

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 5.

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Renunciation.
CARLOTTA FERRY.
Both bird and cage were fair,
And both belonged to me;
Yet ever with heartful eyes
The bird looked over the sea.
Within their tender depths
Shone ever a wild unrest;
Ever against the bars
It beats its beautiful breast.
I said, I will make it cage
So bright, and glad and gay,
With all that love can do,
It cannot choose but stay.
In vain! With all my art,
Still it was pain to heart—
That ever with longing eyes
My bird looked over the sea.
Then I said, I will hold it close—
Surely it is my bird,
I will keep this jewel of mine,
If not by love, by might,
In vain! Though I hold the power
To hold or set it free,
Mine to hold or heart—
That could escape from me.
Then I said, Be free, O bird,
To spread your beautiful wings,
Who cares for a song, unless
It's also the heart that sings?
For the glance of eyes that shine,
I'm smiling they also rove?
For the sweetest breast, if true,
It beats with the pulse of love?
Wide I opened the door,
But I turned my face away,
For men are weak and untrue,
Whatever the world may say.
A thrill of joy ran out
From a happy, songful breast—
A flash of wings—alas!
My heart told all the rest.
My bird will never come back;
Yet why should I weep or sigh,
I'm smiling they also rove?
For the sweetest breast, if true,
It beats with the pulse of love?
But who, his love to prove,
Is willing to be forgot,
Stands on the helms of Love.

MONTH'S MIND OF BISHOP CRINNON.

A SOLEMN SERVICE.

The Principal Church Dignitaries of the Province Present.

SERMON BY REV. F. G. DOWLING.

When a dignitary of the Roman Catholic Church dies it is customary to hold a month after his death a solemn service for the repose of his soul, and this is commonly known as "the Month's Mind." The Month's Mind of the late Bishop Crinnon should properly have been held on the 25th of December, but as that was Christmas Day, when the spirit of the Church should be one of rejoicing, the service was postponed until the 17th, when it was celebrated with all the impressive rites of the Church.

St. Mary's Cathedral was heavily draped in black, as on the occasion of the funeral of the late Bishop, and the edifice was crowded to the doors.

The following Church dignitaries were within the sanctuary: Archbishop Lynch, Bishops Walsh (London), Cleary (Kingston), Jamot (Peterboro'), O'Mahony (Wellington), Monsignore Farrelly (Belleville) and Vicars-General Heenan and Dowling. All the priests of the diocese, besides a number from other dioceses, were present and assisted in the services.

A solemn requiem mass was celebrated, Bishop Jamot officiating as celebrant, assisted by Very Rev. E. J. Heenan, V. G., as Archdeacon, and Rev. Fathers O'Connell and Feeny, as Deacon and sub-Deacon.

THE SERMON
was preached by Rev. Father Dowling, V. G. His text was: "Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors; for their works follow them."—Rev. XV. 14.

May it please your Grace, My Lords, Very Reverend and Reverend Fathers and dear friends—The joyful feasts and octaves we have been keeping are now over and the Cathedral is once more in mourning. The day fixed for the Month's Mind in memory of our dear departed Bishop has arrived and we are all here to celebrate it. It is a melancholy occasion for all who knew him; for the Prelates who have lost in him a counselor and a companion; for the diocese at large which has lost in him a faithful administrator; but most of all to the priests of the diocese, who are here to-day, like orphans without a father, knowing well the value of him they have lost and wondering if in the future they shall ever find his like again. Yes, we are all undoubtedly filled with sorrow, but that sorrow falls most heavily on his priests, and hence it is that His Grace, the Archbishop, kindly considering their distress, has been pleased to call on a priest of the diocese to give expression to that sorrow and to comfort priests and people by a brief review of the edifying life and labors of Bishop Crinnon. Of our sorrow I can only say it is something to be felt in the heart and not expressed in words, something to be pitied and not paraded before the world. Our good Lord, who for his own vine ends inflicted on us this loss, alone knows how deeply it is felt. But in the words of St. Paul read at mass to-day, "He wills not that we be sorrowful even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through

Jesus, will God bring with him." And the Apostle adds, "wherefore comfort ye one another with these words." Sorrowful then as death is, even the death of a bishop, there is this comfort connected with it, that for those who "die in the Lord" as he died, death is really a blessing. "From henceforth now, saith the Spirit, that they may rest from their labors; for their works follow them." Of those labors, from which he is now, please God, at rest, and of those works which follow him even to eternity, I am directed to speak to-day. It is not for me to touch on his interior life, nor am I expected to pronounce his panegyric. On the occasion of his funeral obsequies that has been already done, and ably and eloquently and affectionately done, by the learned prelate who of all the bishops knew him best, for he was his classmate in the college, his confessor in the ministry and his colleague in the hierarchy. It remains for me simply to speak of his labors as I have known them for the last twenty years or more, during the years which I enjoyed the pleasure of his acquaintance and friendship as pastor of a neighboring parish, and during eight years of which it was my privilege to serve under his administration as my ecclesiastical superior. The early friendship and affection which formed for him in the ministry did not cease but were rather strengthened and cemented when he became bishop, for it was then, as is well known, he was pleased to bestow on me, amongst others, many marks of his kindness, which I certainly did not deserve, but which I am sure I will never forget. The history of his life, as far as it is of interest to us to-day, naturally divides itself into two parts, his labors as a priest and his work as a bishop. Born in the year 1818, of pious and respectable parents, in an island noted for its faith, and in a province that is famous for all others for its firm attachment to that faith amid the most constant persecution, he passed his boyhood in the north amid the stirring scenes of the struggle for Catholic emancipation. He witnessed the triumph of the cause he loved, and as he grew to manhood he resolved to make his first sacrifice to God by bidding farewell forever to his native land, consecrating himself to the cause of Christ and the salvation of his fellow countrymen in the then far off province of Canada. Here he came, after finishing his classical course at home, and entered the grand Seminary of Montreal to study theology under the fathers of St. Salpêtré, where in due course he took holy orders and was ordained priest of the town of Toronto, under the episcopal charge of Bishop Charbonnel. That his coming to the diocese of Toronto then, as his advent in after years to Hamilton, was something providential, will at once be seen by considering, on the one hand, the special work to be done and his special fitness to perform it. When you are reminded that at this date, 1854, as many of you remember, the diocese of Toronto covered territory now subdivided into three or four important dioceses, and that there are now more priests in one of those subdivisions than were then in the undivided diocese—that most of those priests were far apart from each other and had no railroad intercommunication—that the only means of travel was the cold rough stage coach on the wretched roads, or riding alone on horseback on the doubtful and dreary pathways through the woods, and that there were settlements in the forests, some of which had seldom or never seen a priest since the first tree was felled or the first child born in the family, and that as a consequence it is to be feared that many lived and died without the sacraments, and that the children born in such settlements were in imminent peril of their faith. When you consider all this you cannot but be convinced that "the harvest was indeed great, but that the laborers were few." The brave men who entered the harvest fields in those days were the true pioneers of Canada, the true founders of her civilization, and the young assistant priest of the then small town of London, whose lot was cast among the sixteen scattered missions that surrounded the Forest City, was certainly one of these. And now mark his special fitness for the field of labor God was pleased to assign him. Most newly ordained priests leave college young, delicate, and without experience of the world. Here is a priest who is exceptional in all these respects, already arrived at the mature age of twenty-six, robust, manly and full of knowledge of the ways of men. While some young priests from France, zealous and devoted as they certainly were, (and a more zealous band of missionaries never set foot in Canada), lacked knowledge of the language and habits of the people they came to evangelize,—imagine, if you can, in those days the joy of those poor settlers as they saw coming amongst them a man who was not only a messenger of God but one who spoke that message in accents which touched the tenderest cords of their affection,—who shared with them the manly and the manner of their own dear land, and whose heart kindled with emotion as he saw them gathering to hear mass at early morn or receive at his hands the bread of eternal life. While others lingered through ill health, he labored, and with success. Many a priest has doubtless been often touched by such manifestations of devotion on the part of our people to their pastors, but none but an Irishman like Bishop Crinnon in those days could fully realize the significance of the hearty "Cead mile a falthe" invariably given by those poor people to their own "Soggarth Aroon." Irish and landlords in these days of labor and self-denial he undoubtedly had, but his virtues were equal to the emergency. Like St. Paul, he was all things to all men, he shared the table of the poor, he

slept in the cold rude chapel, he guided the erring, he absolved the guilty, he instructed the children and he edified all. Humility, zeal and charity were his chief characteristics, and the fruits of these virtues were soon visible in the influence reformation of their manners, in the building of chapels and schools, and in the moulding and forming of what are now important congregations. At last he came to Stratford, and found a true, but withal a welcome one to the missionary who could now for the first time concentrate his energies in the formation of a parish. It is easy enough for young men entering parishes where churches and schools are erected, and revenues created to sustain them, to point with complacency to the progress of what at the outset begins parochial labor without a dollar in his pocket or a bed whereon to lay his head, without a church or school, or funds to erect either, who has to seek out his flock among strangers and to organize and direct and stimulate their zeal, give me such a missionary who can in after years survey the same scene and point to the faithful flock worshipping in the majestic church, and the children gathered together for instruction in the school house raised under the shadow of the sanctuary, who has built up spiritual temples first and afterwards material ones, for the honor and glory of God. Give me such a one and we have found a true shepherd indeed, a pastor after God's own heart.

Such was Bishop Crinnon's record in Stratford and elsewhere. He found a poor, neglected and scattered people, without organization, without zeal, without influence, and he left them after sixteen years of labor, a prosperous, united, devout and attached to their religion and moral values but he elevated them in the social scale. He made them realize their claims and their right to a fair proportion of those offices of public honor and trust, which they had earned, and he remained long enough to see several of them occupying prominent positions in the city and county, who only for his powerful influence, would have still remained as their fathers before them, hewers of wood and drawers of water. And here it was, at the age of fifty-six, when he apparently needed rest and might well claim the privilege of remaining to enjoy the fruits of his labors, among a people he loved and who loved him in return, that he was called on unexpectedly to make his second sacrifice in the cause of religion. That sacrifice was the acceptance of the burden of the Episcopate. For to him it was a burden indeed. Had he considered simply his own comfort and the promptings of his own heart (which ever sought retirement) sure I am he would never have left his humble but happy home now enclaved to him more than ever by a thousand tender recollections. But for him duty was before desire, and painful as the parting was he consented to it only because he perceived it was the Divine Will. He made the sacrifice and God blessed him for so doing. Stratford parted with her fond pastor, London lost a light and a pillar, but Hamilton gained a Bishop. And right royally did Hamilton receive him. No sooner was his appointment published than priests and people began to rejoice that the mantle of their late prelate had fallen on the shoulders of one so worthy to wear the purple. Who could forget the day of his coming? when with gladdened hearts the citizens of Hamilton set out with bands and banners to receive him at the depot and escort him in triumph to this Cathedral—how the bells rang for their young pastor, and clergy and laity arose and hastened to the foot of that throne to tender their respectful homage and hearty greeting to him who came to rule them in the name of the Lord. The current of sympathy ran swiftly and many hearts swelled with thankfulness that day, but amid all that gathering I feel sure that no heart beat with such deep humility as the heart which thrilled beneath the pastoral cross placed now for the first time on the treat of the new bishop. Though God had greatly exalted him here he was in all things, save the majesty of the Episcopal office, the same humble soul still, the living picture of his Divine Master. And as he sat there with bent bow listening to the words of welcome from the lips of his new subjects, one could not help applying to him the words of the gospel, "Well done good and faithful servant because thou hast been faithful over a few things, I will place thee over many" (St. Matt. XXV. 21). He came amongst us not only as a bishop but as a providential bishop. For surely it must be admitted that that bishop is providential one who comes into a diocese suffering special wants, endowed by God with capacity to discern these wants and with the energy to supply them. That the diocese of Hamilton then had special needs and that Bishop Crinnon was just the man to realize and to remedy them are facts which it is not difficult to prove. His predecessor, it is true, ruled over a happy diocese, happy inasmuch as it was free from debt and other troubles. By strict economy he had even succeeded in setting aside a large sum for the erection in a prominent place of a new Cathedral. But the new Bishop, convinced as he was that the salvation of one soul was of more importance than the building of grand temples, and finding that in the eight counties contained to his care thousands of souls were starving for the bread of life because there were no priests to minister to them, concluded that something more urgent was required at his hands. Accordingly, like Cardinal Manning, who when urged to commence building at Westminster replied that "not a stone would be placed

upon a stone whilst the children of his flock were without schools in the city of London," so Bishop Crinnon determined that not a dollar of the diocesan funds should be expended on cathedrals until every important town and district of his diocese should be supplied with pastors, churches, and parochial schools. "Then," said he, "and not till then, will it be time to think of cathedrals." And that there were important towns and populous districts in the country which had no resident pastors, and some of which enjoyed but seldom the visit of a passing priest, he soon learned to be true. What was the consequence? That many became indignant about their religious duties, and some even were in peril of losing the Faith. The Bishop realizing this peril and his responsibility, not only to save souls, but to supply the means of salvation, at once resolved that his first duty was to supply priests, who should become for them "the dispensers of the mysteries of God." (1 Cor. IV. 1)

A modern English historian has said that at the time of the so-called reformation many in England fell away from the old faith, not through formal apostasy but because they had no priests to minister to their wants. And lest a like fate might happen to any committed to me in care, our good bishop at once took measures to avert the danger.

But where were the priests or students to be found? The children of the diocese were too young and their perseverance too uncertain. His zeal would admit no delay. And so in his distress, like St. Columba, he turned his eyes to Ireland and he would go to Ireland who in her poverty had enriched the nations with her faith—to Ireland, fallen among the nations, yet on her knees, still clinging to the cross of Christ—to Ireland, where, in his boyhood, a fond mother first taught him to love his God, and where fond mothers are still found in giving their boys, yea, their best boys, to the altar; who buckle on their bosom the breast-plate of faith, and sending them forth to foreign lands as soldiers of Christ, tell them, like the Spartan mothers of old, never to "come back but with their shields or on their shields." Yes, to Ireland he went, over the waters, on his blessed mission, and wherever he met a band of college students and addressed them, his presence, his manner, his pious pleadings so touched the hearts and kindled the enthusiasm of the young men that no less than twenty-five volunteers enlisted under his banner and adopted him as their Bishop. And here again we recall to our minds the words of the benediction. In the selection of his subjects the Bishop was specially fortunate, for few in most colleges "many are called and few are chosen," all his young men, with two or three exceptions (and those chiefly through ill-health) happily persevered in their course, and in due time raised to the exalted dignity of the priesthood. Twenty-three new priests were added to the diocese and not only that, but well might he say to our Lord, "Of them whom thou hast given me I have not lost any one" (St. John XVIII. 9)

Thus the first and chief want was supplied. Great work pastors received assistance. Overtaken by a high fever, and as missions rose to rank of parishes, and multitudes in back townships were gathered together under the care of resident pastors. Eight new parishes were created.

The second want was soon remedied. The zeal of the young pastors quickly shone forth in good works; the Bishop was soon seen hastening from mission to mission laying the foundations of new and splendid structures; church after church arose, until twenty-four new cross crowned spires might be seen glistening on the horizon of the now flourishing and progressive diocese of Hamilton. Twelve other churches were enlarged or renovated so that he could now start as under his charge about sixty churches in the diocese.

Then like St. Paul he had the "solicitude of all the churches, and each one he visited at an average once in two years, making in all no less than two hundred and fifty pastoral visits, for the purpose of administering Confirmation. Neither were the institutions of learning overlooked, everywhere Pastors were encouraged to build schools and make them efficient. St. Mary's model school in this city was established, convent and school examinations were regularly held at which he presided and awarded medals. B'nai College was enlarged and beautified, and a house of Providence purchased for the protection of the orphans and the poor who stand to-day amongst the first and finest institutions of the province. And all this accomplished in the short space of eight years. Well might Hamiltonians say that the advent of such a bishop was providential before us we may well ask what were the virtues and characteristics of the bishop who could produce it? Chiefly three. He was *vigilant, he was prudent, and he was most paternal.*

"Blessed are the servants," says our divine Saviour, "whom the Lord, when he cometh shall find watching. Amen, I say to you, that he will find himself and make them sit at down to meat, and passing will minister unto them." (St. Luke XII. 37) Our late bishop was apparently always on the watch. He spoke seldom, he read little and he wrote less, but he prayed often and he thought much. He often pondered on the apostolic admonition, "take heed to yourself and to the whole flock wherein the Holy Ghost has placed you bishops to rule the church of God, which he has purchased with his own blood." (Acts XX. 28) And so his thoughts were constantly on the welfare of the entire diocese. Wherever assistance was needed, abuses were to be corrected or good works promoted, there he was

ing or guiding or sustaining the pastor, as the case required, ever ready to assist and encourage him in the discharge of his parochial duties.

To this vigilance over clergy and people he added a prudence that was most admirable. Those who are called to govern have often certain difficulties to encounter, certain "matters" to correct and certain "changes" to effect that the general good. To act hastily in such instances is to run the risk of making mistakes that may be grave and sometimes even irreparable. Our good bishop carefully avoided this. In matters of importance he never acted in haste. He waited, he deliberated, he deliberated, and as the Holy Ghost directed, he took counsel. Then when he acted he did so with firmness and moderation. If he had to correct he did so in all patience and if called on to make changes that were sometimes not agreeable, he did so at least after deliberation and with the conviction that in doing so he was promoting the good of all concerned.

And as he was vigilant and prudent he was also most *charitable and paternal.* His charity took many forms. He loved and cared for God's poor. He delighted to make the widow and orphan happy, he was specially fond of boys and students preparing for the ministry, he loved to aid and elevate in the social scale the most talented and of virtue, but his most tender love was for the unfortunate and especially unfortunate priests. Happily he had no such lamentable cases among the clergy of his own diocese. If he had, he used to say, it would break his heart to witness them. But many instances are known of his marked charity in this respect, in the days of his priesthood, when the unfortunate, who through weakness had fallen from his high estate and incurred the wrath and censure of his bishop, came to him as to a father for advice and sympathy, was received into his humble, hospitable home and afterwards, purified by penance, recovered his lost inheritance by the aid and influence of the good pastor. Even since he became bishop I have known him more than once to stretch out his protecting hand to save strangers and wanderers from far off parts when their own prelates had forsaken them.

One instance of this kind I will here mention to his honor. It occurred only last year. It was the case of a poor old clergyman who, some thirty years ago or more, was on the mission, but who in an evil hour became insubordinate and so fell. Like Solomon, in his old age, he forgot the wisdom of his youth, and unwilling to bear the yoke of discipline, he forsook the ministry, and went forth a wanderer in the world. The enemies of our holy faith met him and tried to use him as a vile instrument against the church. But weak as he was, he would not stoop to bear false witness. His sufferings and hardships were great and prolonged. At last care and remorse had done their work, and his heart brought forth a groan of sorrow and shame, and his prayer, he turned, like the prodigal son, to his father's house. He sought the aid of Bishop Crinnon. The Bishop's heart was touched at the sight, and though the man had no claim on him, save the common claim of charity, he received the poor prodigal with open arms, brought him to the House of Providence, and, like the "Good Samaritan" that he was, gave orders that "he should be well cared for." There the poor penitent lingered for some months, long enough to edify all around him by his penitential works, and there he died comforted and consoled by the last sacraments, owing, under God, his shelter in old age to the care and kindness of the Bishop of Hamilton. The prelate who could multiply such acts of charity as this, surely deserves a special crown in heaven. But what shall I say of his fondness for his own priests? It is here, perhaps, that he was his most remarkable characteristic. No bishop could be more parental. Though invested with the plenitude of authority, he never sought "to lord it over us," but moved amongst us with all the tenderness and affection of a father. He wished that we should often come to him, be at home with him, and make it known to him all our wants. And if, as the Apostle directs, he had something to admonish or reprove he never did so through anger but always "in omni patientia" in all sweetness and patience. Accordingly he had a priesthood that always acted in harmony with his wishes. Faults and imperfections there may have been (and it would have been strange indeed if there were not) but this much at least must be said to the credit of the clergy of this diocese, and I speak not only for the priests he formed but for the priests he found here, that not one of them ever disobeyed or scandalized their bishop. You will recall the words of the instance of insubordination. But it on the one hand the clergy can claim to have done their duty it is a grand thing to say that we had a bishop who knew how to appreciate it; who on his part, was ever tender and compassionate towards us, and who, during the eight years that he ruled over us never inflicted on one of his priests a single note of censure. He left the diocese, as he found it, in peace, and gave us no cause for complaint. He left after him to continue the work a priesthood without reproach and without division. Two duties now remain for us, and for love of him who is gone let us not forget them. The first is to be mindful of his counsel and to strive to imitate his virtues; and the second is always to pray for him and especially to remember him at the altar. Could he have spoken to us some farewell words before he left us forever, these are perhaps amongst the admonitions he would have

given us. And, while we pray for him who is gone and who will not forget us in the court of Heaven, let us, also, dear friends, as we are directed by the Archbishop, also pray, and pray fervently, that other bishops, who, with all the gifts pertaining to his high and holy office, may not be wanting in the qualities which endeavor to us the memory of our late prelate. May the mantle of his humility and zeal as a priest fall on him and encompass examples of his vigilance, prudence and paternal love as a bishop ever guide him on his course, and serve as so many shining lamps to show new lights on the diocese he comes to govern in the name of God.

ARCHBISHOP O'BRIEN.

St. Mary's cathedral, Halifax, was crowded to excess on Sunday last, to witness the consecration of the Most Rev. Dr. O'Brien, fourth Archbishop of Halifax. The church was beautifully decorated for the occasion, and the music was the finest ever produced in the church.

Bishop Fabre, of Montreal, was the consecrator; Very Rev. Canon Carmody, R. C. Garrison chaplain, assistant priest; Very Rev. Mr. Power, dean of the Mass., and the Very Rev. Dr. McDonald, V. G. of Charlottetown, the sub-deacon. The Rev. E. F. Murray acted as master of the ceremonies. The first assistant bishop to the Archbishop-elect was the Bishop of St. John, N.B., the second being the Bishop of Charlottetown. The Archbishop's chaplains were the Rev. Dr. Newley, of St. John's, Newfoundland, and the Rev. Gregory McDonald, of Bonaventure. Besides the prelates mentioned there were also present Bishop Rogers, of Chatham, N. B., and Bishop Cameron, of Arichat. About fifty priests were in attendance. The consecration sermon was preached by the Bishop of Arichat.

Congratulatory addresses were then delivered from the clergy and laity of the diocese.

BRANTFORD LETTER.

On the evening of the 29th the young ladies of the Sodality will give a Musical and literary entertainment in the Opera House. An excellent programme has been prepared, and those who have had an opportunity of being present at a recent one will give very highly of the manner in which the young ladies acquitted themselves. A musical "Genevieve" will constitute the first part of the programme, and selections and tableaux from the "Lady of the Lake" and the life of Mary Queen of Scots, with choruses and vocal and instrumental solos and duets will make up the second part, and give an excellent entertainment which everyone can enjoy. The curtain will rise at a quarter to 8 o'clock, so that all may be home at an early hour.

On Sunday last the Rev. Father Peter Lennon read a financial statement of St. Basil's Church for the eight months of his pastorate from May, 1882, to January, 1883. The receipts from all sources amounted to \$8427.40, and the expenses, including \$1432.69 of old debt, \$290 school, and running expenses of church and priests' house, leaves \$3400 to apply on the plastering of the church.

We were also informed on Sunday that the Very Rev. Father Dowling of Paris, has been appointed administrator of the diocese of Hamilton until a successor to our late Bishop is appointed. Rev. Father Keough, of Hamilton, has been appointed Precursor of the diocese for the same term.

School finances for the year 1882 are somewhat as follows: Taxes, \$796.26; Government grant, \$170.00; Pienic, \$300.00; Fees and other sources, \$240.00; on hand from 1881, \$41.89. Total receipts, \$1432.69; Total expense, \$1232.00. There are outstanding accounts to a considerable amount.

Rev. P. Lennon is chairman of the school board for 1883, and Rev. Jas. F. Lennon Secretary-Treasurer.

Among the congregation of St. Basil's there were in 1882, 29 births, 2 marriages and 21 deaths. The death toll is considered very low, there being upwards of two thousand souls in the congregation. For the whole city the figures were, births 255, marriages 98, deaths 156. NAVE.

DIOCESE OF HAMILTON.

Important Ecclesiastical Meeting.

After the services in St. Mary's Cathedral on Sunday for the late lamented Bishop Crinnon, Archbishop Lynch called a meeting of the priests of the Diocese of Hamilton to elect an Administrator. The Archbishop first read for them a telegram he received from Rome concerning the episcopal affairs of the Hamilton Diocese, selected. He afterwards explained the contents of a letter which he had received from Cardinal Simoni and then called upon the priests present to vote conscientiously for the election of an administrator. Rev. Dean Lausie and Rev. P. Lennon were appointed scrutineers, and Rev. Father Cleary, of St. Mary's Cathedral, was voted to the office of Secretary. After the votes were duly counted, the returns were in favor of Very Rev. T. J. Dowling, Paris, as Administrator. Rev. Father Keough was elected to the office of Precursor of the diocese.

In Alleghenias, a Bulgarian village, Mgr. Vautelli, Apostolic Legate at Constantinople, in his last visitation converted 70 families from the Greek schism and received them into the fold of the Church.