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## DEATH OF MOTHER M. BENEDICTA.

The Toronto papers announce the death of E. Grant in religion Mother M. Benedicta, for many years Superior of the popular and far-famed monastery of "Loretto Abbey" in that city. The deceased had been ailing for many years, but no palpable progress in the fatal malady had given any anxiety to her friends until a day or two before her death. For sixteen years Mother Benedicta had been a professed nun, and it is the unanimous decision of her sisters, that seldom if ever, has religious vows been performed with such simplicity and perfection. Gentle, amiable and charitable to everyone, the poor of Toronto and Belleville have lost a kind friend, the pupils of the schools wherein she taught an invaluable teacher, and the Ladies of Loretto, a model Sister and friend.

The funeral took place on Wednesday and was largely attended.

The grave has closed over a true noble woman: for so pure a soul it is sinful to mourn, nor do we grieve for her. The Sisters, her friends, and particularly the family around whose hearth so dark a cloud has fallen have our sincerest sympathy in their sorrow.

different opinion, and seemed at the same time to be quite convinced that he heard Mrs. Jane Agnew calling the dirty names she denied using. Mr. Henderson said if he thought the little boy could be guilty of doing such a thing as the constable said upon oath he did, he would punish him. However, he fined Jane, the mother, in 5s and costs, giving her at the same time what would, if we could judge from the decision, appear to be a superfluous advice—namely to take better care of her son in the future. The charge against Harry was dismissed. —*Belfast Examiner.*

## CATHOLICS IN NEW ENGLAND.

It was said some time ago that the day was near at hand, when the Puritan would be lost among the immigrants who are crowding to New England from Europe; that Patrick and Hermann would shake hands over the grave of Brother Johnatan. This is no doubt an exaggeration, but every year witnesses the rapid growth of the Catholic element in the most Protestant portion of the country. On this point the Manchester, N. H., *Mirror* says: "Our own observation teaches us that the land of the Puritans is passing into the hands of the Catholics by a process more rapid than it is pleasing to admit. A few years ago our foreign and Catholic population was confined mainly to our cities and one might ride a week without finding a follower of the Pope owning a farm. Now any of us can point to whole districts peopled almost entirely by them. In the country, as in the city, they are clannish, and when one buys and settles upon a farm others follow, a day or two later they possess the whole neighborhood, and thus one by one the old homesteads, the nurseries of New England ideas and the cradles of new England sons, are slipping from the grasp of the Yankees. We have said this is not a pleasant fact to contemplate, for while the settlement upon our land of a Catholic family, brings to us much needed bone and sinew, and often industry, frugality, and perseverance, it is an almost unerring sign that the days of the Yankee community in that neighborhood are numbered. For some reason the Catholic and the New England Protestant do not make pleasant neighbors. They do not fraternize, and from the start there is a marked line between them, and in the end one folds his tent and departs to seek more congenial neighbors. As we have seen, it is generally the Catholic who stays and the Protestant who goes. This natural antagonism is not so much the result of their religious beliefs as of their general characters and ways of living, which are vastly different." —*Catholic Telegraph.*

## THE CATHOLIC WORLD.

"Mr. Froude on the Revival of Romanism" is the suggestive text of the opening article in the December number of the "Catholic World." What the English historian has to say about the, to him, much-dreaded revival of Catholicity, and what the "Catholic World" has to say on the other side, forms an article that could hardly fail to be lively, interesting and timely. The examination of the doings and sayings of the recent Protestant Episcopal Convention and Congress makes another lively paper. "The German Element in the United States" is an article containing many valuable reflections and suggestions. The paper on recent "Polemics and Ironies in Scholastic Philosophy" will prove of special value to the more advanced students and readers of the graver kind of literature. It is a grand exposition of free Catholic thought, and will well repay a careful perusal by any serious minded man. Quite in contrast to this is the pleasant article on "Religion on the East Coast of Africa," wherein the writer gives some curious personal reminiscences in a brisk, off-hand style that is very entertaining. The short article on the "Irish Hedge Poets" is very gracefully written, and to many will open up quite a lost branch of literature. The few remarks on the recent "Fortifications of Rome," which look to a contemplated war between Germany and Italy on France, have been confirmed by recent disclosures in the European press. "Among the translators" is the second of the graceful articles that take up the English renderings of Virgil and Horace; the present one being devoted chiefly to the Horations. The two charming stories "The Little Chapel at Monamullin" and "A Sweet Revenge" end as happily as they promised. And a strong weird story is well told in "The Mystery of the Old Organ." There is more poetry than usual, and all of the high character for which the "Catholic World" is famed, the poem to Father Faber being especially good. The literary criticisms always a feature of this magazine, are full and important.

## CAN HANLAN ROW COURTNEY DOWN.

Hanlan's four last trial heats at Toronto, over the five mile course, were made respectively 35m. 15s., 35m. 16s., 35m. 18s., and 35m. 30. Thereupon, and influenced by the short work he made of Ross, "his backers are prepared to match him for 10,000 for two races with Courtney, one of three miles and the other of five," Ross' own backers being eager to furnish half of this enormous stake. The Toronto course is said to be forty yards over five miles. The above figures, then, would show that he went at the rate of a mile in about 7m. 1s., or three miles in 21m. 2s. But while their very closeness renders them almost certainly a very accurate index over the longer distance, all oarsmen know that it is equally certain that the distance been but three miles the pace must have been somewhat faster. How much, it is of course impossible to fix, but his time to the stake in 17m. 50s., Ross will aid in his calculation. That is 17m. 50s. half a mile farther, make him do the three miles in 21m. 24s. This does not include the time not for added materially, making the time not far from 22 minutes. While, after the first mile, Ross did not drive him, neither did he seem to waste much time on the outstretch, so that, putting his five and two and a half mile times together, and making proper allowance for the turns there would seem to be no reason to conclude that he can row three miles including a turn, in less than 21 minutes. But Courtney made the Saratoga three miles in

10m. 48s., and came home faster than he went out. Again at Oswego last week he cut the time down to 20m. 14s., beating Riley easily, as usual, while Riley himself was only 10 seconds behind. While these figures (always supposing that each track was exactly as long as named) indicate that in a three mile race with Hanlan, Courtney need not give himself great concern it cannot be denied that he has not yet shown himself also a fast five mile man. To be sure, he has till now had no occasion to; but encouraging as his three mile figures are they are not so safe a reliance as is the calm, self assured, well nigh plegmatic way in which he rows all his races, coming in never blown, never jaded—at least in appearance—looking for all the world as exact does when playing with a mouse, and evidently having still more reserve power. How much of it no doubt his coming race with Hanlan will tell, but to make sure beyond all peradventure that there is enough it behooves him to at once turn his attention to fast five mile work, and with the uncommonly valuable index of his rival's capacity had in the above figures, to settle forthwith in his own mind whether the championship of America at the scullis is to continue to rest at Cayuga Lake or to larger Ontario, a hundred and fifty miles to the north. —*New York Herald.*

## CATHOLICITY IN ENGLAND.

Three centuries have now elapsed since 1578 when for the first time, with the full authority of the law, it was made penal for any priest to celebrate Mass in England, Cuthbert Maine being the first married ecclesiastic there and then solemnly put to death for so doing. From that date during two hundred years a systematic effort was made to stamp out Catholic religion. By a most determined and most desperate endeavor, which lasted without intermission for exactly two centuries the government of the land strove to root out and utterly destroy the Catholic priesthood. Throughout the whole of that persecution Catholic ecclesiastics were hunted down like vermin. The foxes had holes and the birds of the air had nests, but the Catholics between 1577 and 1777 had nowhere to lay their heads in peace except upon the block. They were habitually in hiding. They moved hither and thither in disguises. For fifteen years together one of them travelled to and fro in Huntingdonshire, Leicestershire, and Bedfordshire, dressed as a pedlar, concealing an altar-stone among the wares in his wallet, and with the altar-stone the sacred vestments, clad in which he was enabled at rare opportunities to offer up the adorable Sacrifice for the consolation of the faithful. It used to be related by Bishop Milner in regard to one of these itinerant missionaries, by name Father Hourybold, that upon one occasion while he was engaged in saying Mass to a small congregation collected together in a private apartment at Grantham, on the constables entering to burst upon the door of the house, finding that he would not have time to take off his vestments and effect his escape, he borrowed from an old woman present her cloak and bonnet, arrayed in which, and kneeling in a corner he escaped observation. During the whole of those two centuries of persecution the Catholic priests in England were subjected to imprisonment, to torture, to execution and to banishment. Stowe relates in his "Annals" how upon one occasion "twenty massing priests were shipped off at the tower Wharf to be carried to France by virtue of a commission," and how upon another "thirty two priests were embarked at Colchester, by order of the Council, to be transported to the coast of Normandy." Camden, in the same way, makes mention of eighteen other priests but one, who were sent away from northern prisons, some of them being sixty, some seventy, and one of their number eighty years of age and for a long time been subjected to incarceration. The design of this persecuting Government was to strike the shepherd, so that the flocks might be dispersed. It was once remarked by Dr. Lingard, that when the extraordinary intensity and the protracted continuance of the Elizabethan persecutions is borne in mind, it is one of the greatest marvels in the history of the world, how any body of men could have survived it. Those two terrible centuries of blood and torment having run out, however the time at last came, in 1777, exactly one hundred years ago, Parliament rescinded its penal legislation, Catholic priests being henceforth allowed to be educated in England, and being permitted again, in the face of day, to discharge their sacred duties without imminent risk of death and imprisonment. —*Mirror.*

## DESIGNS OF GERMANY ON BELGIUM.

That the bold and unscrupulous intellect which created and directs the new German Empire is content with what he has already achieved and believes in the finality of the limits by which the Imperial power is at present circumscribed there is every reason to doubt. Only last week an evening concert called attention to the revival of Prince Bismarck's designs upon Belgium. And we have good grounds for believing that the statements to which we refer were made upon sufficient authority. When we speak of the German Chancellor's designs upon Belgium, it must not be supposed that he intends to conquer or violently to annex it. He only wants to absorb and assimilate it. He asks the Belgians, with the utmost politeness, to walk into his parlour, and about any subsequent proceedings he is as delicately silent as silent as the spider was in his conversation with the fly. He is said to put it in this way: In the event of a war between France and Germany, Belgium would not be able to enforce respect for her neutrality, and England, the only Power which cares for her independence, would not, or could not, help her. Therefore, as Germany would not allow Belgium to be occupied by a foreign invader, to be already a part of the all-powerful German Empire, independent of it as regards her own internal administration, but protected by it against all foreign complications whatsoever. This is not the first time that similar overtures have been heard of; but this time we are told that, while they are rejected in certain high quarters, they are approved in quarters higher still. And there is a family connection which may perhaps eventually favour the success of some such scheme; the future Queen of the Belgians is

a Hohenzollern Princess, sister of Prince Charles of Roumania. We suspect, however, that the arrangement would be intensely distasteful to the Belgian people, and as long as this is the case the efforts of diplomacy will not be of much avail. The logic of facts is the only argument which can overcome strong popular opposition.

## MEHEMET ALI INTERVIEWED.

A lady correspondent of the *Cologne Gazette* gives the following result of an interview with Mehemet Ali:—

He began to chat familiarly with me, telling me of his recall, which did not seem to affect him much, and which he ascribed to a Palace intrigue against him in consequence of his last official report. He complained of the Egyptian troops, but not of Prince Massan, with whom he was on very good terms. The conversation then turned on Achmet Eyoub Pasha. "He had 17 battalions and nine guns at his disposal, and only came to my assistance with two battalions and no cannon; the donkey!" Observing the extreme communicativeness of the Pasha, I felt it imperative on me not to conceal from him the especial interest I took in what he said, and, therefore, interposed, "Excuse me, Excellence, you are speaking to a newspaper correspondent." He looked at me in astonishment. "Well, it does not matter, you can report all I tell you. It was expected of me to take Biela (he pronounced it Bela), but how could I do that with only 40,000 men? The Russians were led to believe from my movements that I had 100,000 men, and consequently withdrew a part of the army of Plevna to reinforce the Carewitsch. That was exactly what I wanted, and more I could not accomplish with the men I had." At this point he was summoned into the dentist's operating room. "I shall be back directly, and then we can talk further." His friend, however, who seemed to be an Armenian, remained behind in the waiting-room, and continued the conversation with me in French. He avowed his sincere attachment to Mehemet Ali, and related how the latter had arrived here the day before yesterday with a frightful toothache, coming, by-the-by, in the same vessel as his enemy, Achmet Eyoub. Yesterday he called on the Seraskier, and wished, also, to have an interview with the Sultan, but he was not admitted; he was told that his Majesty had gone out to take a drive. He was received, however, by Mahmood Damad Pasha, in the place of his brother-in-law. To him Mehemet Ali said, "You were displeased with me for not having made a rapid advance, and you sent Suleiman to replace me, believing he would act according to your ideas. You gave him 40,000 fresh troops, which I never had. He has now been at headquarters seventeen days, and hitherto he has done nothing but retreat, retreat! The late commander-in-chief, the Armenian informed me, had paid his visits though scarcely able to speak for pain, which, however, he was unwilling to betray. His friends described him as injured to all kinds of hardships. "If you could only speak with his servant, he could tell you wonders. For forty-five days during the late campaign Mehemet Ali never took his boots off, just as before that in Montenegro, he lived thirty-five days on biscuit and water, unwilling to fare better than his men. His merits have long been distorted by envy. It was he who infused order into the Ottoman army though his initiative is passed over in silence. He knows every inch of ground, and shapes his plans accordingly; but yet he is commanded to execute others that are worthless." Here Mehemet Ali himself returned and we bid each other adieu. I handed him my card with the words *Kölnische Zeitung* written on it. "Do visit me again," he said kindly. "At present I have only a small house, but in a few days I shall be living in a grand Konak." With the permission of your Excellency, I will call upon you at your humble residence; my newspaper would like to hear further of you; you like the *Kölnische*, I hope?" "I do, indeed; come and see me within the next few days, and if I am not at home, introduce yourself to my wife, though you must converse in dumb show with her; my friend there will give you the name of the street, and when there, just ask for Mehemet Ali's house, any one will show it to you."

## THE BLUE-LAWS OF CONNECTICUT.

The remarkable work by an eminent Protestant divine, entitled "General History of Connecticut," published in London, in 1781, has been recently republished in this country by C. Appleton & Co., New York. This work was exceedingly rare in America, every copy of the first edition having been publicly burnt. In March, 1877, at a sale of old works a copy of the book brought the fabulous price of one hundred and fifteen dollars. The author of the work was a resident clergyman of Connecticut, the Rev. Samuel Peters, L.L.D., whose people for three generations had lived in that colony, and had made notes of the proceedings of the government and people. We extract the following sketch of the Blue-Laws, which, says the author, "will give a tolerable idea of the spirit which pervades the whole":—

Whoever says there is a power and jurisdiction above and over this Dominion, shall suffer death and loss of property.

Whoever attempts to change or overturn this Dominion shall suffer death.

The judges shall determine controversies without a jury.

No one shall be a freeman, or give a vote, unless he be converted, and a member in full communion of one of the Churches allowed in this Dominion.

No man shall hold any office, who is not found in the faith, and faithful to this Dominion; and whoever gives a vote to such a person, shall pay a fine of £1; for a second offence, he shall be disfranchised.

No Quaker or dissenter from the established worship of this Dominion shall be allowed to give a vote for the election of Magistrates, or any officer.

No food or lodging shall be afforded to a Quaker, Adomite, or other Heretic.

If any person turn Quaker, he shall be banished, and not suffered to return but upon pain of death.

No Priest shall abide in the Dominion; he shall

be banished, and suffer death on his return. Priests may be seized by any one without a warrant.

No one to cross a river, but with an authorized ferryman.

No one shall run on the Sabbath-day, or walk in his garden or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave, on the Sabbath-day.

No woman shall kiss her child on the Sabbath or fasting day.

The Sabbath shall begin at sunset on Saturday.

To pick an ear of corn growing in a neighbor's garden, shall be deemed a theft.

A person accused of trespass in the night shall be judged guilty, unless he clear himself by his oath.

When it appears that an accused has confederated, and he refuses to discover them, he may be racked.

Whoever publishes a lie to the prejudice of his neighbor, shall sit in the stocks, or be whipped fifteen stripes.

Men-stealers shall suffer death.

Whoever wears clothes trimmed with gold, silver, or bone lace, above two shillings by the yard, shall be presented by the grand jurors, and the selectmen shall tax the offender at £300 estate.

A debtor in prison, swearing he has no estate, shall be let out, and sold, to make satisfaction.

Whoever sets a fire to the woods, and it burns a house, shall suffer death; and persons suspected of this crime shall be imprisoned, without benefit or bail.

No one shall read Common-Prayer, keep Christmas or Saints days, make minced pies, dance, play cards, or play on any instrument of music, except the drum, trumpet, and Jews-harp.

No Gospel Minister shall join people in marriage; the Magistrates only shall join in marriage, as they may do it with less scandal to Christ's Church.

The selectmen, on finding children ignorant, may take them away from their parents, and put them into better hands, at the expense of their parents.

Adultery shall be punished with death.

A man that strikes his wife shall pay a fine of £10; a woman that strikes her husband shall be punished as the Court directs.

A wife shall be deemed good evidence against her husband.

No man shall court a maid in person, or by letter, without first obtaining consent of her parents: £5 penalty for the first offence; £10 for the second; and, for the third, imprisonment during the pleasure of the Court.

Married persons must live together, or be imprisoned.

Every male shall have his hair cut round according to a cap.

Dr. Peters' comment on the above laws is as follows: "Of such sort were the laws made by the people of Newhaven, previous to their incorporation with Saybrook and Hartford colonies by the charter. They consist of a vast multitude, and were very properly termed Blue Laws; i. e. bloody Laws; for they were all sanctified with excommunication, confiscation, fines, banishment, whippings, cutting off the ears, burning the tongue, and death.

## THE EFFECT OF THE CHINESE LABOUR IN CALIFORNIA.

There can be no doubt that the first effect of extensive Chinese labour in an American city is the lowering of wages of white workers, even to starvation rates. We are not of those who favour protection; we want free trade and the free immigration of all civilized races. But the question of Chinese immigration and cheap labour is unique, and must be treated according to its own condition. Chinese labour is "degrading our women," says the *San Francisco Evening Post*. There are thousands of white women in the city unable to earn a living. Mr. Beeching, agent of the San Francisco Benevolent Society says:—"Working women, whom we know to be honest, sober people, are famishing in large numbers. They come to us day by day. One case is very bad indeed. We visited and found one woman making underclothes. She was employed on chemises, made elaborately, with ruffles and lace, for 25 cents each—and it takes an entire day to complete one. Another case is even worse. The husband is out of work, and has been for a year; the poor wife doing her utmost and making at least twenty cents a day by needlework. Her husband is willing and able to do whatever he can find, but there is no work for him. It comes," says Mr. Beeching, "hard upon many widow women with families who depend upon their washing for their bread. Many have been employed by families for a day or two each week, but have been crowded out by Chinese. There are respectable women who are worthy objects. One man we have assisted—an American, who has been at work for seven years in one place, has been turned out and Chinamen put in his place. Ninety-six cases of extreme distress have been investigated and relieved. We have altogether the last six months relieved 1,121 cases. There seems no remedy at all; the women are bent down to the lowest rate of wages, and if they murmur the answer comes, 'Do as you please; we can get a China boy for five cents less.'"

But how, asks the theorist, is this state of things to be avoided? The Chinaman has as much right to come here as any other immigrant; and he also has the right to work for wages as low as he pleases. This sounds well; and is, indeed, unanswerable if the Chinaman takes his place in the labour market on the same conditions as the white labourer.

But the matter assumes another aspect upon investigation. The Chinese immigration is not like that of the European races. It is purely selfish and its tendency is un-American. The only immigrant who is a lasting benefit to the country is he who comes here to remain, to bring up a family, to cast his lot for life with the Republic.

The Chinese come in droves—all men, no women—with the intention of saving enough money to carry them back to their native country in affluence. Those who know them declare that every Chinaman in California intends to return to China. They live in densely-packed masses, in habitations where white people could not exist; their food is of the poorest and simplest; they have no wives and families to support. It is not strange that they can underbid the white labourers.

## ASSAULTING NUNS IN BELFAST AND ITS PUNISHMENTS.

At the Belfast Summons Court yesterday week before Mr. Henderson, J.P., Sub Constable Carnahan summoned Jane Agnew and Henry Agnew, mother and son—the former for using abusive language, and the latter for assaulting persons in view of the constable. The facts, as stated by the constable in evidence, serve to convey a fair idea of how the youths of Belfast are trained up in the way they should go. Henry is an innocent little boy of eight summers, and Jane is an ancient woman, of all appearance sensible and respectable. On the 12th of November, two nuns, very possibly of the order of the Sisters of Mercy, were passing up the Old Lodge Road, and, as they did not say anything to little Henry, Henry decided to say and do something to them. Little Henry had a cabbage stalk in his little hand, and the little youthful hero shouted out at once, "Look at the nuns," and slap bang, away goes the cabbage stuck from his little hand. And the constable jumped around and he saw one of the nuns struck with the cabbage stalk. The constable, like a sensible man, caught the little gentleman, and brought him home, we hope by the ear, to his mother. Mrs. Jane Agnew did not say, "Thank you, sir." She did not say, "I wish you had taken him to the black hole, sir," nor did she say, "I will give him a good beating," so that she might impress upon the young gentleman's mind that he ought not, at such an early age, and in broad daylight, throw cabbage stalks at nuns as they pass on missions of charity. No; Mrs. Agnew became angry. She boiled over in a fit of virtuous indignation at the fact of a constable having touched her dear little boy. Jane called the constable bad names, actually said he was "a brute," demanded "why he dared" to interfere with her son, and finished off with such a volley of abusive language as old women up about the Old Lodge Road only can use. The mother—we must give her her due—contradicted the constable's version of the occurrence, and, with remarkable simplicity, accounted for the cabbage stump incident in this wise:—Little Henry was playing himself on the road, the nuns were passing by, a big blast of wind came and blew the stalk out of Henry's hand right up against the nun. Sub-Constable Carnahan, we may state, was of quite a