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Catholic Record.

London, Sat., April 13th, 1889.

EDITORIAL NOTES.

AS WE go to press the sad news reaches us of death of a distinguished and holy priest, Rev. Father Walsh, of Trenton, Diocese of Kingston.

WE deeply sympathize with our confrere, Mr. Manly Tello, of the Catholic Universe, whose estimable wife died on the 8th ult. May her soul rest in peace.

HIS Eminence Cardinal Gibbons strongly advises Catholics to spend some time in reading the Holy Bible when possible. They who are constantly asserting that Catholics are not allowed to read the Bible, and that the Church is bitterly opposed to its reading, would do well to take note of this.

THE bigots of Massachusetts, who are so much in earnest to crush out Catholic schools and to change the public schools into proselytizing institutions, have prepared a bill with this design, for the consideration of the State Assembly. The bill proposes to subject Catholic schools to the inspection of State officers who are expected to close them by degrees, as was unsuccessfully attempted at Haverhill. It is believed the bill will be defeated as it ought to be.

THE Mail quotes several journals which are of opinion that the Jesuits have made a great mistake in prosecuting that journal. It will, they say, excite Protestant feeling against the Catholics. Is it possible that Protestants are so much in love with the Mail that they will side with it even if it be proved to have lied against Jesuits? The journals in question all express their conviction that the Mail will lose its case in Montreal. Their opinion is not highly calculated to impress us with a strong conviction of the Mail's innocence of calumny. It is no wonder that journal would wish the Jesuits to drop their case.

Rev. James McAllister, at a Scott Act meeting in Palmerston, the other day, said that every ninth man in Toronto, and one woman of every forty-five in the same city, were drunkards. Not the least objectionable feature of the Scott Act is the loss of respect on the part of the people for many clergymen who have deemed it to be their duty to make such wild statements in advocacy of the "cause."—Stratford Times.

Wild statements from Canadian pulpits are not a matter of much surprise. If we are to judge by the reports of sermons on the Jesuit question which have been given in the press, we should think that three-fourths of the Protestant pulpits in Ontario have given out lies by the bushel in regard to Jesuit oaths, doctrines and practices.

THE Free Press of this city derives great satisfaction from the scanty influence exerted by the Globe, as evinced by the vote taken in the House on the 28th ult., and quotes with great delight the Brockville Times, which says "it will not make any particular difference to the country or the people in it" what "the Globe will do next." Our esteemed contemporary very quietly ignores the fact that the baker's dozen comprises all the members who can be influenced not merely by the Globe, but also by the Free Press, Mail, Montreal Witness and Gazette with the numerous small fry all combined who hunted in the company of these leaders of public sentiment," in their desperate efforts to drive the Jesuits out of the country.

THE Providence Journal says that in Rhode Island prohibition is a complete failure. It adds: "Not only has the law failed to diminish the amount of liquor sold, or to lessen the disorders and misdemeanors arising from intemperance, but it has resulted in the removal of all restraints on liquor selling, and has in fact encouraged the traffic in its most insidious and demoralizing forms. . . And not only is the experiment a failure thus far, but it has now been on trial long enough to show that its failure is hopeless at present. . . . Even in places like Newport, where the efforts at enforcement have been most vigorous and best supported, the failure of the law has been not a whit less marked than in places where the local officers have been less active and public sentiment weaker." Speakers at the Church Temperance Society meeting in New York city, having personal knowledge of the matter, made the same statement.

THE Hon. John Henry Pope, Minister of Railways and Canals, died on the 1st inst., at Ottawa, a little after five o'clock, p. m. Mr. Pope had been seriously ill for about six weeks, during which time he grew constantly weaker, so that his death was expected at an early date. He was born at Compton, Quebec, in 1820, and was elected for the County in 1857, since which time he has always represented that constituency in Parliament. In 1871 he entered the Macdonald Ministry, and remained in office till their defeat in 1873. In 1878 he again resumed his position as Minister of Agriculture, and in 1885 was transferred to the portfolio of Railways and Canals. He was of genial disposition and was much respected by both sides of the House. Sir John Macdonald and Mr. Laurier paid graceful tributes in the House, to the memory of the deceased Minister.

THE Mail has discovered that the Jesuits have no oath—they merely "pledge themselves to poverty, chastity and obedience, and to live according to the rules of the Order." But it adds: "The question of the vow, however, is one of little importance. The main point is what are the aims and objects of the Society, and how does it conduct itself towards the civil authority and the principles of modern government? On this head we have the testimony of Catholic countries where the Jesuits are best known—a testimony which takes the shape of penal legislation, that is every day growing more severe." It appears that according to the Mail penal legislation against any body of men implies their guilt. Quakers, then, must be very wicked people, as there was penal legislation against them both in old England and in New England.

A MISREPRESENTATION OF THE CASE.

The opponents of the Jesuits' Estates Act persist in stating that the Act confers special favors on the Catholic Church. Thus in the Christian Guardian of the 3rd inst. it is said: "We concede to Roman Catholics the right of the free exercise of their religion and all the rights and privileges of citizenship; but no special favors to that Church or its orders."

This statement of the case is contrary to the fact. The Province of Quebec recognizes equally the right of Protestants and Catholics to educate their children religiously, and there is certainly no special favor shown as long as a grant for education is made to Catholics and Protestants alike in proportion to population. The Estates Act certainly does this, for at the same time that $400,000 are devoted to Catholic education in the Province, $60,000 are devoted to Protestant education. This is as nearly as possible in proportion to the Catholic and Protestant population of the Province.

If there be any special favor in the matter it has been shown rather to the Protestants, for in their case the appropriation is quite gratuitous, whereas in the case of the appropriation to the Jesuits and to the bishops, the act recognizes that there exists a moral, if not a legal, claim to a much larger sum than is appropriated—in fact over five times the amount. This misrepresentation of the case has not been confined to the Christian Guardian. It has been repeated by the speakers at every meeting which advocated the disallowance of the Act, and by all the newspapers which demanded disallowance.

Surely if it were true that Protestants were unfairly treated by the Act there would have been some among the twelve Protestant members of the Quebec Legislature who would have objected to it. They would not have needed to be told by Protestants in Ontario that their rights were being invaded. The single fact that they were unanimous in favor of the Act, and that in the Dominion Parliament the Quebec Protestant members were almost unanimous on the same side, is a sufficient refutation of the Guardian's statement.

The claim for restitution of the confiscated estates has been frequently urged by members of the Catholic hierarchy, and it was a wise act of Mr. Mercier's Government to make a settlement satisfactory to the entire population of his Province. It is true that since the passage of the Act the Montreal Witness and Gazette with the numerous small fry all combined who hunted in the company of these leaders of public sentiment," in their desperate efforts to drive the Jesuits out of the country.

It is but seldom that a Cabinet measure meets with the approval of both parties in the Legislatures of Canada. When this occurs it is a strong evidence to the justice and wisdom of the measure which is so universally approved.

THE DEFEAT OF THE SCOTT ACT.

The Scott Act was defeated on last Thursday by overwhelming majorities in fifteen different constituencies, and, no doubt, will share the same fate in other parts of Canada when a vote is taken for its repeal or further continuance. This decision, arrived at by the people after mature deliberation, and after three years' experience of its working, does not prove by any means that Canadians favor intemperance. But it shows, conclusively, as the vote on the Jesuits' bill shows, that fanaticism, under any name or for any purpose, is abhorrent to the great majority of the voters who control the destinies of this Dominion. Extreme measures are always sure to defeat the object intended by those who have recourse to them. In a climate such as we enjoy, with alternations of excessive heats and colds, absolute abstention from stimulants of some kind are an utter impossibility. Total abstinence becomes a necessity only for those whose weakness or whose passions lead them to exceed on every occasion the bounds of moderation. Besides, it is most certain, beyond any possibility of cavil, that men are not made virtuous by Acts of Parliament. Man's free will, aided and strengthened by divine grace, can alone resist temptation of any kind.

It might have been easily foreseen from the outset that the Scott Act would not be of long duration. The exclusion of all light drinks, such as homemade wine, cider, and lager beer, from the hotels and restaurants proved the intolerant nature of the act, and, therefore, its speedy defeat. In very hot or very cold weather the exhausted frame needs some stimulant, and if the milder cannot be procured, recourse will be had to intoxicants of a more deleterious character. The condemnation by law of every mode of refreshment went too far, and necessarily brought the law into utter contempt. One of the most disintegrating forces likely to disturb and harrass social life is contempt for law. But this is the natural result of enactments impossible to enforce, because of their unpopularity, and odious and hateful on account of the restraints which they impose on man's liberty to choose for himself what he may eat or what he may drink.

Temperance lectures and well conducted temperance societies are the real and only inducements to the voluntary practice of moderation, and, when necessary, of teetotal abstinence from the use of all kinds of stimulants. The abstention must be voluntary or it will not last longer than the first opportunity to imbibe freely is offered. In the Catholic Church we have the confessional, where men of their own free will and with the earnest exhortation of the Spiritual Physician, make solemn promises to abstain henceforth and forever from over indulgence or from every occasion that might lead to it. These resolutions, ratified by Holy Communion, and fortified by strengthening grace, produce more lasting good and more effectual temperance work than human laws or penal restriction can ever bring about.

Protestant societies, having rejected these means of salvation instituted by Christ Himself, have no other resource than to invoke the strong arm of the law. But experience teaches that in matters of faith and morals the secular arm is powerless. No better proof of this contention could be given than the utter failure and total wreckage of the Scott Act.

DIOCESE OF HAMILTON.

DEATH OF A PIOUS AND BRILLIANT YOUNG PRIEST—REV. FATHER McINTOSH DIES IN THE HOUSE OF PROVIDENCE, DUNDAS—THE MISSIONS OF DUNDAS AND ARTHUR PLUNGED INTO DEEP MOURNING—HIS LIFE—HIS ILLNESS—HIS DEATH—HIS FUNERAL OBSEQUIES.

For the CATHOLIC RECORD.

Never has it been a duty to record anything more painful to me than the death of the above highly-respected and dearly beloved young priest of the Diocese of Hamilton, which took place at Dundas, after a month's severe illness. The late Rev. Angus McIntosh was born in the village of Arthur, County of Wellington, Ontario, on the 19th of July, 1865. His father, Mr. D. McIntosh, was a native of Braemar, Aberdeenshire, Scotland, whence he left for Canada late in the fifties and chose the above mentioned village for his home. His mother, whose maiden name was Miss Mary Phelan, a native of Limerick, Ireland, came to Canada about the same time. From both sides our beloved young priest inherited that spirit of piety which characterized his whole life. His uncle on his father's side, also the Rev. Angus McIntosh, died at Rome some thirty-three years ago, having been ordained priest for the Scotch missions, in that city, only six months before. The first born to Mrs. and Mr. D. McIntosh left home and parents when very young, eleven years ago, to devote her life to religion in the community of the nuns of St. Joseph, Hamilton, where she is still spending her days, following faithfully her heavenly vocation. The second, the subject of this obituary, from his early childhood evinced signs of a religious calling, which attracted the attention of his pious parents, who placed him under the instruction of the Sisters of St. Joseph, who, a short time before, had established a mission in the fast-growing parish of Arthur. Here his talents for acquiring knowledge even at a tender age were truly marvellous. Encouraged by this, his good parents placed him in charge of the Resurrectionist Fathers, St. Jerome's College, Berlin, Ont, where, after three years, he graduated with marked distinction. All the honors of the institution were conferred upon him, including gold and silver medals. His mind was richly stored with all the branches usually taught in a college, viz, classics, mathematics, modern languages, literature, etc, etc. Thus, well prepared, and with deep, solid piety, he entered the Grand Seminary, Montreal, in Sept., 1884, as an ecclesiastic of the diocese, under the direction of the bishop, the late lamented Dr. Carbery, O. P. There he pursued his philosophical and theological studies, and, as elsewhere, he invariably occupied a foremost position. The saintly Sulpician Fathers regarded him with special favor on account of his extraordinary talents, but more especially on account of his fervid piety and strict observance of the rules of that time-honored institution. In fact they longed for him to become one of themselves and to spend his days in their holy community. Last spring the diocese was in great need of priests, and His Lordship Bishop O'Mahony, Administrator, on the recommendation of the director, called him to the holy priesthood more than a half a year before the usual time had elapsed, and when he was only twenty two years of age. Though desirous of remaining longer in his happy seminary home he felt in his superior's call the voice of God, and hastened to make his immediate preparation for the exalted and onerous duties of that holy state, and was ordained priest on Trinity Sunday (27th May) 1888, by Archbishop Fabre, of Montreal, in that city. As a truly affectionate son his heart yearned to reach the hallowed spot of his birth, the home of his childhood, and still that of those most dear to him in this world, where he might for the first time offer up the Holy Sacrifice with his freshly anointed hands, which he so deeply felt to be the greatest act that can be performed by man. Hence he said his first Mass in Arthur a few days after his ordination.

After a short time he was appointed assistant priest in the important parish of Dundas. Here he entered upon his duties as an apostle, always zealous, always faithful, and thus even in a few months did a great work in the advancement of religion. He won the hearts of the people and the affection and esteem of his pastor, the Rev. Chancellor Keough. Hence it is no wonder that the town of Dundas was mourning when his death became known. From human appearances his friends had held out the hope that he would be blessed with length of days and a bright and prosperous future in the holy ministry, replete with blessings for himself and a with untold benefits for immortal souls under his worthy charge. But oh! how short. Blessed be the holy will of God! The 27th of February when visiting Hamilton, he was taken with severe chills. Inflammation of the lungs followed, and on returning to Dundas that evening he was obliged to take his bed, from which he never arose. From that time until the hour of his death he suffered intensely, as his life was constantly in danger. He bore it all with heroic patience and fortitude. He received the last sacraments a few days before his death, surrounded by a number of devoted friends. Every day his heart was consoled and his soul nourished by the holy sacrament of the Eucharist. With his characteristic goodness of heart His Lordship Bishop Dowling journeyed from Peterboro to visit him in his illness, to pray by his side and to speak to him words of consolation and hope, a favor for which he felt truly grateful and to which he many times referred during his long and weary hours of patient suffering. Medical skill, faithful attendance and watching bid fair to be fruitless. His case became daily more serious; death appeared as it were to steal upon him. A faithful sister of his own, of the community of St. Joseph, to whom he was very much attached, watched constantly at his bedside. The best nurses among the sisterhood were always at hand. At his request his parents and brother and sisters were brought to see him. To each one in particular he spoke words of wisdom and counsel, imploring them to bear up in this hour of sad affliction. Many of the diocesan priests paid him a visit, some coming many miles. All were edified by his Christian fortitude. In speaking to one dear friend, he said this was a strange world—everything here was fleeting, and that during his illness he had many times repeated the beautiful words of St. Paul, "The eye hath not seen nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him," plainly showing his heart was in heaven. Finally, near midnight, the 31st March, the solemnity of the annunciation of the Blessed Virgin Mary, after uttering a prayer similar to that of the Saviour in the garden, ending with the words, "not my will but Thine be done," and taking the crucifix in his hand, having said he wished to kiss the adorable image of his God, he kissed it reverently. He then closed his eyes and calmly and peacefully resigned his spirit to the God whom he had loved and served from his childhood. In accordance with a dying request made to his mother and the good pastor of Arthur, Rev. Father J. Doherty, who always took a kindly interest in his welfare, his body was taken to Arthur, his home, for interment. On Monday evening his remains were removed from the House of Providence to St. Augustine's Church, Dundas, where a solemn Requiem Mass was sung by the Rev. Chancellor Keough, with Rev. R T. Burke, of Arthur, deacon, and Rev. R Brady, of Hamilton, sub deacon. A number of the neighboring clergy and a full congregation assisted. The remains arrived at Arthur by rail, accompanied by his dear relatives, several clergymen from Hamilton and elsewhere. They were met at the station by a a vast crowd of villagers and people from the surrounding country. The most prominent inhabitants of the place were present, Protestants as numerous as Catholics; tearful eyes were everywhere to be seen; relatives and strangers alike wept. All having been arranged in perfect order by the Rev. Father Doherty, a grand procession was formed at the depot, which slowly and sadly followed his mortal remains to the parish church, where they were met at the door by the Right Rev. Bishop of Hamilton, the pastor of Arthur and other clergymen, and borne to the sanctuary in which he had so often trodden, and the usual prayers and office for the dead were recited by His Lordship and the clergymen present. The bishop addressed the crowded congregation, asking them to meditate on the Saviour's passion and to show by their good and pious conduct that they were fully alive to the solemnity of the occasion. On Wednesday morning, beginning at six o'clock, Masses were offered up for the eternal repose of his soul. His Lordship celebrated at 8:30. At 10 o'clock a Solemn Requiem Mass, with full choir, was chanted by the Very Rev. Father Heenan, Hamilton, with Father Slaven, of Oakville, deacon, and Rev. Father J. A. Cote, Peterboro, subdeacon, Rev. R T. Burke master of ceremonies. His Lordship Bishop Dowling was also present, together with Rev. Fathers Doherty, Arthur; Jeffcott, Orangeville; O'Connell, Paris; Cassin, Mount Forest; Cosgrove, Elora; O'Reilly, Macton; Halm, Hamilton; Steffen, St. Jerome's College, Berlin; and Hinchey, Brantford. Rev. Fathers Doherty and Jeffcott assisted the bishop.

At the end of the Mass His Lordship preached the funeral panegyric. He referred to the sublime dignity of the Christian priesthood, and said that the young man beside whose mortal remains we stood was an ordained priest and would be a priest forever according to the order of Melchisedech. He honored his body because it was that of a priest, a temple of the Holy Ghost, and it would rise again on the last day. After learnedly and eloquently proving these grand truths of our religion from the holy scripture, His Lordship referred in feeling terms to the virtues of the deceased, whom he knew when he was a boy in Berlin College, where he won great distinction by his brilliant talents; but notwithstanding all this he was always a meek, humble and modest young man. In his future he had the highest hope, coming as he was so soon to take possession of the diocese. He sorely felt the loss which the church of Hamilton and he personally has sustained in the death of such a promising young clergyman, as his priests were his hope and his crown, but, as others, he must bow to the will of the Almighty. He prayed God to console his afflicted relatives and friends. Knowing him as he did, and that his life was pure and innocent, he felt he was at this moment enjoying the sight of God, among the blessed in Heaven; still it was our duty as Catholics to pray for him. He exhorted parents to watch carefully over the Christian education of their children. His Lordship's learned, eloquent and pathetic discourse was listened to with rapt attention, and, full of solid instruction as it was, made an impression upon the minds of all present, Protestants as well as Catholics, which can never be effaced. All the priests present felt His Lordship had paid a personal compliment to themselves in coming so far and taking such a part in the funeral of one of the youngest of their number. After the panegyric the Libera was sung and the absolution pronounced by the Bishop. Then, headed by the sub deacon with the cross, the solemn procession of acolytes, priests and bishop moved through the centre aisle to the church door and thence to the vault on the epistle side near St. Joseph's altar. His Lordship blessed the tomb and read the last prayers of the Ritual as all that was mortal of the highly gifted young priest, the amiable, pious and noble Father McIntosh was consigned to its last resting place beneath the stately church of his native parish, on the main altar of which a few months before he celebrated his first Mass to the edification and delight of all around him. As his faithful friends, standing beside his open grave, bid him a silent farewell, saying a *requiescat in pace*, more than one said to his own heart: when shall we meet his like again? Yes, it might well be said of such a young priest, the pride of his bishop, the idol of his brother priests, the hope of his fond parents and dear relatives here below, and deep in the affection and esteem of all, no matter of what faith or country, who had the priceless pleasure of his acquaintance. May he rest in peace. Amen.

EMERALD BENEFICIAL ASSOCIATION.

Special to the CATHOLIC RECORD.

Hamilton, 8th April, 1869.

The popularity of the E. B. A. of this city is daily increasing owing principally to the creditable manner in which they adhere to the rules of membership, namely, being good, practical Catholics, temperate and respectable citizens.

The various branches have rendered material benefit to the Church in keeping order and acting as ushers during the services. Their courteous demeanor and attention to all have gained them the esteem and good will of the priests and congregation.

There were three branches here: Nos 1, 16, and the Juvenile, up to the 5th inst, when a fourth branch, St. Patrick's, or No. 1 of the Emerald Guards, was organized by Mr. John Smith, the grand organizer of the association. It will be composed entirely of young men, and will be a uniformed corps instructed in the rudiments of military drill. After some good advice and explanations of the duties incumbent on them as members of the E. B A. from Mr. Smith twenty-five members were enrolled. The following were the officers elected: Messrs. B. J. Mulvall, President; J. Jones, Vice President; C. Valentine, Recording Secretary; T. McCarthy, Financial Secretary; J. Keegan, Treasurer; J. J. Bain, Steward; Dr. McCabe, physician; E. Hayes, Marshal; G. Hinchie, assistant Marshal; J. O'Dea, Messenger. This branch will be an attractive feature of the E B A., and no doubt will soon have a large membership. They expect to have their new uniform and be perfected in their drill to make a creditable display on 6th August next, the anniversary of O'Connell's birth.

During 1888 the Pope's income amounted to £504,000, of which £372,000 came from Peter's pence and £132,000 from the interest of money invested out of Italy. The Vatican expenditure amounted to £340,000. His Holiness also received in money presents during his Jubilee the sum of £480,000.