

The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALDWIN.

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TORONTO, THURSDAY, APRIL 6, 1899.

PRICE FIVE CENTS.

MOST REV. DENIS O'CONNOR ARCHBISHOP OF TORONTO.



MOST REV. DENIS O'CONNOR, D. D., ARCHBISHOP ELECT.

OFFICIAL.

St. Michael's Palace, April 5th, 1899.

It will be learned with pleasure that the new Archbishop of Toronto has been chosen by the Holy See.

I am authorized to state that the Most Rev. Denis O'Connor, D. D., Bishop of London, received his official appointment as Archbishop of Toronto last week. The installation will take place in St. Michael's Cathedral probably the first week in May. Due notice will be given of the precise date of this imposing ceremony.

In the meantime the Very Rev. Administrator will continue to look after the affairs of the Archdiocese.

The "To Do" will be sung after the late Mass on next Sunday in all the city churches as a thanksgiving to the Almighty.

JOS. J. McCANN,
Administrator Archdiocese of Toronto.

SKETCH OF THE ARCHBISHOP.

The news of the appointment of Bishop O'Connor, of London, to the archiepiscopal See of this city, though not unexpected, is a great gratification to as many as know him.

It is now going on forty-seven years since he made his first visit to Toronto, his purpose, or rather that of his parents, being to secure him that higher Catholic education which the then new institution, now grown into St. Michael's College, was just beginning to offer.

He was one of the first students, entering the same month the college opened; and as he was then but eleven years old, and has been identified with it ever since—becoming a member of St. Basil's Community at the end of his course—it is obvious there are few in Ontario who have had better opportunities of knowing the country thoroughly both in its history and its spirit.

After Philosophy at St. Michael's, under the venerable and able Father Saurin, he spent some time in Europe, deepening and strengthening his knowledge in many departments, more especially mathematics and physics for which he had rare abilities.

On his return to Canada, in 1833, he was ordained priest at St. Mary's church, in this city; and then entered upon that life work which has turned out so honorable to himself and so useful to the church.

The first years of his ministry were spent as professor, but to this was very early added the supervision of the temporal affairs of the college; and in both relations he showed such talent for business and direction that before the age of thirty he was appointed Superior of Assumption College in Sandwich—where the late Archbishop Walsh—then of London—was striving to put on a new footing.

Circumstances and opportunity, it is said, play an important part in every one's life. They did here, at all events, by furnishing an opening for the exercise of those qualities in which the young priest was specially strong.

A great work, material and moral, was imposed upon him. For the building of the institution were in a miserable state of repair, besides being quite insufficient in size and accommodations; means were limited, or to speak more correctly, were entirely wanting, and a long series of mishaps had thrown a lowering tinge over the whole prospect. Only clear sound judgment, with great strength and tenacity of purpose could hope to master the difficulties in sight. But those were just Father O'Connor's special characteristics. His penetrating business insight showed him at once what such an institution required both inside and out, and revealed the means and combinations by which it was feasible to meet and overthrow difficulties. And seeing that was, in his case, pretty nearly the same as securing them—if that was possible by any kind of effort. For work to him, then as now, was like breathing to the rest of us, natural, easy and refreshing.

He could work as many hours in the day as any man I ever met, and with such method, withal, and order and despatch, that he could finish more before breakfast—often did—than many would care to tackle in the whole day.

This accounts not only for the large total of his accomplished projects, but also for the ease of his relations with those serving under him. He always did his own share fully, throwing no part of it on anyone, and not infrequently stretching out a ready hand to lighten the burden of his assistants, whom—as always happens under such leading—caught up a part of his own spirit and capacity.

The great General at Lodi was not content to order his men to advance, but waving the banner in his own hand, in front, called out to them to follow, which they did with a rush that won the day. This was the tactics of the Superior of Sandwich, a strong, courageous leader, and enabled him always to command what forces he needed for his projects.

But full success does not always follow this capacity to work, and make work. There may be, as we all know, power enough in the boiler, but if the machinery is not rightly set up, each part fitting and in its own proper place, the greater the power the surer the catastrophe we may expect.

The leader of men, whether in church or state, must be able to gauge the

strength and aptitudes of his assistants, put each in his right employment and exact of them only so much as they are fit for, or he can never secure the fullest results. And in this capacity those who knew Dr. O'Connor best rank him amongst the highest.

In addition he is a brilliant man; not indeed with that brilliance which consists chiefly in smartness, rattle, and cheap show. Towards this he has neither feeling nor relation, unless it be of almost unnecessarily vehement scorn. But as marble shines from its solidity, and precious stones because they are pure, his scholarship is at once deep and ready, and wielded by a mind that is vigorous, to be embarrassed by its own riches, and so clear in its decisions and quick in enforcing them, that he can do the highest work with the least possible display. All learning, to be effective, must be an instrument to an end, a help to doing, and this is emphatically the case in the instance of the now Archbishop.

With such endowments of mind and will, inspired and directed by a deeply religious nature, it is not a matter of wonder that his advance has been uninterrupted and rapid.

The old structures he found in Sandwich were, in a few years, replaced by one of the finest educational buildings in western Ontario, the clouds were converted into sunshine, the number of students increased five hundred per cent. in less than twenty years, and the fruitfulness of the teaching may be learned from the glowing words of Rt. Rev. Bishop Foley on the memorable 19th October, 1890.

Dear Bishop Walsh was too shrewd an observer of character not to see early the treasure he possessed in the youthful superior of his college, and in consequence called him into his council, used his advice and honored him in every way.

Many of our readers remember the enthusiasm with which priests and people gathered to the college on the ninth of October, 1889, when the good Bishop announced his authorization by Rome to confer upon Father O'Connor the title of Doctor of Divinity, in acknowledgement of high ability and eminent services.

That was, indeed, a notable occasion for Assumption. For not merely the clergy and Catholic people, but the whole population around Sandwich caught the spirit of the day, and crowding to the college expressed their delight and approval by address and presentation.

"It is not for his religious profession," said one of the highest public functionaries, "I honor Father O'Connor; I consider him the best business head and the most enterprising citizen of this neighborhood."

When, in a short time, Bishop Walsh was called to Toronto, reasons such as we have been dwelling upon pointed out the now Doctor as his most likely successor. And when in due time the announcement came from the Holy Father, people said, as they are now saying: An admirable appointment—just what we have been hoping and praying for.

Since that time his life and work have been so much before the public that there is no need to dwell upon their hero. Gentle by disposition and choice, firm when firmness is necessary, inflexible where the rules of the Church are in question, a strength to the zealous, an encouragement to the timid, and immovably just to all, he has won from the priests and people of his diocese the repute of being an ideal prelate.

St. Patrick's Day in London.

The St. Patrick's Eve Banquet at the Hotel Cecil, London was the most successful function of the kind ever held. All that is best in the rank and file of Irishmen in London was represented in the hall, which altogether presented a brilliant and effective spectacle; as the ladies wore in large numbers. The dominating note of the speeches was unity, and the warm enthusiasm with which all references to this topic were received left no doubt in the mind of anyone that the universal desire now existing amongst Irishmen over here that the time has come when all feuds shall be healed, and the Irish cause be sent on to its goal once more by the impetus of a united party. Mr. Dillon was hailed with significant enthusiasm. In proposing the toast of "Ireland a nation," Mr. Dillon said: Let us on this great anniversary which marks the renunciation and which speaks of union amongst the sons of the scattered Gael all over the earth—and the earth is ringed round its whole surface with celebrations in harmony with ours to-night—resolve that we will seek the physical welfare and comfort of our people, while at the same time we do everything in our power to revive the knowledge of the old language spoken by the fathers who lived before us, that we will bend all our energies to make the race once more a free people, a proud people, and a people who will brook no domination from strangers outside Ireland (cheers). And in pursuance of that great end all that I ask is this—that every man who is true to Ireland, and the memories of his ancestors, should be inspired by the inspiration to see his people take their place as a nation amongst the nations of the earth—shall be called upon and required by his countrymen in pursuit of that noble and glorious end to give personal consideration and gladly take his place in the ranks of his people.

The Very Rev. Canon Murray, on rising to propose the toast of "Ireland a Nation," was received with loud cheers, and said it was for them there to-night gathered together to try and understand the meaning, and have a true appreciation of the sentiment of "Ireland a Nation," and to try and make their English friends round about them also understand that what was meant by it, because it was very difficult to bring into the path of English intelligence the reality or earnestness of the claims put forward by Irish people. They did not mean when they said "Ireland a Nation" a mere geographical expression, although as a geographical entity and island he believed Ireland was a very distinct and very definite place (applause). He did not think Ireland a nation because it simply meant the race, because a nation might embrace many races, and it was well known that this great nation, within whose hospitable boundaries they

found themselves at the present time, had had and in many instances still had. It did not mean merely a tradition and language, as Mr. Dillon had so well said—not even distinct religious character, although these were elements in the creation and perpetuation of Nationality. They meant something by "Ireland a Nation" that goes deeper still. The root principle of Nationality was the right—based upon that right the persistent claim made by the people of the world for freedom from all general control (applause)—the right to govern themselves, independently of any external power. If there was a race upon the face of the earth that had a right to claim National existence in the true sense of the word, it was the Irish race. That right was certainly a very ancient one, one that comes down from time immemorial. He could not call to mind one single occasion—not not even one—when Ireland had ever fallen, according to the principle of the time to put forward her claim to National existence (applause). The only principle to which the Irish people had ever temporarily yielded was the principle of force. That certainly had sometimes constituted the efforts of the Irish people on behalf of their rights, but it was force however persistent, had ever silenced the voice of the Irish people in claiming that right. The day might yet come, God grant it, when the English people, perhaps softened by a greater measure of justice and kindness shown to them and the English people educated in a higher and nobler statesmanship than they have shown in the years gone by, may come to the principle of an alliance and union, call it what they will under conditions of the recognition of the National rights of Ireland (cheers)—Ireland would enter into council with the leader of the English people, and with Irish Nationality. They believed that union was strength, and certainly there was no reason that brought him there to terms. He felt, because it was the day of stress and difficulty, that if a man could do anything he was no true son of Ireland if he does not do whatever in him lay now to force the cause of Irish Nationality. They believed that union was strength, and certainly there was no reason that brought him there to terms. 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