

the eighteen years of his Episcopacy in which his voice was not heard, was limited only by some physical impossibility; but never outside his own diocese. When not on a confirmation tour or taking part in some function in one of the other churches of the diocese he was always heard in the pulpit of his cathedral. With the same scrupulosity he always attended High Mass and Vespers. Until the last years when his health began to decline he made it possible to open the Forty Hours in all the city churches. Religious communities of his diocese still speak of the time and care he gave to the visitation of religious institutions. Any society of laymen who sought his patronage or requested his presence at a meeting was sure of a favorable reply. When we remember that he attended to all his own correspondence, that no dispensation or extraordinary faculty would be granted without the fullest discussion of the case, that when at home his room was open from early morn till evening to every caller, priest or layman, we find it hard to understand how he accomplished the ever increasing tasks that lay before him.

Even the shortest account of this illustrious prelate could not afford to omit a reference to his policy on the question of mixed marriages. Indeed, the results of his work in this particular point of administration are well worth the study of the theologian, or the pastor occupied in any way with this question. It will be remembered that nine-tenths of the population of the city of Toronto is non-Catholic, that the ordinary Catholic whether in business or social relations made acquaintances very much according to those proportions. Nevertheless it was in this city—known abroad for its Orangeism—that Archbishop O'Connor hoped to abolish mixed marriages. That he practically succeeded in doing so within the space of nine years is surely a matter of comment. He had no greater horror of mixed marriages than the ordinary priest or bishop, but he had a singular conviction that the Church through its clergy and its christian homes had the power to suppress them. He would never allow himself to rest on the assumption that it was useless to refuse such dispensations since a young person in any case would eventually marry the one of her choice.

It was his deeply grounded belief that a Catholic young person was the instrument in God's hands for the conversion of the young man devoted to her; that there was no non-Catholic who with time, and instruction, and example, would not receive the Light, since there is no non-Catholic whom God has not called to the Truth. Therefore upon the young person who had chosen as a partner for life one not