

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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## DEATH OF ARCHBISHOP WALSH

### Notable Career of the Distinguished Irish-Canadian, Theologian and Orator.

#### A NOBLE PRELATE GONE TO HIS REWARD.

The saintly and much beloved Archbishop of Toronto expired very suddenly Sunday evening, July 31, about 10:40 p. m., the immediate cause of his death being heart failure. His medical attendant, Dr. Dwyer, arrived about 9:30 and was at "The Grove" at the time of his death. About 10 o'clock the Archbishop retired. His nephew, Father Walsh, was with him at the time. His niece, Miss McMahon, of St. Catharines, came in shortly afterwards and sat talking to the Archbishop. About 10:30, His Grace, who was doing fitfully, started up saying: "I feel that I am going." Father Walsh then administered the last sacraments, and the Archbishop lay back in his bed. He passed peacefully away a few minutes later, with a smile on his face. Dr. Dwyer hastily summoned Dr. Nevitt, but nothing could be done. Fathers McCann, Teafy, Hand, Treacy, Cline, and Mungovan were all in the room at the end.

#### HIS RECENT ACCIDENT.

The Archbishop had been confined to his house since three weeks ago on Saturday by an injury to his knee. At the time of this accident His Grace was visiting the new Catholic cemetery out on Yonge street. On the return journey some rough ground had to be crossed. The Archbishop, who was riding in Mr. O'Keefe's carriage, preferred to walk here, as he had been jolted when passing the spot before. He stepped out of the rig, but stumbled into a rut and severely sprained his knee.

He was driven to his home, "The Grove," on Sherbourne street, next door to Our Lady of Lourdes, and did not leave it up to the time of his death. Dr. Dwyer had been in attendance on him ever since.

The accident to his knee confined him to his bed for about ten days, but he had been about the house for some time. The past few evenings His Grace had spent talking to his friends on the verandah.

#### SKETCH OF HIS CAREER.

His Grace Archbishop Walsh was born in the parish of Mooncoin, County of Kilkenny, Ireland, May 21, 1830, and was descended from a very old and influential stock. The first of the family in Ireland accompanied Earl Strong from Wales in 1179, and settled in the County of Kilkenny; and, like the Geraldines, they became "more Irish than the Irish themselves." In the course of time they gained large possessions, known as the "Walsh Mountains." This property was afterwards confiscated during the Commonwealth, and in the reign of William III., when the older branches emigrated to France and Austria and took military service in those countries. In the former the title of Count Terrant was conferred on the representative of the older branch. For generations His Grace's forefathers lived in that condition of comfort and independence which the better class of farmers enjoy, especially in the Province of Leinster. On the mother's side he is of the Macdonalds, a family which, like that of Walsh, has produced a number of zealous and learned ecclesiastics. His course of studies was commenced at St. John's College, Waterford, and terminated at the Seminary of the Sulpicians, Montreal. After his ordination in 1854, Father Walsh was appointed to the Brock mission, bordering on Lake Simcoe. In 1857 he was placed in the charge of the parish of St. Mary's, Toronto. Full of the spirit of his holy vocation, he applied himself with zeal and constancy to the discharge of his manifold duties. Very soon after the consecration of Bishop Lynch, in 1859, His Lordship summoned Father Walsh to his aid as rector of St. Michael's cathedral. He filled this important and responsible position about two years with marked success and ability. At the end of that time, to the great joy of his old parishioners and the regret of those belonging to the cathedral, he finally resumed his administration of St. Mary's as parish priest and Vicar General of the diocese. The health of Dr. Pinsonneault, Bishop of Sandwich, having become impaired, it was found necessary to select a successor for him in that See. Accordingly the hierarchy of the ecclesiastical Province of Quebec unanimously nominated Vicar-General Walsh as the future Bishop. The choice was ratified by the Holy See. The consecration took place on 10th Nov., 1867, in St. Michael's cathedral, Toronto, with great pomp and ceremony, and amid the prayers and rejoicings of the vast concourse assembled on the auspicious occasion. The late Dr. Ballargeon, Archbishop of Quebec, was the consecrating Bishop. The elevation of the then Bishop Walsh to the Episcopal rank was hailed with sincere pleasure,

not only by the clergy of the diocese of Toronto, but also of the dioceses adjoining, as he was much and deservedly loved and esteemed by his brother priests. When assuming the government of his diocese, His Lordship immediately applied himself with extraordinary resolution and ability to the important duties of his exalted office. He displayed administrative talent of the highest order. He began by making a careful and thorough examination into the affairs of the diocese. The result was well calculated to tax his courage and energies. He found that a large and pressing debt must be liquidated, that the reorganization of the clergy and missions was imperative; that a number of priests should be provided; that in many parishes, churches and presbyteries were to be built *de novo*, or improved by restoration or enlargement; that the interests of education everywhere demanded attention, and that asylums for the orphan and for the infirm poor were to be established. In a word, a vast amount of arduous and constant labor awaited His Lordship. He grappled earnestly with the difficulties that presented themselves in all directions. Nobly seconded by his generous flock, he succeeded within the incredibly short period of three years in paying off the last dollar the large debt which had encumbered the diocese. On Jan. 6, 1868, he removed the Episcopal residence from Sandwich to London, and the title of the See was subsequently changed accordingly. The cathedral of London may, without exaggeration, be termed the great work of his episcopate. Its lofty and majestic form attracts the eye of every stranger visiting our Forest City.

#### A CATHEDRAL ERECTED.

The Bishop had long set his heart upon raising in God's honor and that of holy religion a temple in some manner worthy the solemn and sublime rites of the Church of Christ. There were, however, difficulties in the way. Upon his Lordship's assumption of the chief pastorate of this diocese he had, as already pointed out, an enormous debt to remove, while various works of religion and charity of the most pressing necessity called for immediate attention and energetic action. It was only after a priesthood had been formed, schools and presbyteries built, churches constructed or renovated throughout the diocese, a magnificent college placed on a solid footing, religious communities established—in a word, piety, learning, and religion everywhere made flourish—that His Lordship consented to entertain the purpose dear to his heart of erecting a cathedral for his diocese that would for ages stand in testimony of the depth and sincerity of the faith of the Catholics of Western Ontario. The good time at length came, and the Bishop of London invited Mr. Joseph Connolly, of Toronto, one of the very ablest gentlemen of his profession, to draw up the plans for a structure befitting the times. The plans drawn up, His Lordship at once took steps in view especially of the encouragement from priests and people, to have ground broken and work commenced. The laying of the first sod for the new cathedral took place in July, 1880, and its corner stone was laid on the 23rd of May, 1881.

The cathedral of London was solemnly dedicated and opened for religious worship on the 28th of June, 1886; Bishops and priests from all parts of Canada and the United States being in attendance. The ceremony was the most gorgeous and impressive ever witnessed in Ontario. The successful completion of this great work was regarded as one of the most signal events in the long and useful career of the lamented prelate.

One of the most pleasing incidents in the life of Archbishop Walsh, who has ever characteristically shunned popular favor and demonstration, was the receptions tendered him by the citizens of London, on his return from Ireland in 1882.

The welcome was magnificent and well-worth of the citizens of London, His Lordship and companions being escorted to carriages in waiting by an enthusiastic throng of people. On arriving at the Palace His Lordship and the accompanying clergymen took up positions upon the balcony, and order having been restored, Mr. John Wright advanced to the front and read the following address:

To His Lordship the Right Rev. Dr. Walsh, Bishop of London:

May it please Your Lordship—We, the undersigned citizens of London, comprehend not only those whose privilege it is to follow your spiritual guidance, but also many who, though not of the flock you rule with such paternal solicitude and success, fail not to admire your exalted qualities, most respectfully tender you a very hearty welcome

on your return to your episcopal city. We hope in all sincerity that Your Lordship's health has been permanently benefited by your brief sojourn in the old land. We earnestly trust that you may be long spared to the diocese of London, upon which your virtues and talents shed such lustre, and beg of you to accept the accompanying testimonial as a feeble token of that regard in which we and the many on whose behalf we may on this occasion justly presume to speak sincerely hold Your Lordship.

The address was accompanied by a purse containing \$1,000, a voluntary testimonial of esteem.

In reply, His Lordship, who was deeply affected by the unexpected ordeal to which he had been submitted, said:

My friends, I beg that you will accept my sincere and hearty thanks for your extreme kindness to me on this occasion, and for this splendid reception and munificent testimonial with which you welcome me home from my short trip to Europe. I had no right to expect that such a magnificent demonstration of esteem and affection as this would greet me on my return home, and I am therefore at a loss for words in which to give adequate expression of my heartfelt gratitude to you for it. But, indeed, your action in this matter does not surprise me, for it is in happy accord with your invariable and constant kindness towards me since my arrival as Catholic Bishop in this city some fifteen years ago. Ever since the Catholic people of this city have sustained and nobly co-operated with me in whatever I deemed it a duty to undertake for the promotion of their religious and educational interests, whilst some of my Protestant fellow-citizens have honored me with their friendship, and all of them have treated me with civility and courtesy, and have not failed in large numbers to assist us in our works of charity and

to build up here in Canada a great and noble and prosperous commonwealth, which will be the refuge of the oppressed of other countries, and the happy home of millions of freemen and of prosperous citizens. I will not detain you by any further remarks this evening, but I must again thank you from my heart for this magnificent reception, and your warm-hearted welcome, the memory of which shall not perish while life endures. I have come among you again to do the old work as best I can for the glory of God and the good of my fellow-men. I trust that in a short time I may be able to speak to you about the present state of Ireland as I saw it, and meanwhile I will wish you good night, and may God bless you for the kindness you have shown towards me.

Upon the conclusion of His Lordship's address, a display of fireworks was given, after which the crowd, fully three thousand in number, dispersed.

On Thursday evening, Oct. 5, His Lordship was entertained at dinner in the London Club by a number of citizens. Amongst the gentlemen present were Hon. J. Carling, M. P., Col. Walker, Major Leys, B. Cronyn, C. Goodhue, James Mahon, P. Mulhern, M. Masuret, J. Blackburn, F. W. Fitzgerald, J. Reid, Dr. Sippl, and about thirty other representative citizens. After the usual loyal and patriotic toasts the chairman proposed the health of the guest of the evening, which was very warmly received. He made a very happy reply, expressive of his thanks for the honor done him by so distinguished a body of his townsmen, and of the duty resting on every citizen to promote, in every possible manner, that harmony amongst all classes without which the country could not prosper. On the following Sunday he lectured to an immense audience in St. Peter's cathedral, on "Ireland and the Irish."

In the fall of 1884 His Grace proceeded, by special invitation, to Balt-

attached flock. Forty priests were assembled in the sanctuary, besides the Archbishop of Kingston, who, on his homeward journey from the Catholic Congress at Baltimore, had gone out of his way a couple of hundred miles in order to be present at the leave taking of his friend, Archbishop Walsh, and to assist at his installation in Toronto. Solemn High Mass commenced at 9 a. m., the celebrant being Rev. Joseph Bayard, with Rev. M. Brady acting as deacon and Rev. J. Kealy as sub-deacon. At the conclusion of the Mass the clergy stood up and advanced to the episcopal throne, when Rev. Father Flannery read to His Grace an address of farewell.

The Archbishop, in reply said:

Dearly Beloved Fathers—To reply fittingly to the thoughts and feelings expressed in your address is beyond my powers. I have had occasion to address you at different times before, since I was prevailed upon to admit into my mind the thought of parting from you. I have communicated to you the emotions of regret pervading my heart at the approach of this separation from yourselves, and the diocese of London. I have expressed to you the tender solicitude I have so long entertained for yourselves and our spiritual children of the diocese of London, and how deeply I have loved you who have so long and so nobly and zealously co-operated with me in endeavoring to promote the welfare of this diocese and the glory of God herein. Nevertheless, I cannot listen to this last testimony of your devotedness, and behold so many noble and devoted priests standing before me, who so long made light for me the episcopal burden, without feeling those bonds of brotherly love tightening and strengthening at the moment our relations as Bishop and priests are about to be severed. I cannot see you turn away yet without once more encouraging you to what we together have always done, love one another, to love the children committed to your care, as our Divine Lord loved us all. I may say that our relations as Bishop and priests have all ways been, not so much as subordinate to authority, but as brothers and friends working and watching in mutual, encouraging, self-sacrificing and harmonizing unity. You have made the Episcopate a burden light and sweet. You have made the disciplinary authority a thing almost unnecessary, and truly I can say what Christ said to His: *Nunc non dico vos servos, sed amicos*. I do not call you servants, but friends. Yes, friends, after the Heart of Jesus, true, faithful and loyal, you have been to God and to His Church, and to me with all my weaknesses as your Bishop. A holy Bishop who had occasion to pass through the different parishes of the diocese, once told me he never heard a word of criticism of their Bishop from any priest of this diocese—a fact more creditable to you than to him who was the object of it. Continue, then, dearly beloved clergy, faithful and near to God. Remain close to the feet of Jesus. There only is the true happiness of man, and especially of a priest of God—to keep close to the heart of Jesus, and retain the consciousness that you are ever doing your duty, and filling the eternal design of God in creating you, and making you priests.

On the clergy retiring to their seats in the sanctuary, several lay gentlemen moved up from their pews and advanced to the sanctuary, where they stood surrounding the Episcopal throne. One of this number, Mr. Thomas Coffey, publisher of the CATHOLIC RECORD, read a feeling address.

At the close of the beautiful address Rev. Father Flannery and Mr. John M. Keary presented to His Grace their joint offering, the price of an Arch-episcopal outfit, \$2,000.

#### HIS GRACE'S REPLY TO THE LAYTY.

His Grace advanced to the front of the chancel, and addressing the people, said he had nothing to say to them on this occasion, because what his heart was full of he said to them on Sunday last. He need not say how grateful he felt for their great kindness, manifested so often of late, but also during the continuance of his authority in the diocese. Their presence here to day was additional proof, if any were needed, of their affection and good-will. Many of them had attended at great personal inconvenience, and came in the storm and wet, to show their allegiance, homage and affection to him who so long had been pastor of this great diocese. He need not thank them for so many years of devotion and generosity to the Church and to their God, whose service was its own reward. He counselled them to let not their hearts be troubled by any attacks made on their Church. If it were effete and dead, as some people claimed, it would not be attacked as it was. Their Church was a living, aggressive force in the world, and its progress and power were what alarmed the enemies of God, and sharpened their weapons against the Church. These attacks were a sign of life, and should encourage rather than discourage the people. He counselled them to be diligent in the faith, courageous and true. Their faith was the Christian holy Catholic faith, that had endured during all the Christian ages, and was as true and living to day as the first century. It had come down to them hallowed by the blood of the

fathers and martyrs, sanctified by the love and death of Christ. He also told them to be not discouraged at the loss of their Bishop. The Church was in God's hands, and He would send them a man who would do more for His cause here than he (the speaker) ever could do. The history of the Church showed that, no matter how gifted or industrious a man was who was removed, a better one would follow. Bishops or priests might come and pass away, but the Church was permanent and the love and power of God endureth always, and He was able to fill any vacancy, no matter how able the previous occupant had been. His Grace spoke of some very ancient monuments of the Christian faith which he had seen in Europe, the brass of which was tarnished, and the inscriptions about obliterated, but he said, the Church in the nineteenth century of her existence was as strong and vigorous, as full of life to day as she was when these monuments were put up. The Church of the immortal God was immortal also, and would go on fulfilling its sacred mission, spreading the gospel of Christ throughout the world, saving the souls of men, pouring balm into the broken hearts, binding up the wounds, and comforting the sorrows of humanity until the end of time. While they might get many able men to succeed him in the charge, they would get no one who would love them better or be more anxious for their spiritual welfare than he.

About 12:30 p. m. the attending priests—forty in number—were entertained at a banquet served in the spacious dining room of the episcopal residence. At its close Archbishop Walsh spoke with much feeling his last words to the priests of his diocese, and eulogized in particular Rev. Father Tierman, who, for the past sixteen years, had been his faithful secretary and chancellor.

At 1:30 p. m. the procession formed in front of the palace for the station, His Grace and the accompanying clergy proceeding direct to the carriage in waiting. The procession was headed by the Seventh Band, then came about a dozen carriages, the members of the C. M. B. A. and the Separate School Board, school boys and girls marching too, though the snow and mud and rain made the roads very disagreeable. At the station the party got on board the special car that was in waiting, and then a reception was held, the people passing up the aisle and bidding their late Bishop and Father Walsh an affectionate farewell.

As the train moved out Archbishop Walsh, Archbishop Cleary, Fathers Tierman and Walsh formed a group on the rear platform, and bowed their acknowledgments to the hearty cheers that were given. Although the day was extremely disagreeable the procession was very large, and fully two thousand persons went to the train to see the last of their beloved Bishop.

A large number of prominent Toronto citizens went to Hamilton to meet him, and a procession was to have been organized from the Union station to the palace. The heavy rain prevented this.

The installation services in the cathedral were particularly grand. The late Vicar General Rooney read the papal brief, Father Laurent intoned the services, Father McCann read the address of the clergy, and Mr. D. M. Defoe that of the laity, which was also signed by Sir Frank Smith. All the prominent clergy and laity of the diocese were present. His Grace replied graciously.

In the nine years that have since elapsed he maintained a strictly non-political role, although adhering to his early belief in Home Rule for Ireland, and assisting in work to that end. He made many friends among Protestants, and had long been regarded by them as one of the broadest minds in the hierarchy.

Not only was Archbishop Walsh a warm sympathizer with the movement in favor of Home Rule for Ireland, he was a prominent factor in that movement, and indeed his influence contributed a great part to the success of the great Home Rule convention held at Dublin some years ago when Hon. Edward Blake took a strong stand in the matter. His opinions in this regard were deep seated and were based upon a passionate love for the Old Land.

A fact that did much to form friendship for the Archbishop among his Protestant fellow-citizens was his toleration of the opinions of others and his desire to avoid, as far as possible, questions of Church and State.

As a scholar the late Archbishop held a well-recognized position, both in America and in the Old Land. He was a student to the last, and his erudition has often been a matter of remark among those who came into contact with him.

Beloved and revered by the priesthood and the people, his rule was firm but ever kind, and such being the case the affection which was returned to him is no longer a matter of wonder.

To the last he was a Celt of the Celt, a kindly Irish of the Irish, "proved in the strength of the ancient race, and a firm believer in its possibilities for the future. Thus it was that the best of his life was for the elevation of the Irish people in every department of progress.



THE LATE ARCHBISHOP WALSH.

religion. All this, my friends, is the result of your enlightened citizenship, and of that spirit of tolerance and good neighborliness generated and fostered by the genius of our free institutions. I trust these sweet charities of life—will ever prevail and flourish amongst us in blessed fruitfulness, binding all the people of our Forest City in the bonds of good fellowship and of kindly sympathies; and that if there be any rivalry amongst us, it will be the rivalry of doing good, of striving to excel in virtuous lives and actions, and in spreading abroad the benign and civilizing influences of Christian peace and charity. We live in a free and happy country. No feudal institutions overshadow this land, hedging in the few with hereditary privileges and distinctions, and fettering the many with cruel restrictions, and stamping them with badges of inferiority. No penal law has ever sullied the virgin pages of our statute books, but all are free to worship God according to the dictates of their conscience, and to kneel in prayer and praise before altars made sacred to them by the ordinances of their religion and by the memories of their fathers. We enjoy a common and rich inheritance in free institutions, just laws and the possession of equal rights. We live under a form of Government which is the best balanced in the world, which combines liberty without license, and authority without despotism, which gives to all the largest measure of rational and well-regulated freedom, whilst it affords ample protection and security to life and property. We are, therefore, a happy people, and it is our duty, as it is our highest interests, to live together in peace and amity, fulfilling the duties of good citizens, living in the profession and practice of the Christian religion, which is the guarantee of individual happiness—the secure basis of society, and the solid foundation of kingdoms. In this way shall we help

more, to attend the Plenary Council held in that city—the most memorable ecclesiastical gathering since the Council of the Vatican in 1869. The dead churchman occupied in the Catholic Hierarchy a foremost place as a profound thinker and facile writer. He was well acquainted with the classic lore of Greece and Rome, and erudite in the letters of modern times. He was charming in conversation, and fascinating in his literary productions. As a pulpit orator, he achieved a high reputation. His sermons betokened plan, thought, study, and were ever practical. His style was ornate, eloquent, full of point, logical, and impressive. He had easy command of the choicest language, illustrating his subject with a suitably applied imagery. The pastorals of his Lordship—always opportune and welcome—were models of composition and pregnant with instruction.

On the death of Archbishop Lynch in May, 1889, the Bishop of London was considered his most fitting successor, and he was accordingly appointed by a Brief from the See of Rome dated August 20, 1889. On November 27 of that year he said farewell to his London flock.

A much loved and much-venerated Bishop was bidding his last adieu to the priests and people of his diocese. The citizens of London were gathered in large numbers in the cathedral or its vicinity to hear the last parting words of a Bishop they were so long accustomed to see on his throne or in his pulpit for the last twenty-two years. The distinguished prelate, of whom all felt so proud as an ornament to religion and an eloquent upholder of Catholic claims to pre-eminence and supremacy—Bishop Walsh—was preaching his last official sermon in the cathedral he had just completed and decorated, and was severing the last authoritative link which bound him to an ever-loving, ever-grateful and much-

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