of the authorities; shifting his residence from place to place when his hiding place was discovered. His mode of life he thus describes:—

"I am forced to condemn myself to remain hidden in my little room from morning to night, and from night to morning, without being able to go out into the courtyard, without opening my window even in summer, and without venturing to speak unless in a subdued voice."

How he would have managed had he, like a Protestant missionary, been accompanied by a wife and children we do not see; but being by the rules of his religion a bachelor, Mgr. Berneux contrived to lead this kind of life for several years. Persecutions, sometimes in one

province, sometimes in another, continued to press heavily on the native Christians; but still the abominable superstition of Romanism continued to spread, as it also does both in England and the U. States. At last, however, the residence of the Bishop was discovered, and on the 23rd February, 1866, he was suddenly seized at his own residence, pinioned, and carried off to gaol; whilst at the same time the other missionaries and a number of the converts were also made prisoners. What followed we will let the *Reviewer* tell in his own words:—

"On the 26th February Mgr. Berneux was arraigned for trial before the Regent himself, assisted by his eldest son, and four judges. It is unnecessary to enter into the harrowing details of torture and insult which the biographer of the martyred prelate recounts, on the authority of two native Christians who as members of the numerous body of soldiers on duty as guards at the trial, witnessed the whole proceedings; and their statement, although precise enough as regards the replies given by the venerable prisoner to the judges, throws little, if any, light upon the motives which so suddenly led to his apprehension, and the commission of a frightful crime. After enquiries as to Mgr. Berneux's country, the means by which he had reached Corea, the number of missionaries and converts &c., the significant question was put: 'If you are told to go away, will you go back to your own country?' To this the reply characteristically given was: 'No, unless I am taken away by force! Shortly after this defiant answer had been returned, torture was applied for the purpose of extracting a confession (it is needless to say how unsuccessfully) respecting the names and whereabouts of native converts; until at length reduced to a pitiable condition—the unfortunate victim was dragged back to his prison to await the hour of release by death.'—p. 167.

This was not long of coming. On the 8th of March, Mgr. Berneux, together with three of his priests the Rev. MM. Bretenieres, Beaulieu, and Dorie were led out to a sandy plain on the banks of the river, and there put to death:—

"Having been unbound in presence of a vast crowd, from the chairs on which they had been carried to the execution ground, and stripped of almost all their clothing, the unhappy victims were butchered in succession. Mgr. Berneux was the first to die after the third stroke of the headman's sword. Three days later two other missionaries MM. Petitcolas, and Pouthrie met a similar fate near the city of Hanggang; whilst the coadjutor Mgr. Daveluy, with L'Abbe Hoin, and another missionary M. Amalric fell one after another into the hands of their active persecutors, and alike suffered death on Good Friday, the 30th March. At the same time measures of unrelenting severity were put in force against the native Christians."—p. 167.

There were thus left alive but three of the gallant band of missionaries of whom one, Mgr. Ridel, has been designated as Mgr. Berneux's successor. The sickle of death reaps fast and close, but still a fresh crop springs up. As fast as falls one set of Bishops and Priests, another shows itself above the surface, and is soon ripe for the harvest; far from it being necessary to put forth great efforts to effect this wonderful growth, it shoots up spontaneously; and the chief difficulty is to select from amongst the number of candidates for martyrdom eagerly presenting themselves, those to whom shall be awarded the much coveted prize of being the next victims. Amongst the many strange effects of the debasing superstition of Romanism upon its votaries, there is none more striking and more constant than this. The Catholic missionary, the Protestant missionary is each the product of his peculiar religious system. Of the one, Mgr. Imbert, Mgr. Berneux with their martyred companions are the representatives; the comfortable well clad Judson, taking to his bosom his third wife, is the highest type of the other. Which is of God, which of earth, every man will determine for himself.

We care not to follow the *Reviewer* in his account of the secular consequences of the late martyrdoms of so many French priests; but we cannot doubt that the soil of the Corea saturated and enriched with the blood of so many martyrs, will yet bring forth a plentiful harvest; and that the Lord will grant to the prayers of the martyrs the conversion to Christianity, of the people for whose conversion these martyrs laid down their lives, amidst many and cruel tortures.

MOVEMENTS OF THE GOVERNOR-GENERAL.

His Excellency is indefatigable in his laudable efforts to encourage the cause of education in Canada, and to testify to the interest taken in the same cause by the illustrious Lady, his Royal Mistress, whose worthy representative he is. During the early part of last week he visited the McGill College and other institutions of our Protestant fellow-citizens; and in the latter part several of our Catholic institutions were in like manner honored with the Vice-Regal visit.

Wednesday, the 22nd, His Excellency devoted to the College of St. Mary, under the R. R. Fathers of the Company of Jesus, and to the school of the Christian Brothers. Accompanied by his A. D. C., the illustrious visitor alighted at the doors of the first-named Institution about 3 P.M., amidst the cheers of the students, and was received and led to the Library by the Rev. Professors, on whose behalf an Address was presented, in which they testified to the great pleasure that the visit afforded them, as enabling them again to assure their sovereign of the love and esteem they bear towards her royal person, and as a proof of the interest that her representative took in the holy cause of education.

To this Address a suitable reply having been returned, His Excellency visited the Church of Gesu; and then the large Hall, beneath where the *Séances* of the College are held. Here Addresses in both languages were presented by the students, to which replies were given, first in French and then in English, by His Excellency, in which he expressed, on his own part and on the part of Lady Dufferin, his regret that the latter had not been able, owing to indisposition, to accompany him. Some pieces of music having been skilfully executed by the College Band, amidst the loud plaudits of the assistants, His Excellency retired, and drove to the

SCHOOL OF THE CHRISTIAN BROTHERS.

The large building had been handsomely decorated with flags for the occasion, and a carpet led from the great entrance in the yard to the reception room, where His Excellency was received by the Principal and his fellow-laborers; a number of our clergy, amongst whom we noticed the R.R. M.M. Rousselot, Fabre, and Barbarin; together with Mr. M. P. Ryan, M.P., M. L. A. Jette, M.P., and others of our citizens who had been honored with an invitation to be present. After a few words of introduction, the Governor-General was led through the *Salle d'Etudes* to a platform raised at the further end, where, having taken his seat, the proceedings were inaugurated by an Address in French, the excellent delivery of which was noticed—and by another in the English language. To both of these His Excellency, again both in French and English, returned gracious replies, full of good advice and encouragement to the pupils of the good Brothers, of whose noble labors in behalf of education the speaker had been witness in all parts of the world. A little fellow then came forward and laid at His Excellency's feet a handsome *bouquet* for Lady Dufferin whose unavoidable absence was much regretted by all. During the course of the afternoon the proceedings were diversified by music, vocal and instrumental, of the pupils. Having demanded, and of course obtained, the grace of a holiday for these, His Excellency took his departure about 5 P.M., amidst the cheers of those assembled, given with hearty good will, for the Queen and her deservedly popular representative.

On Friday, the 24th, in spite of a pelting snow storm of the genuine Canadian type, and a biting gale from North East, His Excellency, accompanied by Lady Dufferin, visited the Convent of Villa Maria, under the charge of the Ladies of the Congregation. The Vice-Regal party experienced some difficulty, owing to the severity of the weather, and the depth of the snow drifts; however, in spite of all obstacles they at last reached the gate of the Convent where a warm reception awaited them. They were received by the Lady Superior and conducted all over the large building whose internal arrangement won much admiration from the visitors. His Excellency, and the Countess of Dufferin were then conducted to the large *Salle* where the young lady pupils were seated as in an amphitheatre, and the walls of which were profusely and tastefully decorated with garlands and wreaths of flowers. As the illustrious visitors advanced to the place prepared for them on an elevated platform, their ears were greeted with sweet music from the voice and the instrument, after which Addresses remarkable for the elegance of their language were presented, one by Madlle. A. Pinsonneault to Lady Dufferin, and another by Miss Mullarkey to Lady Dufferin. We regret that the limits to which by our functions as a weekly paper, we are restricted, prevent us from giving these at length, as well as the very neat and appropriate replies which they provoked, and from the tone of which it was evident that their Excellencies were deeply impressed by the spectacle before their eyes. But it is not necessary for us to attempt the panegyric of the Convent of Villa Maria. Its reputation is wide spread as the Continent, solid as the base of the Rocky Mountains. We should add that Lady Dufferin herself replied to the Address presented to her by the young ladies.

Then again the party set forth to face the storm still raging in all its fury. Lady Dufferin fatigued no doubt by the exposure to such severe weather, returned home; but His Excellency, who in his punctuality well represents his Royal Mistress, proceeded to the Grand Seminaire, or College of Montreal, where the Reverend Fathers of Sulpice awaited him to do the honors of their institution. The vast building was visited in all its parts; class rooms, dormitories, and *cabinet de physique*; after which the party proceeded to the *Salle Academique* where the pupils were arranged in two lines, whilst the enlivening strains of the excellent College Band welcomed the approach of Her Majesty's representative. Having taken his seat on a raised platform, His Excellency received the Addresses presented to him by the pupils; one in French and the other in English which was well delivered by the son of our respected fellow-citizen Judge Monk. A very little fellow then stepped forward, and in a few simple words presented a

handsome *bouquet* for Lady Dufferin, accompanied by a sly request for a holiday through her ladyship's intervention—a demand which we need scarcely say was cheerfully complied with. Again in both languages His Excellency returned his thanks for the Addresses presented to him; accompanied by plain but most excellent advice to the youths before him, on the importance in this go-ahead country of preserving respect for others. The proceedings were terminated by the performance by the entire body of pupils, of the National Anthem when the party broke up, much gratified by what they had seen and heard.

We are sure that all Her Majesty's subjects in Canada must be delighted with their new Governor, and must appreciate the interest that he takes, in all our institutions, Catholic and Protestant whose inmates can all alike join in the petition God Save the Queen. Domine salvam fac Regnam." Amen.

WRITTEN FOR THE TRUE WITNESS.

SHORT SERMONS FOR SINCERE SOULS.

No. XXV.

"THOU SHALT NOT KILL."

"LOVE THY ENEMY."

Having established, Christian soul, the great christian duty of loving your enemies, it becomes us now to examine the true nature of that love. We have seen that it is a matter of vital importance; we have established without knowledge of doubt the great principle that without this love of our enemies we can never see God. This being established, it becomes our duty to examine with an equal anxiety and care the true nature of this love.

As there is nothing more rare than a true and sincere reconciliation of enemies; so there is nothing so rare as a true and sincere love of them. Even those who respect the law of God the most and who are most disposed to fulfill its holy precepts; even those laying claim to the sincerest piety often deceive themselves on this point. And how is this. The reason is obvious. The Apostle St. James (Ep 1 c 2) tells us that "the man who hates his brother is in darkness and walketh in darkness and knoweth not whether he goeth because the darkness hath blinded his eye." Tremble, Christian soul, lest this be your case. Of all states there is none so terrible as that of spiritual blindness. As long as we are conscious that we are in a state of sin, so long is there some hope of amendment, because the knowledge itself of sin is often the strongest incentive to repentance; but to be blind to sin; to think that we can see when we cannot; to think that we are leading a life of grace, when we are not, this is the most fatal of all states; this is the most terrible of all blindness. But this Christian soul on the word of an Apostle is the state of the hater. He is in darkness and walketh in darkness and knoweth not whether he goeth because the darkness hath blinded his eye. Let us then study attentively this terrible evil in order that we may not be led to eternal destruction by it.

There are three classes of people who walk in this terrible state. The first are those who persuade themselves that they have forgiven their enemies, and yet do not wish to give any outward signs of this forgiveness.

The heart of man says the prophet Jeremiah is evil and impenetrable for it is full of illusions and many errors. "We have forgiven our enemies" you say "but we will not salute them; we will not frequent their company." Alas Christian soul, if this be your case you are a liar and a hypocrite, and thus your lie and your hypocrisy is the more dangerous because you deceive yourself. If you refuse to salute your enemy, you do not love him; nay you hate him. For what stronger proof can there be that you love him not and that you hate him than that you cannot suffer his presence and that you seek to avoid him? Do men refuse to see and to speak to them whom they love? On the contrary, do they not seek every opportunity of being in their presence, do they not seek every occasion of speaking with them? Do they shun them on the streets, do they refuse to salute them?

Oh! but we avoid their company only because we wish to avoid quarrels and contentions with them! Ah, Christian soul, you have condemned yourself. You are afraid of quarrels. Then assuredly you do not love. For do men quarrel with those whom they love? Does not your own defence betray you? does it not prove beyond all doubt that hatred still rankles in your bosom? that the wound is still there and that if it is healed at all, it is only with the thinnest of thin films? that though you persuade yourself that it is covered over by a healthy scar, beneath is only a festering mass of corruption?

But we are not bound to salute them or to speak to them. What! Christian soul, are Christians on this earth then not to speak to each other? and not to salute Christians who are members of the same body; Christians who are children of the same Father who is in Heaven; Christians who are disciples of the same divine master, Jesus Christ; Christians who are heirs of the same kingdom, Heaven; Christians who partake in the same holy spirit; who pre-