

The Catholic Register.

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- May 4-S. Mica. 5-S. Plua. 6-S. John Boforo the Latin Gate. 7-S. Benedict II., Pope. 8-Apparition of St. Michael. 9-S. Gregory Nazianzen, Bp. 10-Antonin, Bp.

Welcomes to Archbishop O'Connor.

The imposing ceremony witnessed in St. Michael's Cathedral yesterday may be considered in its public aspect only as a Catholic testimony. It was the loyal answer of the portion of Christ's flock here in this Archdiocese to the authoritative word of the Supreme Pontiff, read from his Letter of Appointment: "The right to appoint bishops to vacant dioceses has been reserved to this Apostolic See; this right we maintain and we therefore assert that any other authority whatever to appoint bishops in the Church of Christ is utterly void and invalid."

Cordial, joyous, in its note of obedience, was the united response of the clergy and laity within the archdiocese of Toronto to the selection of the Holy See of the present worthy successor to their past rulers. With the memory of the beloved Dr. Walsh still fresh in their minds both priests and people could welcome in terms of the heartiest satisfaction their newly constituted ruler, realizing indeed all the truth of the Holy Father's assurance that Dr. O'Connor's wise and prudent administration will ever redound to the spiritual and temporal welfare of the Archdiocese of Toronto.

The addresses presented in behalf of the clergy and laity made prominent mention of the reasons why a peculiar pleasure in the appointment is felt throughout this ecclesiastical province. Let us now look into some of the personal history of these reasons with more particularity than the necessary brevity of formal addresses admitted. Dr. O'Connor was the fourth Canadian ecclesiastical of St. Michael's College to be called Basilian; but he was the first publicly received. Three others before him, had been received privately. Not a few of the Archbishop's fellow-students when they saw him yesterday recalled perhaps most of the names and incidents written in those early records of the college.

Dr. O'Connor is not the only survivor among the little group of novices that constituted the first gathered fruit of the Basilian college. The late Father John Cushing was the first of the number privately received. He died a martyr to his priestly duty, catching fever from a stricken family which he was attending. Father Cherrier, still at St. Michael's, was the second, and the third was Patrick Madden of Wellington. Some also will be able to recall the reception at St. Basil's church—the first public reception of a novice as we have already said—on the feast of St. Basil—the patron of the Order—June 1859. His fellow-students at St. Michael's used to speak of Denis O'Connor as the "first boarder" of the institution. But he was the first only by the death of two others, the late John Gibney of Guelph and Dr. Martin O'Dea. There was a general belief that young Mr. O'Connor was also not destined to outlive his student days. He was a sturdy little boy when his father drove him up to the college door in his farmer's buggy. But the intensity with which he had to study before many years had passed banished the ruddy color from his cheeks. This will be referred to again.

Here it may not be uninteresting to speak of the faculty and residents of St. Michael's at the time to which we are referring. The Superior of the

College was the learned and saintly Father Soulerin. Father Malbos was Treasurer and Professor of Theology, Father Malony, Archdeacon of Toronto, was Professor of Rhetoric, Father Vincent occupied the chair of Mathematics and Father Flannery that of Classics—the last named being now the only survivor of the original founders. So that there were then in the college only five priests. Rev. Father M. J. Ferguson, the present learned Professor of Theology at Assumption College, Sandwich, was ordained priest on the 29th September, 1861. Young Mr. O'Connor was at that date in Minor Orders. Three or four others had in the same year received Tonsure. One of the latter, Thomas McCarthy, died in 1866. Other readily remembered names are those of Fathers Oberrier and Walsh, Malony and Cushing—then in various stages of Order.

In July 1861 Messrs. O'Connor and Walsh, being then the two youngest members of the Order, were sent to pursue their studies in France. They left Toronto on Aug. 31 1861 and reached the community novitiate at Feyzin, one of the suburbs of the city of Lyons, on the 24th of that month. The two students were respectively in their 21st and 19th years. Very young indeed; but Father Soulerin had accurately appreciated the character of Mr. O'Connor. In a letter to the Superior-General of the order introducing to his notice the two Canadian students he wrote of Mr. O'Connor: "His is an old head on young shoulders." In the following year—1862—both having made their novitiate, went to the mother house at Annony, a geographical name familiar to classical readers. There Mr. O'Connor's delicacy of health, under the strain of severe study, became gradually alarming. He had devoted himself to science and mathematics with assiduity and zest. It was acknowledged that he out-shone all his European fellow-students. He was then supposed to be dying of consumption, and his physical condition had reached that stage where the community authorities asked a decisive opinion from the doctors about him. The answer was that if his superiors desired him to die among his friends Mr. O'Connor had better start for home without delay.

Mr. O'Connor, who made considerable physical progress on his way home was ordained in the fall of 1868 in St. Mary's church in this city. He had meanwhile fallen into college work, and on May 24, 1868, when, Father Soulerin having been elected Superior-General had returned to France for good, Father Vincent became Superior and young Father O'Connor Treasurer. The resumption of hard work soon began to tell upon his health more than ever, and it was supposed he could not live more than a few years. Two highly reputed doctors in Toronto at that time were Dr. Philbrick and Dr. Bovall. Both were called in and both agreed that Father O'Connor was not a consumptive. He then took a year's holiday, which he spent with priests in different parts of the country. He came back restored to health; and when the Sandwich college was re-opened, Bishop Walsh made it an indispensable condition that the enterprise should be entrusted entirely, in spite of his youth, to the brilliant son of St. Michael's. His achievements and later successes have been described already in these columns.

Dr. O'Connor has had a successful career from his student days. The honors of his later life he would not have chosen for himself. His accession to the Archbishop's Chair of Toronto is associated with circumstances that are unique in more ways than are indicated by his birth, education and ordination in Toronto. The Letter of Appointment by the Holy See which we publish in Latin and English to-day is dated at Rome on the seventh of January last. The official announcement of the appointment is dated on April 6. The farewell circular addressed to the clergy of the diocese of London, dated on April 10 and signed by the Archbishop himself says: "In reply to representations made to the Holy See a second letter dated March 10th, and received March 27th confirmed the appointment, leaving me no choice but to obey."

The representations made by Dr. O'Connor in declining the appointment to Toronto must have been strong, because we have learned from

other sources that his acceptance was regarded as a matter of the utmost importance by the entire hierarchy of the Dominion. It is therefore a unique fact to be recorded in connection with Archbishop O'Connor's installation that he is the first Archbishop of Toronto whose appointment was the subject of such representations, and to whom was left "no choice but to obey" the wishes of the Holy See.

Whatever the precise nature of these representations may have been, both clergy and laity in Toronto know that they were such as become the earnest, unassuming character of Dr. O'Connor, and his engaging care for the interests immediately depending upon him. The addresses of clergy and laity and the representative public attendance at the installation yesterday, testify that all classes and interests in the archdiocese welcome him as an illustrious son of Toronto. May his reign be long and most fruitful of good for the spiritual and temporal interests of the people over whom he has been placed and may it always be productive of honor to the community at large.

The announcement comes under our notice of the death of Mr. Edmund Sheridan Parcell, whose biography of Cardinal Manning attracted so much attention when published a few years back. Over a week elapsed before the announcement found its way into the London papers. Mr. Parcell had reached the advanced age of 75 years.

That Mr. Greenway knows what he is doing in Manitoba is shown by a letter written to The Winnipeg Free Press, (Dominion Governor) by "A Conservative Elector": "My ballot goes for the Greenway government again on [the school] question. . . . I will stay with the national school question and the government that is staying by it."

It is needless to comment upon the financial statement which Archbishop O'Connor made to the people of London before his departure. It was received almost with amazement. It was not, as his words show, intended for a public announcement, but the surprise created by the unexpected fact that the diocese was left only with a debt of \$27,000; that in a little more than eight years the vast sum of nearly \$60,000, had been paid off for principal and interest, found its own way into the newspapers. The published figures were in that manner not quite accurately given, and we have the opportunity to-day through a correspondent of publishing the facts pretty much as Dr. O'Connor related them.

On Monday the Archbishop-elect said Mass in London Cathedral for the school children, there being present not less than eight hundred mothers and their little sons and daughters. On Tuesday he said Mass for the deceased members of the congregation, and afterwards took a carriage for the railway station. As he left the Cathedral the school children, who had lined up on both sides of the way waved him a loving adieu with hands and hats.

A return has been laid on the table in the Imperial Parliament which will settle not a little speculation. It is an analysis of the Army returns which shows that 219,278 troops serving in the year 1897, 149,666 were of English, 26,874 of Irish, and 17,485 of Scottish birth. Comparing these figures with the population of the different countries, one finds that the proportion of soldiers to inhabitants is 5.5 per thousand in England, a little over 5 per thousand in Ireland, and barely 4 per thousand in Scotland. Commenting upon the figures a correspondent says: "Considering the high reputation for gallantry which popular opinion has generally accorded to the Scottish regiments, it is interesting to observe that only half of the men composing them are really of Scottish birth. The Irish soldiers, on the other hand, are sufficient only to provide the full strength of the eight infantry and four cavalry regiments bearing Irish titles, but they provide half as many again for distribution over the rest of the Army, so that after all the man who said that half of the Highlanders were Irish may not have been so very wide of the mark."

Chevalier Heenev. Chevalier Heenev, of Ottawa, who entered upon his 78th year on the 16th ult., has been receiving congratulations from all points. The Register sends its greetings, and sincerely hopes that so useful a life may be prolonged many years.

A Popular Appointment. We learn with much pleasure that Mr. Edward Crean has been appointed Immigration Agent at South Quebec. As conductor on the Grand Trunk Railway for thirty years Mr. Crean proved himself a trustworthy and courteous officer of that company, and no man was better known or more highly esteemed than our friend "Ned" by the travelling public between the cities of Montreal and Quebec. We wish him a long lease of his honors and emoluments of his new office.

VOCATION WANTING.

(WRITTEN FOR THE REGISTER.) St. Paul lays down that no one should enter the Christian ministry, unless he is called as Aaron was. The apostle does not describe in detail the inconceivable springs from neglect of this rule; because, we may suppose, they are so numerous he could not find place for them.

Numerous, at all events, they certainly are, and very deplorable. It is, as all the world confesses, a miserable bondage to toil at anything, whether craft or profession, without some sort of natural liking for it. Many a life has been blighted and many a noble spirit crushed by want of sympathy with his occupations. How many failures at the bar had it in them to be glorious soldiers, or politicians, or merchants, or mechanics; or, at all events to achieve a moderate success in some other calling.

Nature, or more correctly, God gives to every one, as He did to Busabel, a special aptitude, an attraction and leaning towards the things He intends them to do, and the accident which deigns the fitting hand from the suitable work is a most unfortunate one, and largely accountable for the disappointments in life.

If this be true, or rather since this is true, in all employments we may be sure, in advance, that the man who becomes or calls himself a Christian teacher, without the gifts and qualities, which are, at least, one of the signs of vocation, has a stony path to travel, and can hardly help ending in disaster. The natural-born mechanic takes kindly to his saws, and chisels and adzes, and finds a pleasure in handling them, whilst the man who is without such congenial tendency can scarcely learn to drive a nail without danger to both the hammer and his own poor fingers.

Aptitude is a great educator, and should be looked for, studied, and found out with all possible certainty by every one who is about to choose his calling. In the Church, and most especially in the case of the clergy, the greatest care is taken to discover it; and with remarkable success. Outside we fear there is a reprehensible slackness, as we proceed to show.

Macaulay, in the well known essay upon Montgomery, says: "We expect some reserve, some decent pride, in our writer and book maker; meaning, I suppose, that he has all the qualities needed—not for the making of hats or boots—but for smoothing the relations between the manufacturer and purchaser of such articles. In like manner, in the case of a clergyman, and presumes to teach, he has all the qualities needed—not for the making of hats or boots—but for smoothing the relations between the manufacturer and purchaser of such articles. In like manner, in the case of a clergyman, and presumes to teach, he has all the qualities needed—not for the making of hats or boots—but for smoothing the relations between the manufacturer and purchaser of such articles."

Here is something he said: "God grant that we may ever maintain that which has been the glory of our great empire, the charter of our liberties, the pillar of our trust, our own Catholic and Protestant Church. Here the poor man, to whom we have no wish to impute blame, gives evidence that he is completely out of place. To be a teacher was surely not his vocation, or he would have had a greater aptitude for using his instrument."

If a carpenter cannot learn the difference between a hammer and a hand saw he ought to quit the trade—it is sooner the better for both. It is—and surely the speaker who has not risen above thinking that something can be said at once both Catholic and Protestant, in disabusing the professor of teaching. To instruct an audience that light and darkness are precisely the same phenomenon, or that something can be at the same time both alive and dead, or scarcely be called teaching. Yet as these things, namely, light and darkness, life and death, and all similar opposites, melt down into each other they simply exclude who has not risen above thinking that something can be at the same time both alive and dead, or scarcely be called teaching. 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