

# Catholic Notes

## And Comments of Real Interest

### A CATHOLIC CLUB'S INFLUENCE

The Catholic Club of New York City, is now almost a national institution. It is known far and wide over two continents, its influence is certainly to be counted with whenever any important political, national, or legislative movement is on foot. The Legislature of New York State recently took into consideration a certain "Educational Bill," which had for direct object to grant control of the various private institutions of a correctional or charitable nature to a single public officer who was to be endowed with powers of an extraordinary character. The Catholic Interests Committee of the Club took the matter in hand and made such efforts that the measure was defeated. An American exchange says, editorially: "The importance of a bill of this kind will readily be appreciated by our readers if they will recall the watchword of the anti-Catholic Societies: 'Open the convents,' the convents meaning unto these people every hospice for the aged, the insane, the infirm, the orphan or the corrigible or incorrigible. Were such a law to be favorably received in so leading a State as New York it would not be long before the legislatures of all our States would be invaded by bigotry seeking to have itself framed into law. The defeat of the measure thus early insures Catholics throughout the country relief from many possible attacks upon them and their institutions, calculated to arouse anew the spirit of bigotry and intolerance, and for having done so much the Catholics of New York are to be congratulated."

Here is an object lesson that it might be well to carefully study and strive to put into practice. We do not pretend, for a moment, that in Canada we have any Catholic organization of its class that can approach in importance, influence and effectiveness the Catholic Club of New York; but we do claim that it is possible for us to have such an association. And even were we never in this generation to have one, at least we have societies and organizations that are proportionately as important to us Catholics in Canada as is the Empire City's Club, to the Catholics of that metropolis. The difference is that while the latter body exercises all its influence in the cause that it is intended to uphold and defend, the former are, more or less, careless in regard to all such matters. It seems to us that we could so combine the strongest and most influential representatives of our various societies into one powerful body, that would aim at safeguarding the special rights, privileges and interests of Catholics, that would follow closely our various municipal, legislative and parliamentary representatives, and be ever prepared to step in and have a say in the making of our laws or in the administration of the same. Until such an organization exists it is vain to hope for due political or other influence. Will not some one of our national, benevolent, literary, or purely religious associations take the initiative? It would be a movement that would eternally redound to its credit.

### A CATHOLIC VICTORY.

So persecuted have been the Catholic religious orders throughout Europe, that, since the beginning of this century it has been almost the rule that whenever any conflict arose between the religious and civil powers in any country, the expulsion or the suppression of convents, monasteries and houses of education followed. In the light of the history that the past fifty or sixty years have given us, it is really a grand triumph that the Church has won in Baden. The following paragraph explains the case, and it is one of deep interest to all Catholics:—

"The Catholic members of the lower legislative chamber of the Duchy of Baden won a victory a few days ago, when the subject of consideration was the exclusion from the Duchy of the religious orders. The Catholic parliamentarians opposed the existing law, which excludes certain orders, and demanded that concessions should be made. The National Liberals strongly opposed the proposal, but the Democrats and Socialists cordially supported the Catholics, holding that the law against convents is unfair and vexatious. The debate resulted in the passing of a resolution modifying the existing law and authorizing the religious orders to possess houses in the Grand Duchy, provided they notified the government. The adoption of the resolution does not mean that the end in view is attained, for the Upper Chamber has to consider the matter, which must also come before the Grand Duke if the law is to be altered. But the vote of the Second Chamber indicates that

the orders have public opinion on their side."

### FUNERAL TROLLEY CARS.

Oswego, N.Y., is evidently an electric city. They wish to progress there at a trolley-car rate in every department—even in that of funerals. However, the attitude of Rev. Father Barry, pastor of St. Paul's Church, Oswego, shows that fast as affairs may whirl along the Catholic Church can keep pace with them—when it is either necessary or advisable. Here is the statement that gave rise to our comment:—

"Trolley car funerals to a Catholic cemetery are a prospect of the near future in Oswego, N.Y. Father Barry of St. Paul's Church has announced that representatives of the street railway company have informed him that the company proposed purchasing in the future a large funeral car. It is to be fifty feet long and will be fitted up in a manner in keeping with the object for which it was intended. On the front of the car will be an apartment for the casket, and just behind this will be a place for the immediate family and friends of the deceased. Other cars will be provided for additional mourners if there be any."

"Father Barry said that with the road equipped and operated as at present he would not ask the congregation to use the cars for such a purpose. He said, however, that when he considered the road in proper condition and capable of giving good service and suggested to his congregation the advisability of holding funerals by such means, he hoped they would not stick to the old idea of carriage funerals. The new method means, he said, much smaller expense, which means a great deal in poor families."

### A VAGUE NOTION.

The Springfield Republican, seems to have very vague notions concerning the devotion to the Sacred Heart, which constituted the subject of the Pope's last encyclical. The sentiments expressed in the following paragraph are highly creditable and sincerely Christian; but it is from the Protestant standpoint that the subject is considered. It is not at all likely that Leo XIII. would attempt to bring all the people—Protestant, Jew or Gentile—into the "League of the Sacred Heart." Nor is it likely that a Catholic Archbishop, or Bishop could see his way to introduce such a feature into his dioceses for Masses and other matters. Any way here is what the Republican says—we can take it for its value, or leave it:—

"The Pope has sent out to the Roman Catholics of the United States a call to consecration on the Feast of the Sacred Heart, which occurs Friday. The people of the country at large are perhaps ignorant that this country, so far as the Pope can make it so, is solemnly consecrated to the Sacred Heart of Jesus. It is well to add that it would be most desirable that this consecration should be real and embrace all the people of the United States. Nothing is more needed in this age of the world than a renewal or a beginning of the following of Jesus. If that were the animating principle of us all, we should not be suffering the manifold evils and perplexities which now afflict us. The example of Jesus would make us at once human and humane; the reign of corporate wealth, the rage of militarism and the killing in Asiatic islands would cease. The Pope misses of saying this in his rescript, and the Archbishops do not put it into their directions for devotions, Masses and other matters."

### SEVENTY-FIVE YEARS A NUN.

Silver and Golden Jubilees are sufficiently frequent in our day not to attract any great degree of wonder, but rare is the diamond jubilee, either in religious or secular life. On the 7th instant, Rev. Sister Genereuse Mattingly celebrated her seventy-fifth year of religious life. The ceremonies took place at Loretto, Ky. In June 1824, she received the veil from the hands of the saintly founder of the Loretto Society—Rev. Father Nerinckx. The Order was founded in Kentucky, in 1812. The following sketch of the lengthy career of the venerable sister comes to us through a Catholic American exchange. It reads thus:—

"In June 1807, was born in 'Old Kentucky' a little girl who received at the baptismal font the name of Ellen. The parents Basil Mattingly, and Monica Miles, were from Maryland. Little Ellen was one of a family of fourteen children, one sister becoming in later years, like herself, a member of the Loretto Society. The others settled in various parts of the Union, where they led most exemplary Christian lives. Two of her

sisters married brothers to the great Archbishop Spalding. The religious strain running through the family may be better emphasized by remarking here that about thirty or forty of Sister Genereuse's cousins, living and dead, belong to the Loretto Order. The eloquent Bishop of Peoria, Right Rev. J. L. Spalding, Rev. Thomas Miles, S.J., and Rev. David Russell, chaplain of Nazareth, are near relations, while Mr. Sylvester Johnson, who was knighted by the Holy Father for his philanthropy, and Mr. E. L. Miles, who is as great a benefactor to the little town of New Hope as Mr. Johnson was to New Haven are own cousins. Major Lancaster, General Vincent and others of Washington, D. C., Mrs. Pentross, of Vicksburg, the Lancasters, Mattinglys, Miles, Smiths, Monarchs, of Kentucky, Louisiana and elsewhere are counted among the relations of Sister Genereuse, to whom we will now return. At an early age, perhaps at reason's dawn, the child was sent to "Little Loretto," the first school opened by the Loretines. Even now Sister Genereuse has a vivid recollection of those happy far-off days, and tells many pleasing anecdotes illustrative of that tenderness towards the little ones of Christ ever shown by the Holy missionary, Father Nerinckx. Sister received her entire education from the Loretto Sisters, who even at that early period were noted for thoroughness.

"In 1824, when Miss Mattingly, then about seventeen, was still a school girl, Father Nerinckx announced his intention of visiting the Loretto schools recently established in Missouri. Such a journey was quite an undertaking in those days, so the good mother superior, or dear mother as she was then styled, knowing Miss Mattingly's desire to become a religious, advised her to receive the veil before Father Nerinckx's departure. The young girl joyfully consented, so the bright June morning that ushered in the feast of St. Anthony of Padua found Ellen Mattingly kneeling before God's altar to consecrate her life to His Holy service. In those primitive days no regular novitiate had been established, the novices being assigned to duties in the various houses immediately after their reception. By the advice of Father Nerinckx, Sister Genereuse was sent to Gethsemane, at that time a Loretto girl's school. The young novice from the beginning of her religious career showed that sincere piety, mildness and devotion to duty characteristic of the true religious. Her first vows were made Aug. 25th, 1825, and her final vows were pronounced November 1, 1828, at Loretto.

"Sister Genereuse was a fine music teacher, especially proficient on the guitar, which instrument she had learned from a French master, Henry Socie; she taught with great success in the various schools in Kentucky. She was superior for a time at St. Genevieve, Missouri, then assistant superior at Loretto, afterwards succeeding Sister Isabella Clark in the office of mother superior. This important position proved too trying for Sister Genereuse's delicate constitution; her health failed and she was sent to Bethlehem Academy, Kentucky, where she remained for fifty years, an invalid most of the time. She was finally called to Loretto, where she has since remained an honored and tenderly cared for inmate of the Loretto infirmary with more youthful Sisters who have only passed sixty or seventy years in religion. Remembering that perhaps two-thirds of Sister Genereuse's long religious life have been spent in the infirmary, her present mental gifts and well-preserved appearance at the age of ninety-two are truly remarkable. Loretto must certainly be careful of her invalid Sisters."

### FOLLY IN FUNERALS.

The action of a Long Island surrogate, in refusing to allow certain funeral expense accounts presented to the administrator of an estate, is a fresh illustration of the prudence of comparatively poor people to provide extravagant funerals for members

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of their families. Even people who are absolutely poor indulge in this foolish extravagance, and contract debts which it often takes years to pay. The leading motive is, of course, a good one—namely, to manifest respect for the dead. But the love of display is frequently another motive; and this should be discouraged. It is the height of folly for a poor family to impose onerous financial sacrifices upon itself in order to have "a fine funeral" for one of its deceased members.

A respectable funeral in which all the elements of proper reverence for the dead are secured, can be obtained for a very trifling annual fee by joining the Co-operative Funeral Expense Society of Montreal. Its advertisement often appears in the columns of the "True Witness." Mr. W. A. Wayland, the managing-director, is an Irish Catholic, and a member of one or more of our national societies. The terms are so reasonable that every one, young and old ought to join the society.

### VACANT FARMS IN ENGLAND.

A special correspondent of the New York Sun, has recently described in graphic terms, the distress and impoverishment amongst the agricultural districts of England, and has sent some details concerning the novelist, Rider Haggard's study of the question. While we are not in a position here to give much or any practical advice upon the subject, still it may interest our readers to know, how much less prosperous the farmers in England are when compared with those in our young Dominion. We quote the Sun's correspondent:—

"The number of agricultural laborers in the eastern counties of England, for instance, has decreased fully 12 per cent. in the past twenty years. The general population of these counties has also shrunk considerably in that period, although the population of England and Wales as a whole has increased more than 6,000,000 in the same time. It is even true that the population of many rural villages is smaller to-day than it was in the Middle Ages. The abnormal make-up of the present population of rural England is strikingly revealed by recent statistics. The number of marriages is more than 33 per cent. below normal, while more than 50 per cent. of the deaths are of persons more than 60 years of age. The latter fact might be taken to indicate high longevity and a very healthy climate, but the truth is that it is accounted for by the absence of residents between the ages of twenty and sixty."

Let us now take a few paragraphs from Rider Haggard's study of the situation; they are at least very interesting and possibly may prove instructive:—

"It may be taken as a proposition beyond reasonable doubt," Mr. Haggard went on to say, "that the laborer is leaving the land, because in the present depressed state of the great agricultural industry in our part of England the cultivator of the land cannot by any possibility manage to pay him a better wage and live himself. Into the vexed question of whether or not the young fellow who thus departs to find employment elsewhere really betters his position at the 'far-end,' I have no time to enter at length."

"Well, as this emigration is going on, and if some way is not found to check it it is likely to go on, it may be worth while to glance at its probable results. As regards the land, they seem to be that within the next twenty years or so a great deal of the poorer soil—the very heavy and the very light—will go out of cultivation; the grass area will be largely increased, while such lands as remain arable will have to be cultivated by machinery directed by a few highly-paid mechanics. This, in its turn, would mean that small fields must be done away with, since steam ploughs, etc., cannot be used in them to advantage. You can form your own opinion as to whether this prospect is pleasing to agriculturists or advantageous to the villages and small country towns which are in process of desertion."

"The next question is:—What will be the effect on the large towns toward which this migration flows, and especially on London? I have from time to time been credited with some powers of imagination, but I confess that they fail me when I think of this England of ours, spotted over with huge overgrown cities, surrounded each of them by market gardens and beyond by great stretches of what in unimproved or scarcely improved country, broken here and there by the mansions of rich colonial or city men, encircled by their areas of sporting lands. Yet, appalling and in some ways almost ludicrous as is the picture, it is one that human eyes may see unless the country folk cease running to the towns and agriculture once more becomes a paying pursuit,

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or, rather, unless this last happens, since all these questions hinge on the prosperity of the agricultural interest."

After vainly seeking for remedies to this condition of affairs, Mr. Haggard safely leaves the matter in the hands of the authorities, but in so doing he has a fling at the Government, which is too rich to let pass, and which is not unlike what might be expected from an Irishman dealing with the land question in his own country. Mr. Haggard says:—

"Then, what is there that could help the land and, therefore, help the laborer? I venture to suggest one of two things. Very stringent measures which would make it impossible for the farmer to be defrauded by the sale as his produce of that which he never grew; the equalization of rates and taxation on real and personal property, thereby lessening the burdens that now fall on the land; and the making it impossible in fact as well as in name for carriers to transport foreign goods at cheaper rates than they grant to British produce. But I do not go into this subject at length, for after all, it is not our province to decide on the remedies. I suggest that what we have to do is to call the attention of those in authority to a certain grave state of affairs, and ask them to deal with it, for a Government is immeasurably more clever and full of ideas than all the chambers of agriculture put together can be. Moreover, it has the power of translating its ideas, into some practical and useful action."

It is thus he closes, and, in so doing, fires a Parthian shot:—  
"For my part, I do not suppose that the Agriculturist, for its mere love of him, would be likely to get anything from this Government, since it is our common experience that when he asks for bread he receives a stone, and I may add that he is fortunate if that stone is not violently thrown at his head."

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