

MR. MURRAY GETS HIS ANSWER.

Recorder de Montigny makes some interesting observations regarding the Papal Zouaves in his judgment in the case of Norman Murray, the well-known bookseller. Murray was arrested on a charge of breaking the ranks of the St. Jean Baptiste Society procession, and objected to being tried by the Recorder, on the ground that the latter was a Papal Zouave, and was incapable of rendering justice when the rights of the Pope were at stake. The Recorder, in dismissing the objection, said:

"In ascending the steps of a judicial tribunal, however modest it may be, I have sworn to administer justice to the best of my knowledge, with impartiality towards all subjects of her Majesty, and I declare that, if I had not felt capable of doing my duty, I would not have assumed the terrible duties of this sublime task for I should have exposed myself to the risk of becoming a perjurer. Does my being a Catholic, a French Canadian, and a Zouave make it necessary that I should be a perjurer? Let the accused show where in the Catholic Church permits perjury and injustice. Let it be known, if it is not known, that if I failed to render impartial justice I should be obliged to confess myself, and not a Catholic priest could absolve me unless I repented of my fault and resolved firmly not to repeat it.

"Let anyone who doubts this consult any educated Protestant minister who is not an apostate." In reply to the contention that Catholics, being under the sway of the pope, in whose infallibility they believe, they cannot be impartial judges, his Honor quotes several authorities, amongst others Cardinal Newman's reply to Mr. Gladstone, as follows:—"For instance, I believe members of Parliament, or of the Privy Council, take an oath that they would not acknowledge the right of succession of the Prince of Wales if he became a Catholic. I should not consider the Pope able to release me from that oath had I bound myself by it. Of course, I might exert myself to the utmost to get the act repealed which bound me; again, if I could not, I might retire from Parliament or office, and so rid myself of the engagement I had made, but I should be clear that though the Pope bade all Catholics to stand firm in one phalanx for the Catholic succession, still while I remained in my office or in my place in Parliament I could not do as he bade me."

His Honor proceeds to discuss his being a French-Canadian: he admits that he is a French-Canadian with all his heart, and he knows no trace of foreign blood in his veins. His great-grandfather, who was a captain in D'Iberville's regiment, and his great grandfather captain in the marine forces, and both Knights of the Order of St. Louis, are represented in history as doughty foes of the English and the Indians, but at the cession their children placed their swords at the service of the English Government in 1775 and 1812. His father, member of Parliament and Lieutenant-Col., was suspected in 1837 and imprisoned by the patriots, because he would not break his oath as a British subject and a Magistrate. His Honor had himself held a commission in her Majesty's militia. On the subject of his being a Zouave, his Honor said that the device of the Zouaves "Love God and go your way," might be adopted by Protestants and Catholics alike. The men of the 65th, who had behaved gallantly in the Northwest, had many old Zouaves among them. He proceeds to argue in favor of the Pope's right to his temporal dominions, for which the Zouaves took up arms. He concludes as follows:

"Yes, as a Catholic and as a Papal Zouave, I will try to conform to the

prescriptions of the church, which inculcates charity, and which, with Christ, order all to love one another, and which repeats with St. John that he who loves Christ loves also his brother: and charity obliges me to believe that those who do not share my opinions are in good faith. Governed by these ideas, and by oath, I apply myself, I, Zouave, Knight of the Military Order of Pius IX., and Recorder of the City of Montreal, to be faithful to the device of my family, 'Dieu et prochain.' And although, as the accused says, my reflections have given rise to much indignation, I endeavor to be worthy of this battalion, which has for its device 'Love God and go your way,' and of that race whose cavaliers had for their motto 'Do your duty, come what may.' And truly these Christian devices should not frighten the subjects of a Sovereign who styles herself, like her Catholic predecessors, 'Defender of the faith.'"

Archbishop Ireland's Views.

Archbishop Ireland, of St. Paul, being asked what he had to say upon the railway strike to day, spoke as follows:—"I dislike to speak of the Chicago strike, because in so doing I shall blame labour, while because of my deep sympathy with it, I should wish to have never any but words of praise for it. The fatal mistake that has been made in connection with the strike is that property has been destroyed, the liberty of the citizens interfered with, human lives endangered, social order menaced, the institutions and freedom of the country put in most serious jeopardy. The moment such things happen, all possible questions as to the rights and grievances of labor must be dropped out of sight, and all efforts of the law abiding citizens and all public officials made to serve in maintaining public order, and regarding at all costs the public weal. Labour must learn that, however sacred its rights, here is something above them and absolutely supreme—social order and the laws of public justice. I am far from saying that labor has not had its grievances in America, nor that redress must not be sought. I would not respect the labourer who seeks not to enjoy all his rights and to improve his condition. But all this must be done within the lines of social order and law. The position of the Catholic Church is easily defined. She stands for rights and duties, for labor and capital, so long as both follow their duties, and the one allows the right of the other. But always and everywhere, and above all other civil and social interests or considerations, she stands for public justice and social order. She abhors and forbids all approach to lawlessness and anarchy. She commands obedience to law and stern loyalty to the country and to its constitution."

The State's Protoges.

The State does not give a dollar a year to the Catholic Church. It hires some institutions erected by Catholics to take care of a quota of its dependent and delinquent wards for it and it gets the work done by them better and at less expense than it could do itself through politicians and secular employes. The money is spent on its orphans, its juvenile criminals, and on others for whose support it is responsible. Not a cent of its appropriations for this purpose sticks to the Church. On the contrary, the Church, out of its charity, helps out the State in providing buildings, equipment, clothing, food, fuel, medicines, etc., for the proteges of the public. *N. Y. Catholic Review.*

Cardinal Vaughan says that in England "in the present day there is scarcely a family in the land but is obliged to admit that amongst its kith and kin there were persons who were Catholics."

Catholic Missions in Danger.

Those who know anything of the recent history of Catholic missions in the far-off kingdom of Corea, where China and Japan are claiming suzerainty over the land, and where there is likely to be a terrible war, will watch the struggle with anxiety. Until very lately it was death for a foreigner to be found within the borders of Corea. Nevertheless for some fifty years brave priests and Bishops penetrated into the country. They were sooner or later discovered and went to torture and death, but not before they had made many zealous converts. Two Catholic Bishops in succession died at the hands of the executioner in torments of which it is terrible even to read. But as fast as one missionary fell another arrived to take his place.

Within the last few years the country was opened to foreign trade, and then American Protestant missionaries and Russian schismatics arrived to try to reap some of the harvest that had been watered with the blood of braver men. This divided teaching of the messengers of sect and schism is a worse obstacle even than persecution, yet the Church is yearly making new conquests in Corea. The danger of the moment is first that war will disperse the Christian congregations, and secondly that Russian intervention will lead to the land being closed to all but the emissaries of the Greek schism.

Centenary of An Irish College.

The July number of the *Irish Ecclesiastical Record* says that the centenary of the great National College of Maynooth—which holds so high a place in the regard and reverence of every Irish ecclesiastic at home and abroad, particularly of the thousands who have studied within its walls—will occur in June 1895, and is likely to be a memorable celebration. The matter was the subject of special deliberation at the recent annual meeting of the Irish episcopate in the college. It has been decided that a comprehensive committee shall be formed at once to consider and carry out all the arrangements that may be necessary for securing a worthy commemoration of the auspicious incident. The committee, as at present contemplated, is to consist of the Archbishop and Bishops of Ireland; the members and ex-members of the college staff, and two priests nominated from each diocese of Ireland by its Bishop. Not the least interesting feature of the celebration will be the production of a history of the college from its foundation to the present time. The Coadjutor-Bishop of Clonfert has been invited, and has consented to undertake the work. It could not be in better hands; and its appearance will be awaited with intense interest on both sides of the Atlantic.

Death of An Indian Bishop.

Mgr. Louage, D. D., Bishop of Dacca, of East Bengal, India since January 1891, died in that city June 8th. The Bishop was born September 1828, in Fourcoing, France. He prosecuted his studies for the sacred ministry at Cambrai and Paris, and after his ordination to the priesthood, spent several years in missionary labors in the French colonies of Bourbon, Martinico and Guadaloupa. Thence, he was sent on missions to America where he labored for several years in the Wheeling diocese and directed the ecclesiastical seminary and college. Feeling himself drawn to enter a religious order, he went to Notre Dame, Ind., where he was received as a member of the Congregation of the Holy Cross in 1871. He subsequently filled several responsible positions in that order, in the States and in Canada, going thence to France where he received the call to the episcopacy. In every relation, his

piety, zeal, energy, and faithful discharge of duty were the characteristics of his holy life.

Hunting Foxes With Dynamite.

A fox hunt with dynamite was the novel sport of farmers near Point Pleasant, Bucks county, a few days ago. For a long time the farmers had suffered from the incursions of some adroit thief upon their poultry reserves. The thefts were so daring, yet so mysterious, that it was decided to set a watch. So when John Swope heard a racket in his henry he ran out. He was just in time to see a big fox, with a nice fat pullet in his mouth scamper away. The alarm was spread and a number of Farmer Swope's neighbors assisted him in tracking the fox. They trailed him to his den, under a huge rock, and were then confronted with the problem of routing him. They got some dynamite, fired it, and in a few minutes out came, not one, but four foxes, half stunned and blinded. The animals were killed as fast as they appeared and then the den was walled up.—*Philadelphia Record.*

His First Sermon.

Ferdinand the Portuguese, afterwards Anthony of Padua, was a pupil of the Canon Regular of St. Augustine, in the close of the twelfth century. He entered their order in the Monastery of the Holy Cross near Coimbra, but having seen the mangled bodies of three Franciscans who had been martyred by the moors, he joined the Capuchins, in the hope of a like martyrdom in Africa. God had other designs for him however. The African fever forced him to return to Europe.

Whilst leading the hidden life of a novice, working as a scullion in the monastery kitchen, and completely concealing the treasures of learning imparted to him by his Augustinian masters, he was sent with some of his brethren to spend a few days at the Dominican Monastery at Forli. One night, after supper, it was suggested that some one of the monks preach to the rest. All declined, declaring themselves unprepared. Last of all, they called on the silent, humble Anthony, who also refused, but to his surprise, his superior gave him a text, and commanded him, under obedience, to rise and preach as best he could. "The first few sentences were spoken slowly," says one of his biographers; "spoken as if he were gradually collecting his thoughts, or hesitating to tear off the mask that had hitherto concealed his learning.

Then his voice rose, firm and gracefully modulated, till he seemed no longer the same man. Quotations most happily chosen from all of the Scripture and from the Fathers of the Church succeeded like an army in close array, one upon another. His hearers sat surprised, spell-bound. They had all heard other orators, but never any to compare with him. They felt his superiority and they were mere disciples listening to the voice of a master."—*Our Lady of Good Counsel.*

The Cathedral in Rochester was entered the night of the 10th and the tabernacle broken open by thieves, who stole two silver chalices and a silver box valued at \$125.

The visit which it is announced Very Rev. General Raus, the head of the Redemptorist Order, is soon to make to the houses of his society in America, will mark an important era in the history of the American Redemptorists.

The spires of the Cathedral in Savannah have just been finished at a cost of \$32,000 and they are said to be the finest on any church south of Baltimore. Under Bishop Becker's earnest management, the Church in Georgia is making notable progress in various directions, and the completion of the Cathedral is the crown of many labors.