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THE CROSS.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

VOL. I. HALIFAX, FRIDAY, JULY 22, 1843. No. 21.

Weekly Calendar.

- July 23, Sunday VII. aft. Pent. S. Apollinaris, Bishop and Mart.
24, Monday, S. Vincent of Paul: Conf.
25, Tuesday, S. James Apostle.
26, Wednesday, S. Anne, Mother of B. V. Mary.
27, Thursday, S. Leo IX. Pope and Conf.
28, Friday, SS. Victor, Nazarius and Celsius, Martyrs, and St. Innocent, Pope and Conf.
29, Saturday, S. Felix II, Pope and Mart.

Approbation, Indulgences, and Encouragements granted by the Holy See to the Institution for the Propagation of the Faith.

At the same time it must be acknowledged; that what is most essential would still be wanting for this Institution, if it had not also the approbation and encouragements of the Holy See; but they have not been refused to it; it has been approved and highly favored by four Sovereign Pontiffs, Pius VII, Leo XII, Pius VIII, and Gregory XVI. On the 15th of March, 1823, Pius VII granted for ever to its members, in all the diocesses of France in which it was established with the consent of the ordinary, the following indulgences applicable to the souls in Purgatory. *First.* A plenary indulgence on the festivals of the Finding of the Holy Cross and St. Francis Xavier, and once a month on whatever day each associate might choose, on condition of his

reciting every day in that month the prayers required. To gain this indulgence it is required that the person, being truly penitent and having confessed and received the holy communion, should visit devoutly the church or oratory of this Institution, if there be one; but if not, his own parish church; and there address fervent prayers to God for the prosperity of the Church, according to the intentions of the Sovereign Pontiff. The indulgence attached to the two festivals above mentioned may be gained at the choice of each associate, either on the day of the festival or on that of the octave, or finally, on the day which the ordinary of every diocess may have fixed for the celebration. *Secondly.* An indulgence of 100 days every time that one recites, having at least a contrite heart, the prescribed prayers, giving some alms in favour of the missions, or exercising any other work of piety and charity. Thus a plenary indulgence can be gained fourteen times every year, and a partial indulgence many times each day.

Leo XII, who paid particular attention to the Institution for the Propagation of the Faith, earnestly recommends this pious work to all Christians, and in his paternal charity embraces all its supporters. These are his words. Moreover, by a receipt of the 11th May, 1824, he has dispensed sick or infirm subscribers from the visit to the parish church prescribed by Pope Pius VII, for gaining the plenary indulgence.

provided they endeavour, to the best of their power and with the advice of their confessor, to fulfil the other necessary conditions. Finally, by rescripts of the 18th of September, 1829, and of the 29th of September, 1831, the Popes Pius VIII and Gregory XVI have confirmed all the indulgences above announced, and have extended them to all the faithful of both sexes "who will unite themselves to the Institution established in France, and fulfil the required conditions in whatever country they may live."

It is not to France alone therefore that this Institution addresses itself. Catholic, in the full sense of the term, it makes no distinction of country or language in distributing assistance. Neither ought it to make any, when soliciting prayers and alms in order to extend the reign of Jesus Christ over the whole world. In its eyes all difference of nation and country disappears; it considers not the persons; it sees only Catholics everywhere assisting one another mutually with spiritual and temporal aid, and in this admirable reciprocal communication, finding always new motives to strengthen their faith and to increase their charity. At the present day, all Italy is moved: in the north, Turin and Piedmont; in the centre, Modena and Lucca, Florence and the whole of Tuscany, contain associates, whose numbers increase daily. In fine, the capital of the Catholic world, Rome, desires to bring to this Institution the tribute of its prayers and alms, and the powerful assistance of its example.

Many provinces of Germany and of the Northern kingdoms are united in the same object with France, Belgium, Switzerland, and Savoy, and even in the Levant, Smyrna and the faithful of

the Archipelago send, in token of their union, the little sum which an industrious piety has contrived to take from their own wants.

This Institution can never interfere with the supplies required for any charitable purpose at home.

The trifling nature of the contributions which it demands is a sufficient pledge, and the experience of other countries, during fifteen years, has proved that, on the contrary, the assistance given to this Institution contributes to increase the zeal for supporting every other charitable work. The dissemination of its Annals through the kingdoms would be attended with the happiest results. - Those pamphlets would show the calumniators of Catholicism what mighty things can be accomplished by faith, aided by grace, with the least human means. The spectacle of so much devotion, of so many deeds of heroic charity, the example of the martyrs who are at the present day sealing with their blood the faith which they preach to infidels, --all this, compared with the egotism, and vanity, and the sterility as to real results of other missions, could hardly fail to dispel the prejudices of many who have hitherto opposed our holy religion.

Thus, at the present day all nations are called to concur in this great Institution, in this holy work of extending the spiritual reign of the Son of God over the whole earth. Unity is the soul of this undertaking, but what does it matter where its centre should be established? It is where Providence has placed it. For how remarkable is it, as a venerable prelate says, that France, which had so

afflicted the Church should be now among the foremost to console her by the ardour of its efforts to propagate truth. Glory then to the divine Wisdom, which, in this frozen age of indifference and selfishness, has chosen to give the world such a consolation! Happy are they who are called to cooperate with it!—their prayers will return to them with the grace of salvation, and their gifts will fall back multiplied a hundred-fold upon the land which has produced them.

This blessed work is now established in Halifax. We confidently predict that the Catholics of Nova Scotia will not be indifferent to its success.

Life and cruel martyrdom of the Rev. John Charles Cornay,

A FRENCH CATHOLIC MISSIONARY,

Who, after having been imprisoned in a cage, and cruelly flogged, was barbarously put to death for his Religion, on Wednesday, 20th September, 1837, in the Province of Tonquin, in China.

Compiled from the "Annals of the Propagation of the Faith."

* Si denotatur Christianus, gloriatur: si accusatur, non defendit: interrogatus, vel ultero confiteatur: dampnatus, gratias agit. Cruciatu, torqueje, damnate, et atterite nos; probatio est enim innocentie nostre, iniquitas vestra.
Tertull. Apol. c. i. et xlviii.

"If a Christian be denounced, he glories in it, if accused, he makes no defence; if interrogated, even of his own accord he confesses his faith; and if condemned, he receives his sentence with thanksgiving. Rack, torture, contumel, and crush us to pieces; your iniquity is the proof of our innocence."

JOHN CHARLES CORNAY was born on the 22d of March, 1809, at Loudun, diocess of Poitiers, France, of John Baptist Cornay and Frances Mayaud, distinguished for a piety, in some measure hereditary in their family. The young Cornay, given to study from his infancy, commenced his classics in the college of Saumur, and continued them in that of Montmorillon. His excellent understanding, assisted by a happy memory, enabled him to make rapid progress. Feeling himself called to the ecclesiastical state, he entered the Seminary of Poitiers in 1827, and left it Sub-deacon in 1830, for the Seminary of Foreign Missions, Paris, whither his zeal invited him. Not having attained the necessary age for priesthood, he was only Deacon when he embarked for China on the 17th of March 1831. Having touched at Manilla, he disembarked at Macao in March 1832.

He was intended for the Mission of Su-Tchuen, and it was to reach his destination the more securely, that he conceived the design of penetrating through Tong-King. He landed on the 12th of July 1832; but God, whose Providence is admirable in all its ways, had designs upon this Missionary, which the latter was far from foreseeing at the time. He was pleased to permit Mr. Cornay should wait in vain for a year and a half the Chinese couriers who were to conduct him to Su-Tchuen, and that they should arrive in Tong-King only to die in the month of December,

1833, almost immediately after their arrival in the ancient royal city. This accident caused the journey of Mr. Cornay to be put off indefinitely, for the extreme difficulty of travelling through an unknown country does not suffer one to venture alone. The patient Missionary profited of this disappointment to repair to Dr. Havard, Vicar Apostolic, that he might receive priest's orders at his hands. On his way, notwithstanding the persecution which then raged, he was able, in the disguise of a Chinese, to visit the ancient royal city of Tong-King, which for a long time before had not been visited by any European.* Having

* In a letter written on the 3d of January, 1837, the year in which he suffered Martyrdom, Mr. Cornay speaks of this city in the following terms: near the gate by which I entered is the citadel, that is, an enclosure of walls, furnished with some pieces of small cannon, and surrounded with a moat: it serves at once as the residence of the public functionaries, as well as the quarters of the garrison; for here, where all are slaves and tremble, those who occupy situations under Government are under the necessity of taking refuge in fortified places. The streets of the interior of the city are straight and wide, but the houses are small and mean. In consequence of the scarcity of wood, the greater number is built of bamboos; a few in brick, and one story high, are considered palaces. In general all these houses are very long and narrow, each owner wishing to have his windows look into the street. The luxury of the warehouses is in keeping with the magnificence of the buildings; some stripes of red paper and little Chinese toys constitute their only ornament. The fine quarters of the city being of this character, it cannot be difficult to form an opinion as to the rest of the city and its suburbs: no where have I seen such miserable huts. The houses in the villages are larger, and have each a room for the reception of strangers; but in the city, there is nothing of this. In the river there is always a multitude of Chinese vessels, rafts, &c., and a race of fishermen, who have no other habitation than their boats. At the distance of a day's journey there is, on

been ordained priest the 20th of April, 1834, he retired to the mountains, where, in order to render himself useful, he learned the first elements of the language.

For more than three years and a half was Mr. Cornay expecting the arrival of other couriers to conduct him to China, when, in January, 1836, a letter from the Vicar Apostolic of Su-Tehuen informed him of the impossibility of procuring guides through the province of Yu-Nan. This letter left him at liberty either to remain in Tong King, or to return to Macao, in order to pass thence through the Chinese Empire to Se-Tchuen. Mr. Cornay decided on devoting himself to the Mission of Tong-King, though every thing seemed to dissuade him from such a resolution: the climate was unfavourable to him on the one hand, and on the other, when Father Marchand was arrested, the Emperor Minh-Menh published a furious edict against any Missionary who should be seized within the limits of his jurisdiction. By this edict, the civil authorities of the districts through which it could be proved an European had passed, were rendered responsible for the fact, and subjected to severe penalties,

This edict subjected us to the necessity of taking the most minute precautions: Mr. Cornay was besides reduced by the unwholesomeness of the climate to a state habitual debility: whilst a violent attack of sore eyes contributed

the same river, another city, which is not so large: these are the only two places in Tong-King which can be called cities. Except some fairs or markets, which are held on fixed days every month, in some of the larger villages, there is no trade-carried on; hence people come from the most distant points of the kingdom to purchase whatever articles they

to aggravate his other sufferings. However, since he had been ordained Priest, he was able to say Mass frequently, to administer the sacrament of Baptism, hear some hundred confessions, and visit the sick of the neighbourhood. His apostolic labours did not extend farther, for the state of his health was every day becoming worse. Rendered almost useless to the Mission, he was advised to return to Europe, and had himself seriously entertained this project, though it cost him many a bitter pang to think of abandoning a career in which his heart was wholly centered. In the anguish he felt at seeing himself reduced to this necessity, he implored the Lord to call him to himself before he should be forced to quit a land in which he sought the glory of combating for the Faith.

Such was the state in which Mr. Cornay found himself, when, in the month of June 1837, he was arrested in a Christian village, where he thought himself perfectly secure. The hatred borne to this village by the chief of a band of robbers lately arrested, because on one occasion he was refused an asylum there, together with a desire to extricate himself from his embarrassment by turning informer against others was the cause of having a rigorous search made in it, the result of which was the arrest of Mr. Cornay. By the subsequent intrigues of some Mandarins, who wished to turn this capture to their own aggrandizement, its importance was exaggerated in the eyes of M'n'-Menh, and to the crime of religion was added the accusation that Mr. Cornay was an accomplice in the late revolt.

In the sequel of this narrative, it will be seen that Mr. Cornay, after his arrest, was able to detail all that hap-

pened to him almost up to his last moments. It is from these details, written by himself, and from the correspondence I was enabled to keep up with him, that the following narrative is principally taken. To the particulars which I have been able to learn from eye-witnesses, I shall add the letters of the Holy Confessor, endeavouring to retain as much as possible the impressions of that goodness, that simplicity and holy joy, which he never ceased to exhibit.

Early on the morning of Tuesday, 20th of June, 1837, a labourer, who was up before any of his neighbours in Bau-No (the village where Mr. Cornay was concealed), observed that it was surrounded by the military: he quitted his plough, and hastened to announce the sad intelligence; but before the villagers were informed of the danger, the military Mandarin had placed guards on every avenue, and had completely invested the village. "I was preparing to go to say Mass," says Mr. Cornay, "when I was informed of this: as there was not a single moment to be lost, I was immediately conducted by one of the Christians to a thick bush, in which I lay crouched. I had not the marshes and by-paths as in the mountains, to fly to for concealment, and was therefore forced to remain in the very midst of the soldiers: I was so near that I could distinguish every thing they said; but being surrounded with a thick hedge, I was completely concealed from their view."

In the mean time, a strict search was begun throughout the village and some arrests were made. But the officer who commanded the expedition being determined to make some important capture, or at least to extort some money, ordered the mayor of the village

to be cruelly flogged. His sufferings extorted from him a confession that there was a European concealed in the village; it is even said, that he pointed out the place of his concealment. Another Christian was however accused of having shown the spot where he was hid. However this may be, it is certain that Mr. Cornay was discovered: he himself gives the following account of his capture.

"They set about examining every bush in the village. The danger becoming more imminent, I recited the Rosary, and you cannot be at a great loss to know what were the Mysteries which employed my thoughts during the time: you may well suppose, too, what was the sacrifice I offered in the morning, instead of the Holy Mass, and what was the subject of meditation which supplied that of the day. When I saw their long lances penetrating the bushes, I thought it better not to allow myself to be pierced through on the spot, though I foresaw such a determination would have freed me from all the miseries I have since endured; I came forth therefore from my hiding place before the points of the lances reached me, and delivered myself up. Whilst the guards were tying my hands behind my back, I made an offering of myself to Jesus bound. Conducted before the Mandarins, I cast myself on my knees, and offered my homage to Jesus crucified and the Blessed Virgin, whose images, seized with some other articles before my arrest, were hung behind the Mandarins. Observing that my eyes were fixed upon those sacred objects, they presented them to me, and asked what they meant. I immediately made my profession of faith by forming the sign of the Cross in a very precise manner, and distinctly pronounc-

ing the words. . . . But," continues Mr. Cornay, "the prey was too important to be allowed any possibility of escape. The cangue was therefore put round his neck—that cangue which, as the Committee of the Propagation of the Faith expressed it in his letter, is one day to be exchanged for us into a halo of glory. However, the cangue of Tong-King is not like that of China, a large square table which intercepts all communication between the hands and the head; it consists merely of two long pieces of wood joined together by four other cross pieces, two of which enclose the neck, and two the feet; hence he who carries it is pretty free in his movements. Forty persons were bound in this manner, to be ready to set out with the troops. I witnessed all these preparations and pitied this poor people, who, too weak to receive their misfortunes with gratitude from the hand of God, would throw all the blame upon me, and my fellow-labourer, Mr. Marette, by whom I was placed in their village."

After a long prayer on his knees, and exposed to the burning rays of the sun, Mr. Cornay sat down in the shade, and answered the usual interrogatories. At noon breakfast was brought to the prisoners by their wives and children; but our holy brother was obliged to fast until five o'clock in the evening: at his request the Mandarin gave him three spoonfuls of rice; this constituted the whole meal. "Before I eat," said he, "as well as after, I offer my thanksgiving to God, and frequently made the sign of the Cross, as well as the cangue would permit me: those who were around understood what I meant.

Mr. Cornay, although a prisoner, preserved a cheerful countenance; he even sang some religious airs, which,

being so different from those of the country, attracted the attention of the soldiers. In the mean time the search continued with unabated activity; not that any hopes were entertained of a seizure more important than that already made; but because the capture of Mr. Cornay subjected the village to a species of pillage. The approach of night alone put a end to it. The commander of the expedition announced, however, that as there were many effects still concealed, the troops were to remain at their posts. The Mandarins then retired to their tents under a guard of soldiers. The prisoners, who until noon were up to their knees in mud and water, and exposed to the burning rays of the sun, were transferred to a field, where they spent the night. As for Mr. Cornay, he himself describes his situation:—"They gave me an old torn mat to sleep on; I sat down on it, and gave myself up to the reflections which my present position naturally suggested to my mind. In order to take a little rest, I laid my cangue on the ground, one end of it raised on a little hillock, that I might throw my arm over it. But during this long and melancholy night, which I spent in the open air, my eyes were not one instant closed in sleep: I had then, as well as on the following day, a favourable opportunity of witnessing the severity of the military discipline of the country. For the slightest fault the least movement displeasing to the officers, those poor soldiers were subjected to the lash. At the first sign made by the officer in command, they are thrown on the ground and beaten with rods, until he is pleased to say—'Enough:' generally fifteen, twenty, and thirty strokes are inflicted with cruel dexterity. A soldier found sleeping at his post received a hundred lashes: it is true the half of this number fell on his large coat, but there was still more than enough to make him cry out for mercy. Here the sentinels are changed at stated hours as in France; they are obliged to mount guard all night, without being relieved. A drum suspended from two stakes is beaten from time to time, to which the sentinels answer by striking two little sticks together, and sounding a kind of stringed instrument. The night is divided into five watches, a little more than two hours each; they commence about six in the evening, and end in the morning about the same hour: they are measured by hour glasses."

The next morning, at sunrise, the afflicting scenes of the preceding day were renewed. "I had been before asked," says Mr. Cornay, "if I was the only European in the village; it was now required of me to declare where the religious articles belonging to me were concealed. I replied that having fled at the first alarm, I had not time to occupy myself about them. The Catechist, who acted as interpreter, added, that they were sent to different houses." The chiefs of the village were therefore summoned to deliver them up; and it would seem that one of them named the woman in whose house the greater part of the articles were concealed; she was tied up and flogged, and, under the fear of death, with which she was threatened, disclosed the place where the articles were hidden. The village contained as much as twenty loads of objects appertaining to religion, books and other property, a great portion of which there was time enough to get into a cave made expressly for the purpose. During the search, the old woman who was charged to watch them,

pretended to be dying, and had her coffin by her side: this contrivance removed all suspicion from her: so that it was only what was found in the house where Mr. Cornay lived that was seized. They were brought to the Colonel, not however without some of them having been subtracted by those who made the seizure. The Colonel in his turn applied some to his own use, and before they reached the Provincial Government, their number was still more diminished. It would seem that the Intendant of justice, in order to simplify the catalogue which he had drawn up, fortunately committed to the flames all my papers: as they contained lists of the Missionaries and Christians, though in European characters, I was not a little uneasy about them. The effects deposited with the Government are reduced, it is said, to two loads; as they consist principally of books, it is probable that not knowing what to do with these outlandish wares, they will be committed to the flames. Our destitution is extreme; we have lost even the mould for making hosts, our stock of wine for Mass, and almost all our wax; the wheat intended for the communion bread was also near being pillaged.

The Colonel, who was determined to treat Mr. Cornay as an important prisoner of State, had ordered on the preceding evening a cage to be constructed, which was ready by eight the next morning. "My cangue was then removed," says the Missionary, "and I entered the cage, to be put up like a wolf, and left to the mercy of every one. I soon discovered, however, that the cage was preferable to the cangue, which I had already begun to feel heavy on my shoulders: in the cage at least I might stretch myself and move a little

without having a load upon me; I was besides protected from being struck by every one who passed by, and was treated less harshly by my keepers, when they saw me thus secured.

"In the mean time, the effects which had been seized, were examined by the officers, not indeed with all the delicacy of a sacristan; but at my request they allowed me to keep six volumes which happened to be near me. Being asked what use I intended to make of them, I answered that they were prayer books, and that I would use them to pray to God in their favor: this answer pleased them a good deal. The Colonel allowed me also to retain a crucifix, and having asked me what I intended to do with it, I replied, 'It is to honour it, and to implore of him whom it represents, the strength I at present need.'" I then took up the book of the Gospels, and explained that part of the Passion where it is said, that our Redeemer appeared before Pilate; afterwards opening the Following of Christ, I explained that passage which I happened to light upon, and which says, "If you fly to the wounds of Jesus, you will feel great strength in tribulation, you will set no value upon the esteem of men, and you will easily bear their evil speaking." I made every exertion to make an impression on their minds, and by repeating whatever I said inaccurately, I succeeded in making myself understood.

"The cage in which I was put was only temporary; it was made of bamboos, the four angles alone being of wood. Though I thought it light, eight men were scarcely able to carry it. As the roads were not sufficiently wide to admit it to pass, we were frequently obliged to turn aside into the open fields, and widen the passages between the

hedges. A soldier with a rod in his hand frequently struck the unfortunate men who were carrying the cage, without taking into account the difficulty of the roads they had to pass through. It is thus the people in Tong-King are always treated: blows are the only salary they receive for the services exacted from them.

"At length we arrived where we to spend the night. The Mandarins retired to a temple, whilst I was left outside in my cage, to spend the second night of my imprisonment in the open air. Fortunately I was allowed to keep in my possession a blanket, an alter carpet and two coats, the only articles with which my wardrobe is furnished even to-day, and was thus enabled to preserve myself in some degree from the cold. During the night I learned from the soldiers, that it was not I, but a rebel, who was the object of their search, and that as he succeeded in effecting his escape, they were glad to lay hands upon me."

Thursday, 22d of June, Mr. Cornay was approaching the provincial seat of Government, which is six leagues distant from Bau-No. On his way, he prayed, read, sang, and conversed by turns, exhibiting a cheerfulness which all who saw him could not help admiring. He himself gives the following account of this journey: "At dawn we resumed our march. The royal road on which we then entered is called by that name, because it is the only one of the kind in Tong-King; yet it is so narrow, that two vehicles not wider than the cage in which I was confined, would have sometimes found it difficult to pass each other; it was besides broken up in many places and interrupted by wretched bridges, which retarded our progress. The men who carried me

were forced to run in order to keep up with the soldiers, and were not suffered to stop a moment to allay their thirst. In one respect our march was somewhat imposing: I was preceded by a hundred and fifty soldiers, and followed by the same number, with the Mandarins carried on nets surmounted with a canopy; my cage, carried on the shoulders of eight men, and shaded by my red carpet, occupied the centre; I was followed by ten Christians arrested with me, who, tied together by the extremities of their canes, moved forward on foot. The novelty of the spectacle attracted great crowds along the road. My reputation for singing having preceded me, as I went along, I was ordered to sing by a Mandarin, before whom I was brought. It was in vain that I excused myself on the grounds that I was fasting; I was obliged to display once more my 'beautiful voice,' dried up as it was by an almost constant abstinence of two days and a half. The rod was frequently called into requisition, to keep away the crowds that were collected round the cage. From that moment I was regarded as a bird of great value for its melody. Shortly afterwards I witnessed the punishment of two non-commissioned officers, who received fifteen lashes from two soldiers: the latter knowing with whom they had to do, did scarcely more than slightly touch their clothes. When they got up and made their bow, (for in this country, when one has undergone a punishment, it is the custom to return thanks to the officer in command), they discharged the same duties towards two other soldiers which had been just fulfilled in their own regard: on this occasion, they gave proof of all the dexterity of persons accustomed to that office. When the two soldiers got up, the

Mandarin gave orders to have the spot they lay on stricken three times—the dust was made to fly, and we resumed our march.

“On the road I had a favourable opportunity to examine the soldiers by whom I was surrounded. Their uniforms are of coarse cloth of European manufacture; made in the same fashion as the dress worn by the common people; but the sleeves are of a different colour from the rest of the dress; the facings are much the same as those of the uniforms of Europe; bands and cinctures of some snowy colour complete this motley dress. Their head dress consists, like that of other Annamites, of a turban, with this difference, that they wear over it a little pointed cap, not unlike a sugar loaf. Their trousers are so short, that their black legs and feet are left entirely exposed. As they always lie on the ground and never undress, they are excessively filthy: what with their clothes hanging in shreds about them, or mended with patches of every colour, it is not possible to imagine any thing more grotesque. In fine, without uniformity in their drses, they do not even observe the slightest order in marching: they are, however, distinguished from each other, less by the particular colour of each battalion, than by the arms they bear. Some have a musket with bayonet, others pikes eight feet long, pointed with a piece of iron six inches in length; some are armed with lances, the tops of which are made in

the form of a cutlass; whilst a sword and shield are the only arms borne by others. I should suppose that in battle, they who carry muskets are separated from those who are otherwise armed, but when marching they are all confounded together. The Tong-King army possesses no cavalry; and as for cannon, the field-pieces are so small that they are carried by the soldiers. Such was the cortege in the midst of which I reached the seat of Government of the western province, called Doai, through which five years before I passed in the disguise of a Chinese.

“When I was introduced to the Government residence, immense crowds were collected from all sides. It is like a fortified camp, surrounded with a moat; it is about half a league in circumference, and serves at once as residence for the Mandarins, as Court-house, barracks, prison, and public granary. The ramparts, raised about twenty feet, are formed of bricks made of clay dried and hardened in the sun; those bricks are less solid than stone; but, considering the feebleness of the means of attack in this country, they are sufficient for the purposes of defence: the interior of this fortified camp is divided into many enclosures. I was laid down in front of the Governor's house: he is a man about fifty years' old, of fine figure, without beard, and of a fairness of complexion not often seen in Tong-King. With an air of gravity he glanced at me and my trap-

pings, and then retired; he afterwards sent me word, that I should be sent in a few days to the Court of Cochin-China, and placed at the discretion of the King.

"As soon as the Governor had retired, I was surrounded by a crowd of children and followers of the Mandarins. I endeavoured to assume as much composure as I could, and refusing to answer the questions that were showered on me from all sides, the only words I pronounced were, 'I am not afraid.' These words were soon repeated through the crowd. 'No,' said they, 'don't be afraid; we shall do you no harm; it is nothing but curiosity which attracts us to you; we never before saw a European.' An officer who came up at the moment, gave them all the information they desired, and compelled me, as the price of my dinner, to sing. I gave him a couplet of a hymn to the Virgin.

"Shortly afterwards the large cage was brought, in which I was to be kept for the future. As soon as I left the first, I was put in chains, and had my arms tied. The chain which was brought me is triangular, having a ring, which is put round the neck, and descending as far as the middle; it branches off in two, having a ring at either end, to be fastened round each leg; the rings when put on are rivetted, so that my chain is to be taken off only when I am condemned to die, or am restored to liberty. The weight of an

ordinary chain is eight pounds. Sometimes the criminal himself is obliged to pay for the chain he is condemned to wear. As soon as this operation was over, my arms were untied, and I took possession of my new cage. Of the same dimensions as the first, it is sufficiently high and wide to enable me easily to change my position; but I do not find it long enough to let me stretch at night. It rests upon four feet, raised six inches from the ground, and measures in the inside four feet high by five in length and four in breadth. It has four handles in the middle by which it is carried, and is surrounded by cross wooden bars at six inches distance from each other. I am now eight days engaged, and feel very tired from being obliged to lie and sit in so narrow a space; my sides are quite sore from the hardness of the wood; but I must make up my mind to suffer, for there is no other prospect before me than renewed sufferings every day: such is the will of God; may it be fully accomplished." The bed of Mr. Cornay was not however harder than that of the other Missionaries, who all, without excepting even the Bishop, sleep on a board, covered with a single mat; but such was the delicate state of his health, that he could not accustom himself to it for a long time.

When Mr. Cornay arrived at the Governor's, it was easy to have access to his cage; a female religious

profited of the facility to exchange a few words with him. Informed through her of his desire to have an almanac, I sent him one, and endeavoured at the same time to write him a few lines; I was encouraged by the success which attended this attempt to repeat it. Besides the mutual consolation which this correspondence procured us, it was also of importance that he should be informed of the true state of things, and that I should be made acquainted with the proceedings taken against him: however great the risk attending this clandestine correspondence, it was counterbalanced by the advantages we derived from it. My letters were concealed in the food which was brought him; he was obliged also to employ stratagem to transmit me his answers. The risk of detection was however considerably lessened by the indulgence now shown him.

"I have succeeded," says he, in one of his letters, "in obtaining from the Colonel some paper to write the narrative of my family: this gives me an opportunity of writing other letters, without being suspected. It is then," adds he, "on a board in my cage that I write to you, with duck quills, which I had great difficulty in procuring, and still greater in getting a knife to make. I write in the presence of those by whom I am surrounded. Who express their admiration of the European manner of writing.

As to my other occupations, I re-

cite my breviary; I meditate and resign myself entirely to the will of God; I beg him to pardon my sins, to grant me the strength to suffer with patience, and above all to confess his holy Name before unbelievers. I was left my breviaries and some books; but they have been taken from me in order to be inscribed in the inventory with the other things seized; and though a promise was given to have them restored, I have not seen them since. I shall now tell you of the visits I have received, and the interrogatories to which I have been subjected.

"The day after my arrival, Colonel Tai, by whom I had been arrested, came, accompanied by a crowd of the natives, to ask me the use of a mariner's compass which he held in his hand; then showing me a small gilt cross, the ornaments on which concealed the figure of Christ, he asked me what it meant. I begged him to hand it to me, and suspending it to my cage, with the figure of Christ turned to those who accompanied him, I forced them, at least for a moment, to look up to Jesus. Then narrating many circumstances of the life and death of our Saviour, I developed to them, as well as I could, the faith of a Christian, and the hope by which he is upheld in sufferings, the resignation and strength which the view of the cross inspires him with, the resurrection of our Lord, the horrors of Hell, and the eternal glory of Heaven. I regretted my inability to speak with more fluency, and begged of God to make the seed I sowed fructify in their hearts. Alas! it fell upon a soil from which the evil spirit soon snatched it.

"I was asked what were the occupations of the Missionaries. I answered, that we preached the Faith, instructed the faithful, administered the sacraments, and had the power to pardon sins in the name of Christ. The Co-

Colonel having asked me how that was done, I gave him some explanation on confession. I read the fourth commandment and enumerated the faults which children commit against their parents; I also explained to them the sins which the people commit against the King and his representatives; and added, that when Christians came to confession, we interrogated them carefully on all this; and that, in order to obtain pardon, it is necessary to accuse one's self of even thoughts contrary to the respect due to superiors. Then raising my voice, I said to the Colonel, 'When such is the doctrine we preach, can our design be to excite rebellion?'—'No,' he replied, 'that is good doctrine; it is not on that account you have been arrested; it is solely because the King has forbidden your Religion, and that he does not wish you to remain in the country.'

At every visit I receive, one of the usual questions put to me by the curious is, whether I have a wife and family. I answer, of course, no; and explain to them the motives and advantages of this privation, which my hearers dare not fail to comprehend and appreciate.

* Saturday, 24th Festival of St. John the Baptist, my Patron Saint, the Colonel came to tell me that the Governor-general would pardon me, as well as the village of Ban-No, would restore every thing belonging to me, and procure me the means of returning to Macao, for a hundred bars of silver, a sum equal to about four hundred pounds sterling, according to the present value, which is very changeable. This was a more reasonable proposition than that of the young officer who interrogated me, and by whom my ransom was fixed at a thousand pounds. He asked me what were my

* What Catholic on reading this does not regret that he had not an opportunity of delivering this zealous Missionary from such cruel tortments, by contributing to his ransom? Would we not then subscribe with the greatest alacrity to the Institution for the Propagation of the Faith whose funds are employed in the glorious work of supporting and assisting those truly apostolic men in their efforts to extend the kingdom of Christ?

resources, and whether we converted the surplus of the presents we received from the Christians into silver and gold, to be sent to Europe. I answered, that so far from sending anything home, our parents and the faithful in Europe transmitted us money, without pensions and educated scholars. I added, however, that I should make known to the Christians of Ban-No the offer of the Governor. It was not that I calculated upon the resources which they had at their disposal, for they shall have quite enough to do to extricate themselves from embarrassment; but, that I was anxious to have an opportunity to make my situation known to Mr. Marette. I composed a letter then in the Annamite language, which I dedicated to a pagan in presence of the Mandarin of which the following is a translation:—

'Father Tan (this is the Annamite name of Mr. Cornay) greeting to his brethren, the Christians of Ban-No, prays God to grant them strength to support the tribulations which he has been pleased to send them.

'The day I was arrested, I felt much joy at suffering something for Jesus Christ, who first suffered for us; but when I saw our brethren bound and flogged, I could not restrain my tears. If I were alone, I should not be much troubled, for I hope, with the assistance of Grace, to be able to support all my afflictions that I may enjoy after death happiness without end. But I cannot forget my companions, who are suffering in neighbouring prisons more than I do; I cannot forget either the Christians Ban-No, who, having lost much, endure hunger and thirst, and have even to fear seeing their habitations razed to the ground; hence I never cease supplicating the Lord in their behalf. Yet the Governor general has signified to me, that if I can give a hundred bars of silver, he will pardon the village of Ban-No, as well as my ten fellow-prisoners, and will charge himself with sending me to Europe. My very dear brethren, if I were alone, I should refuse this proposal without hesitation and should prefer laying down my life for the Faith and

ascending to my heavenly country: but because I love you, I am constrained to listen to such a proposition. If, then, you can collect a hundred bars, all will be forgotten. However I am aware that after the many losses you have suffered, you can never furnish so exorbitant a sum: were you even to sell your lands, your clothes and rice, and to borrow on every side: try then whether you can procure only twenty or thirty bars, and the Mandarin will pardon the village and my companions. As for me, not having enough to procure my ransom, as soon as I know that you are safe, I shall rejoice and shall be but little troubled with what I may have to endure, for I place my trust in God: he will provide for me, and grant me an eternal reward.

"I have only to beseech you to obtain for me from the Lord remission to his will.

Signed, "Father TAK."

"In this country such language is never heard, and caused therefore not a little astonishment to those poor people: all who surrounded me cried out, 'Oh! he is not afraid like us.' This letter did not produce any result.

* The examination of Sunday, 25th, consisted of questions relative to my voyage to France, and my family; my interrogatories wanted to have the names of my parents, though they could not pronounce, and much less write them, for their words are invariable and indivisible, representing the figure of things, rather than the sounds of words. Thus, to write Cornay, they were obliged to take the syllables, Cao-Lang-Nc."

Mr. Cornay concludes his narrative in these words:—"When you shall receive this letter, my dear father and mother be not afflicted at my death: by consenting to my departure you have already made the chief sacrifice; and had you not to renew it, when your anxiety on my fate was awakened by the accounts of the evils which desolate this unfortunate country? You shall soon have to complete the sacrifice, when you receive the last adieu of your son; but, I confidently trust to be delivered ere that from

the miseries of this life and admitted to the glory of Heaven. Oh! how I shall think of you! How I shall supplicate the Lord to render you partakers of the recompense, whereas you have had so large a share in the sacrifice which procured it! You have too much the spirit of true Christians, not to understand this language; I shall not therefore indulge in any reflections. Adieu, dearest father and dearest mother, adieu: already in chains do I offer up my sufferings for you: Nor do I forget you either, my sisters! and all those who take an interest in my welfare: if, whilst on earth, I have not failed to recommend you to the intercession of Mary, what shall I not be able to do, if I should be so happy as to secure the palm of Martyrdom!

"I am, with all respect and filial affection possible, my dear father and mother, your obedient son,

"J. C. CORNAY, Miss. Apost."

It seems that five or six days after the arrest of Mr. Cornay, the King was informed of it by the Mandarins. A copy of the report which I was able to procure by bribing the keeper of the rolls, gives a detailed account of all the aggravating circumstances of the denunciation and the pillage by which it was followed. In it Mr. Cornay is clearly ranked with the leaders of the insurrection. Mention is also made in it of the seizure of various articles appertaining to religious worship, as well as of the arrest of several individuals, all imputed partizans of the revolt. Nor was it forgotten to cite the name of the Intendant of justice who concerted the whole affair, of the chief informer, and of the Colonel who executed it: all flattered themselves with wonders from the royal munificence. At the end of fourteen days, an answer was received from the Minister; it was laconic in the extreme, containing nothing more than the King had left the affair in the hands of the Mandarins of the province, to be judged by them: this is what the latter had solicited. We were not therefore without some hopes of a favourable issue; for I am disposed to think that the Mandarins were anxious to

reserve the cause to themselves, because they were convinced of the innocence of the accused, and feared that their credit should be compromised, if the affair came before the supreme Court.

I no sooner received this good news, than I hastened to communicate it to Mr. Cornay; his answer is dated the 16th of July.

"I received your letter announcing the approaching decision of my fate; but I do not think it will be as severe as you imagine. As the King has entrusted the decision of it to the Mandarins, it is a sign that he relents; already the Captain who guards me is bargaining with me for the recompence he expects for himself and his soldiers; he says my deliverance is nigh. The crown of Martyrdom is then to escape my grasp; I shall be consoled for this disappointment only in as much as such a termination of my affair would seem favourable to Religion. If I am set at liberty, I shall remain here, without any further apprehension, unless I be transported to Macao."

Seeing that Mr. Cornay counted too much upon the circumstance of the King's having entrusted his case to the Mandarins of the province, I assured him that all our efforts would not deprive him of the palm of Martyrdom, and begged that he would answer me some questions I propose; and send me the narrative he wrote. I received from him without delay the following answer:

"My dearly beloved brother, yes, I confess in looking through my telescope, I viewed my liberty through the side which draws objects nearer, and death through that which removes them to a distance; but do not imagine that I am therefore less ready to submit to the will of God. If deceived by the appearance of kindness on the part of the Mandarins, I was too sanguine in my hopes, it is the effect of that natural inclination which causes us to flatter ourselves, when there is the slightest chance of avoiding what is dreaded by the inferior part of our souls; besides I was glad, because of the benefit which I hoped would accrue to Religion; but the sad scenes of Thursday last

20th of July, have snapped the last ties which attached me to this earth. I can now think only of preparing for the combat. It is the Intendant of justice himself who has threatened to have me cut into pieces. I fear this punishment less than the interrogatory accompanied with the torture and the lash, from which I have been hitherto exempted.

"The accusation against me declares, that three individuals, named Bot, Nhon and Thach, aware of My talents for war, came to me with a knife to my throat, to force me to act as their general and adviser—that, after they had explained their objects, I gave them no other sign of consent than by saying, u, u, u, without adding anything more explicit: this constitutes the whole crime laid to my charge; every expedient was employed, promises, as well as menaces, to induce me to confess it. . . .

Further on Mr. Cornay describes the scenes of the 20th of July.

"That day to be never recalled but with the bitterest sorrow, being brought to the juridical examination, I had to contend alone against an accuser who hopes to secure his pardon at the price of my blood—against two wretched Christians arrested with me, who, gained over by the Mandarins have invented a story destitute of the slightest appearance of truth, and in which I am designated as a leader of the late revolt—against a host of subaltern Mandarins, each exacting on his part by insidious questions to make me admit that I was at least once in secret intelligence with the rebels—against three false witnesses, who maintain their calumny in a tone which renders it evident that they have been bribed by the judges—in fine, against the Intendant of justice himself, who threatens me with red-hot pincers, and to have my body cut up by piecemeal, if I deny the fact laid to my charge. To all this I have nothing to oppose but my innocence. A hundred times have I been questioned with renewed vehemence, and a hundred times have I answered, that it is all false: I would rather submit to every species of torture, said I to them, than acknowledge a calumny and save my life, by a lie. But it is not my defence that is sought for, but a confession of my guilt. I am fully aware that I expose myself to be subjected to the torture."

(To be Continued)

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