

Some Notes

COLONIAL LAW

BY CRUX

The other evening I was glancing through the pages of an old magazine, one of 1901, and I came upon an article entitled "Colonial Law," from the pen of T. F. O'Malley. The reason why I have chosen to make a few special references to this article is that it contains some striking evidence of the spirit of persecution that animated the very persons and the very sects that have perpetually thundered against the tyranny and intolerance of the Catholic Church. While all these old-time accusations have been disproved over and over, and while few if any enlightened men to-day hazard a repetition of them, still they linger in the minds of the masses and, from time to time, some one whose zeal is greater than his knowledge, or his good faith, receives a hearing while he goes over the calumnies and slanders that have been showered for long years upon the Church. Without wishing, for a moment, to say that it is any excuse for a wrong to claim that the other party is guilty of an equally great, or a greater one, still it is well to show how unreasonable are some people when they trump up false charges in order to mask their own misdeeds. We are all well acquainted with the horrible persecutions carried on, in New England, on the pretence that witchcraft and such like were the crimes attributable to unexplained actions. It is a very peculiar commentary to note that the Puritans—those holy Pilgrim Fathers—who fled to America from the persecutors of their sects in England, no sooner found themselves free, in the New World, than they set up a system of persecution far more outrageous and far less rational than that from which they had suffered.

THE "BLUE LAWS."—It is not my intention to go over, to analyze, nor to reproduce the whole of Mr. O'Malley's article; that would be out of the question. I simply wish to take a few extracts from it—principally examples—in order to show to what a degree fanaticism and unguided Biblical interpretation may be carried, and to what follies and wrongs they may carry men. After indicating that the famous "Blue Laws" never actually existed as a code, and that the story of them was first published in London, 1781, by the Rev. Samuel Peters, a Tory refugee, more as a satire than as a fact, the author points out that for ten years after the settlement of the colony there was really no settled system of jurisprudence. Persons were often tried and punished for offences not mentioned or defined in any statute of either England or the Commonwealth. Men were banished from the Colony for no crime at all, simply because some of their neighbors disliked them. One man, named John Woolrich, of Charlestown, was indicted in March, 1687, for fraud and drunkenness, of which he said to have been guilty years before in England. It was only in 1635 that a commission, or general court was appointed to draw up a Code of Laws. The commission consisted of John Winthrop, Thomas Dudley, Mr. Caltou, Mr. Peters and Mr. Shepherd. The laws presented were a copy of the old Mosaic law, pure and simple—and the author remarks that had Moses been there he would have altered his own laws to suit the changed condition of affairs.

THE DEATH PENALTY.—This code, in strange and grim satire, was called the "Body of Liberties." Oliver the historian said, "It had no analogies, either in the laws of England or the spirit of Christianity." It allowed tortures, the like of which history has failed to record, and it enacted capital punishment for almost every imaginable crime. Under it a negro was burned alive, in 1681, in Boston, and Giles Corey, the Salem "Witch" was pressed to death. It would be amusing had I space, to recall all the imaginary crimes for which poor people suffered whipping, imprisonment, torture, and even death.

TWO SAMPLES.—I take the following two examples from the body of the article:— "A curious case is reported from Lynn. In 1643 Roger Scott was presented 'for common sleeping at the public exercise upon the Lord's Day, and for striking him—that waked him.' He was sentenced to be severely whipped. In 1644 William Hewes and John, his son, were presented 'for deriding such as

sing in the Congregation, terming them fools,' also William Hewes for saying 'Mr. Whiting preaches confusedly.'" "Ambrose Martin, of Weymouth, who sided with the Rev. Mr. Senthall, in the dispute between the people of that town and the divines of Boston, over the pastorate of the church in Weymouth, was fined £10, for calling the church covenant of the Boston divines 'a stinking carrion and a human invention.' Thos. Makepiece of the same town was informed by those in power that 'they were weary of him' or in the slang of to-day 'he made 'em tired.' He was invited to leave."

CATHOLICS AND QUAKERS.—The author says that the law against the Quakers and Jesuits—and all Catholics, male or female, were considered as Jesuits—are too familiar to be touched upon. But he adds, that "the brutality shown in the treatment of the Quakers was simply appalling." No more will I go over all the peculiar legislation regarding female wearing apparel, nor the wearing of long hair by men which was considered "uncivil, unmanly, and too much like ruffians, Indians and women."

PUNISHED BY FINES.—It is amusing to now glance back at the various customs and practices that were punished by heavy fines, such as drinking, inn-keepers selling during "Lecture," bowling, shuffleboard, dice, cards, dancing, racing in the streets. Then came the laws regarding the Sabbath, or Lord's Day. Needless to say that they were absolutely impossible in any civilized or Christian community. Here is what our writer describes:— "From sunset Saturday to sunset of the Lord's Day there was scarcely anything lawful to be done except to go to Church. Some of the ministers seem to have had doubts whether it was lawful to be born on that day. One had such conscientious scruples on the subject that he refused to baptize children 'which were so irreverent as to be born on the Sabbath.' A minister in Marlborough entertained the same notions, until his wife presented him with twins one Sunday morning. The event changed his opinions."

A FEW CASES.—I will now take a few extracts with which to carry on the story to the end:— "In Burnaby's 'Travels in America in 1759,' a book quite popular here during the latter part of the 18th century, the following incident is related. The Captain of a British man-of-war cruising off the Massachusetts coast left his wife in Boston. On one of his visits to port she came down to the wharf to meet him, and she was saluted as a true and loving sailor's wife deserved. This violation of law was at once reported and the Captain was brought before the Magistrate and sentenced to be publicly whipped. There was no getting out of it and the Captain submitted quite gracefully. Just before the departure of his ship he gave an elaborate entertainment, to which all of the magistrates were invited. After the festivities were over and everyone had shaken hands with the Captain and was going over the side, the Magistrates were seized by the arm and stripped to the waist. Each one was led to the gangway, where a vigorous boatswain gave him thirty-nine lashes on the bare back and then hustled him over into a boat amid the cheers of the whole ship's company. As the last one went over the Captain informed all that he considered accounts settled. In New London a wicked fisherman was fined for catching oels on Sunday, and another was fined twenty shillings for sailing a boat on the Lord's day. In 1670 two lovers, John Lewis and Sarah Chapman, were accused of and tried for 'sitting together on the Lord's day under an apple tree in Goodman Chapman's orchard.'"

PLYMOUTH RECORDS.—"The Plymouth 'Colony Records' contain some curious cases. One resident of the old colony town was 'sharply whipped' for shooting fowl on Sunday. In 1652 Elizabeth Eddy was fined ten shillings for wringing and hanging out clothes." In 1658 James Watts was publicly reproved for writing a note about common business on the Lord's day, at least in the evening somewhat too soon. Another Plymouth man, who drove some cows a short distance 'without

need' on the Sabbath was 'presented' before the Court. As late as 1772 William Estes of Wareham acknowledged himself 'Guilty of Racking Hay on the Lord's Day' and was fined ten shillings. In 1774 another Wareham man was fined five shillings for pulling a few apples. But the most severe case of all is one reported from Dunstable; a soldier, for 'wetting a piece of an old hat to put in his shoe' to protect his foot, was fined and paid forty shillings."

TOBACCO SMOKING.—Still quoting I am told that "a vigorous and persistent war was waged against tobacco." The item says:— "A vigorous and persistent war was waged against the use of tobacco. In 1632 the General Court forbade the taking of any tobacco publicly. In 1634 it was further ordered that no person should take tobacco either publicly or privately in his own house or the house of another before strangers, and that 'two or more shall not take it together anywhere.' A short time afterward the purchase and sale of tobacco was expressly prohibited.

In 1637 the law against buying and selling tobacco was repealed, and in 1638 the following act was passed:— "It is ordered by this Court; that no man shall take any tobacco within 20 poles of any house, or so near as may endanger the same; or near any barn or hay cock, upon pain of ten shillings for every such offence. Nor shall any take tobacco in any inn, except in a private room." It also provided that "if anyone took offence there at" the smoker should forfeit under a penalty of 2 shillings 6 pence for each offence. A few convictions for smoking are on record. Four come from Yarmouth where, in 1687, four old sea dogs were fined four shillings each for smoking behind the meeting-house.

"In Sandwich and Boston we find cases of prosecutions for 'drinking tobacco in the meeting house.' The fine was five shillings for each drink, which I take to be chewing tobacco."

A MIRACLE IN AN HOSPITAL. An interesting miracle lately occurred at the Hospital of the Consolation, Rome. A poor woman, formerly a housemaid in the Quirinal Palace, was afflicted with a disease of the knee, and for the past few months has been treated at this hospital, being unable to put her foot on the ground. Two operations had been performed for her relief with so little success that the poor sufferer was about to submit to a third operation. The Sisters of Charity in charge of the institute suggested that a Novena should be made to their holy foundress, the Venerable Capitania, the Cause of whose Beatification is being examined. This Novena finished on the morning appointed for the operation, and to her joy the poor woman found herself able to walk. She went, however, to the room, where an examination previous to an operation is made, to hear the opinion of the surgeon, who pronounced her cured and able to leave the hospital. The good Sisters, rejoicing with the happy woman, hope this miracle will advance the cause of their holy foundress.—London Universe.

What Catholics Are Doing Elsewhere. POLISH PRIESTS ORGANIZE.—Fifty Polish priests met in Toledo recently, for the purpose of forming an organization of the American Polish priesthood. Every Polish priest in the country was invited to be present. The meeting was called to bring the Polish priests closer together and to aid the many priests of that nationality who come to America with no acquaintance here. It is proposed to establish a home for these priests, where they may learn the English language, and whence their brethren in the priesthood will aid them to obtain parishes where their services are most needed.

PARISH FINANCES.—The Milwaukee "Catholic Citizen" says:— "The annual financial report of Holy Rosary parish, just issued by Father Roche, is a bound booklet of fifty pages, and is a model in its way, giving every detail of the year's financial receipts and disbursements."

HOLY NAME SOCIETY.—The Rev. Luke J. Evers, pastor of St. Andrew's Church, New York, has established a junior Holy Name Society for the boys of the parish. Father J. J. Owens is in charge of the new society.

LOYAL AND TRUE.—Rev. Pius Murphy, O.F., who recently returned from a year's tour of Europe, was tendered a reception by the congregation of St. Dominic's Church, San Francisco, recently. The interest of the reception was augmented by the presentation of a purse containing \$3,000 to Father Murphy.

A GRACEFUL GIFT.—Three new altar pictures have been erected above the altar in the Church of the Sacred Heart, Washington. Both the altar and the paintings were donated by Mr. David Moore.

TRAPPIST MISSIONS.—Two hundred and fifty Trappist monks are now working at twenty-five stations in South Africa.

REMEMBERED THE CHURCH.—By the will of the late Mary Sullivan, of Philadelphia, who left an estate of \$2,400, two hundred dollars each is left to St. Joseph's Church for Masses for the repose of her soul, St. Joseph's Hospital, the Little Sisters of the Poor and the Catholic Protectors. After deducting private bequests of \$900 and paying her funeral expenses the residue goes to Archbishop Ryan.

FOR DERRY CATHEDRAL.—Rev. Father McGinn, of Derry, Ireland, spoke at St. Charles Borromeo's, Philadelphia, last week, and took up a collection for the Derry Cathedral.

A CARDINAL'S VIEW.—A letter from Cardinal Langenieux, Archbishop of Reims, to his subordinates, says the Paris correspondent of the "Times," is a real manifesto, and is more interesting than the manifesto of Prince Victor Napoleon.

THE CARDINAL COMPLAINS.—The Cardinal complains that to be a Catholic to-day in France is enough to break a man's career, while the knock of Freemasonry is an open sesame to all doors. He calls the law of associations a Socialist victory, because the ordering of the liquidation of religious property is a decisive step toward the revision of fortunes.

THE POWER OF FREEMASONRY.—The Cardinal, in sapping the country in its most popular incarnation—the army.

CATHOLIC PRESS.—Ex-Congressman John F. Fitzgerald, of Boston, has secured control of the "Republic," one of the leading Catholic papers of New England.

BEQUESTS.—By the will of Jas. Vaughan, of Philadelphia, who left an estate of \$4,500, one thousand dollars is left for an altar in memory of his son, Rev. Jas. Vaughan, O.S.A., to be erected at Villanova, and \$50 to the Sisters of St. Joseph, Chestnut Hill, in recognition of kindness to his family. The residuary estate is to be given to such charities as his executors may select.

HOW PASTOR BUILT CHURCH.—The debt on the new St. Joseph's Church, erected by the late Father Grutza, is stated to be \$342,000, says the Milwaukee "Catholic Citizen." In erecting this Church Father Grutza did not borrow money on mortgage notes as is usual, but constituted himself the banker of his congregation. He took his parishioners' money, giving notes for it and paying the rate of interest paid by the banks. This enabled him to obtain money at about one-half the interest rate paid on mortgage notes. The financial condition of the parish is sound and the debt will be readily met in due course of time.

STORY OF AN ORPHANAGE.—Some time ago a young mother on board an emigrant ship, bound for Brazil, died, leaving a baby in arms behind her. Her husband, a poor peasant, was so overwhelmed between grief and despair, that he was about to throw himself into the sea when a young missionary, Don Giovanni Marchetti, prevented the rash act. He did more—he promised that he would take care of the motherless little one. A few days after the good people of Rio Janeiro beheld a strange sight. A young priest in his cassock, with a baby clinging to his neck, was seen to knock at door after door until he secured a new mother for his charge. Then he set about establishing a hospital for such cases, and with such success that not far from the grave to which his apostolic labors brought him there is to-day a splendid orphanage where little Italians are cared for.

A SUCCESSFUL BALL.—A ball held in London, Eng., in aid of a Catholic hospital, realized the sum of \$1,100.

AUGUSTINIAN NUNS.—Park House, Waterloo, near Liverpool, Eng., which belongs to the Sisters of Notre Dame, is, it is stated, about to be purchased for the accommodation of about sixty nuns of the Augustinian Order, who are coming from the South of France. They intend to devote themselves to nursing and other charitable work.

CRUELTY TO CHILDREN.—The annual meeting in connection with the Preston and District Branch of the National Society for the Prevention of Cruelty to Children was held in Preston Town Hall. Father Cosgrave, in the course of some remarks, said it was always a great pleasure to him to assist the society. No one knew better than the clergy who came across those deplorable cases in the course of their duty what a necessity there was for such an organization.

EUCCHARISTIC COGRESS.—Preparations are already being made at Namur for the Eucharistic Congress, which will be held there in September.

A GOLDEN JUBILEE.—The Cork Catholic Young Men's Society celebrated its Golden Jubilee on Sunday by holding its fiftieth annual general meeting. The Bishop, Most Rev. Dr. O'Callaghan, presided, and speeches were delivered by His Lordship, Alderman Fitzgerald, Lord Mayor, and others.

ILLUSTRATED LECTURES.—Father Gallwey, S.J., delivered a course of lectures in the City Hall, Glasgow, on "The Life and Passion of Jesus Christ." The lectures were illustrated with Hmelight effects.

DIAMOND JUBILEE.—On March 19th His Grace Archbishop Eyre will celebrate the Diamond Jubilee of his ordination to the priesthood. His Grace was born at Askam, Bryan Hall York, on November 17, 1817, and has consequently entered into his 85th year. In January, 1869, His Grace was consecrated Archbishop of Anzarba, by Cardinal Reisch, and appointed Apostolic Delegate to Scotland, and was translated to the metropolitan see of Glasgow on March 15th, 1878.

FOR THE CHILDREN.—At Portrush, Ireland, a week ago, the annual school children's tea party and entertainment took place. The schoolroom, which was artistically decorated for the occasion by Miss Harvey, Miss Bolger, Miss M'Allister, and several other young ladies of the congregation, was occupied by a large and enthusiastic audience. After the little ones had been amply supplied with tea and cake and their elders had also partaken of a most "recherche" repast, a musical programme was given. At its completion Father Campbell read the honor list and complimented the successful children.

THE DANGEROUS BARE LEG FAD. Bare limbs of children grrtify the vanity of mothers, but they send multitudes of beautiful children to premature graves. It would be safer to have the arms, feet, hands and legs warmly incased in double thicknesses of woollen flannel, with nothing whatever upon the body but an ordinary nightgown, in the autumn. It is especially important to keep the extremities of children and infants warm for every second of their existence. Whether a child is ill or well, when the hands and feet begin to get cold it is nearing the grave, because the blood retreats to the inner organs, oppresses them, causing painful and dangerous congestion and inflammation, which often induce death in a few hours, as in croup, diphtheria, quinsy and the like. A young mother should never go to bed until she has noticed that the feet of her sleeping little ones are perfectly warm. To be assured of that is to know that croup before morning is impossible.—The Family Doctor.

AN EXPERIMENT WITH PINS.—This is a true story about ten pins and 2,500 little girls and about the new method of teaching the children of the Newark public schools to be careful with their belongings, says the New York "Sun."

A few days ago the principals and teachers in the city's fifty public schools were notified that hereafter they must be more business-like in giving out pins to the sewing classes and that a rigid and accurate accounting would be expected of every pin allotted to the girls in these classes. Each girl is to get ten pins when she begins sewing in the sixth grade grammar and when she completes the course at the end of the eighth year, she must return the pins or as many others.

Each girl has a small pasteboard box in which she is supposed to keep her needles, pins, thread, scissors, etc., and at the end of the sewing period she must pack her materials neatly in the box, leave the box on her desk for the inspection of the teacher, and then put on the lid and place the box in her desk.

There has been little bother over needles or thread, but the pins seemed to vanish as if they had wings. No doubt the janitors have swept them up by the dustpanful and in the summer vacation, when the classrooms are thoroughly overhauled, pins have been brought up from the cracks in the floor by the hundreds.

Then the girls while busy with sewing in class have stuck pins in their frocks, only to forget all about them until they get home, when they would seldom remember to take them to school the next morning. From the time the sewing lesson began until it ended, there has always been a continual demand for pins.

In many instances a paper of 360 pins would scarcely last a week in a class. The officials, when they heard of this extravagance, grew grave and now have evolved the new rule which holds every girl to strict accountability for her ten pins, which she receives when she starts sewing in the sixth grade. She may turn them in to her teacher at the end of the year, or perhaps she may be permitted to take them with her into the seventh grade, but if this last is allowed, she is simply putting off the day of accounting for, sooner or later, she will be officially asked: "What have you done with those ten pins? Produce them."

Under the new system 25,000 pins will be supplied to the children of the Newark public schools who sew, since there are 2,500 of them. This means seventy papers. A paper of pins bought at wholesale costs the Board of Education four cents, so the pin bill each year will be about \$2.80. Hitherto it has been nearer \$15 a year, so the actual saving in dollars and cents will be about \$12. "We don't care so very much about the saving of money," said an official of the Board of Education, "for it is a trifle. We will explain to the children, however, how much can be done with \$12 and let them understand that each one of them is contributing her small share toward saving this amount."

"The chief lesson to be learned, and the real value of the new rule, is to impress upon these girls that a pin is an article of possession, that it has its value and should not be dealt with carelessly. A girl who is careful with pins will soon learn to be careful about everything."

"That little pin habit may do a world of good. We do not ask them to follow the old adage: 'See a pin and pick it up,' and so on, for we have no business to direct their actions out of school and some cranky parent might object to it. But we do insist that they shall take care of the things we give them to use, even pins."

IRISH IMMIGRANTS! The president of the Irish Emigrant Society, of New York, has submitted his report for the year ending December 31, 1901. The report was, in part, as follows: The total number of immigrants from Ireland landed at port of New York during the year was 19,079, a decrease of 6,079 from the preceding year. Of this number 8,847 were males, and 10,782 were females.

In Newark Public Schools

Almost every day local press, accounts that are the result of others in charge of it is becoming quicurrence to have and even property of the use of matches, box of matches, by another, proceeds to little pieces of sulphur and, finally, one igniting takes fire, quences—more or less are very natural my purpose is attention to the fact of the sorrow, the subsequent end permeate so many a considerable ex care, of attention, cautions. People children as if they and wise enough themselves. While a considerable amonance, and be very s eral sense, still the loped, and the year no more is the exper grow neglectful, ne through habit, and their ordinary dutie had not the para keeping watchful gu confided to them by

PLEASURE VE While on this theme, boundless scope if s to follow it into tions, I will tell of a recently came under lesson, and that will trate one of the pha ject. A certain lac band is usually oblig till late into the nig and who has two yo a boy of four and a was in the habit of sleep for the night o'clock. Once she h in bed she would cl and go off with a ne friend to the theatre reached home before other times he got r returned. It was r of them ever foun awake. But, on one the father came in that the younger chi head-downward, sus cot, and the elder o and tugging in vain cate the little one fr position. A few and the result wou al. Needless to say, are was abandoned and the children w left completely alone case to accentuate regarding the respon ents.

CARE OF LANGU is there, too frequ ent or a positive ne part of parents, in cerns their children there exists a specie ness in the use of im and sometimes sinul presence of the youn has shown that the c very easily impress ed is no easy matte earlier impressions, might be passed ove tracting any specia the part of older pe account of their nov child in such a manne permanently—durin riod of life—in the r frequently the cas mothers have contrac of using certain vulg (not necessarily im when speaking. These upon as oddities, or ties, or anything else people; but when chil repeat them they refle upon the parents. I ample after example, desirous, but it seem all the readers hav less knowledge of su would be needless to that, my observatio to my knowledge, whether it be throug or want of reflectio lack of education, the make habitual use of is unbecoming for chi only greatly to bli frequently most crimina the eyes of God.

Imperial Silo Cordova Candles They give a light that's rich and brilliant. No odor. Many styles. Sold everywhere.