

the persecution in
III. The follow-
Prelates whose
are recorded:
F. Bishop of Mayo,
p of Clonane and Cork,
shop of Ross, 1879,
rchbishop of Lashel,
Cistercian, Mitred
shop of Armagh,
op of Ely, 1886,
shop of Derry, 1891,
Bishop of Ross, 1892,
S. F. Bishop of Down
shop of Down and Con-
shop of Tuam,
n. O. P. Bishop of
nketts, Archbishop of
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tyers.

THE
ERSE.

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Alfred Russell Wal-
which appeared re-
on Fortnightly Re-
"Man's Place in
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the old Ptolemaic
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y of the stars which
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m-studded firmament
on every side.

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is more proud.

argued against the
of man's redemption,
thesis that there must
be habituated by beings
an, and that, therefore,
believed that "God has
y of Himself to send
to earth to work out
y; to earth, which is so
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from what we have said
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ive. The matter is not
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y of Almighty God, and
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ontrary to our conception
s necessarily is the one in-
se, powerful and merciful
verse. Having created
to know and serve Him
can be more consist-
attributes and especially
tributes which we have
than that after man had

sinned by disobedience to God's law,
Divine Wisdom should discover the
means of restoring us to the inheri-
tance we had lost. It is quite in ac-
cord with His justice that the dishonor
shown Him by sin should be adequately
atoned for by suffering, and as no suffer-
ing on the part of man could sufficiently
atone for the evil done, it was suitable
that He in His infinite mercy should
find a means whereby to reconcile just-
ice with mercy. This means was the
Incarnation of the Son of God that as
Man he might suffer for our sins and so
satisfy God's offended Majesty, while
the Divinity of the sufferer made the
sacrifice sufficient for the end to be at-
tained. It was in His infinite mercy
that He adopted this method of saving
mankind, and this is what the prophet
David foretold, saying:

"Mercy and truth have met each
other: justice and peace have kissed.
(Ps. lxxxv. 11.)

There is no incongruity or inconsis-
tency in this basic doctrine of Chris-
tianity, but on the contrary a mani-
festation of the infinite truth, mercy,
power, justice, and wisdom of God our
Creator and providential Preserver, our
Life, and the proper object of our
love.

Catholics have always maintained
that the salvation of man is a work
worthy of God and His infinite good-
ness. Man, created after the image of
God, in having a soul capable of know-
ing and loving God and of perpetuating
this knowledge and love is a being
most noble in nature, and if having the
gift of free-will, he co-operates with the
graces received from God, he becomes
worthy of the high place to which
God has destined him, altogether inde-
pendently of the question whether
there are other rational creatures in-
habiting the other worlds which fill the
firmament. Whether there are such
rational creatures or not, it appears
useless for us to speculate, for as far as
we know there is no means whereby
we can solve the problem, nor does it
appear that it would be of any benefit
to the world if it were solved.

But now, Professor Wallace, himself a
scientist of note, comes forward to say
that the scientists who have belittled
man's place in creation have been in
error, and that, after all, the most ac-
curate observations of science lead to
the belief, now almost demonstrated,
that man is really the central figure in
the universe, and that the universe has
really been created for his use and
benefit. This conclusion the Professor
reaches on purely scientific grounds.

He says that the solar system is a
central part of a star cluster which is
in very nearly the central position in
the exact plane of the Milky Way, and
that in the solar system itself "this
earth is the planet which is best
adapted, if not the only one adapted to
organic life, so that the position of the
earth is as central and unique in the
solar system, as that of the solar
system is in the universe" which com-
prises not only the thousands of stars
which are visible to the naked eye, but
the millions which are so diffused
through space that they appear to us as
the mist of luminous matter which we
call the Milky Way.

Prof. Wallace draws this inference:
"The three startling facts that we
are in the centre of a cluster of stars,
and that that cluster is situated not
only precisely in the plane of the Milky
Way, but also centrally in that plane,
can hardly now be looked upon as
chance coincidences without any signifi-
ficance in relation to the culminating
facts that the planet so situated has
developed humanity."

Further, he declares that
"The orderly development of living
souls supplies an adequate reason why
such a universe should have been called
into existence, (and gives us reason) to
believe that we ourselves are its sole
and sufficient result, and that nowhere
else than near the central position in
the universe which we occupy could
that result have been attained."

We do not set forth Professor Wal-
lace's conclusions as demonstrated; but
we state them here briefly because they
show how fallacious is the argument
which has been used to triteness by
Infidels against religion, to the effect
that scientific investigation shows that
man is too insignificant a being that
God should take so much trouble to
save him from the consequences of his
own sins.

This is a resurrection of the old
epicurean doctrine that the gods (of
Paganism) are so happy in themselves
that they take no interest in the
affairs of men. The absurdity of this
hypothesis is evident when God's in-
finity is taken into account. He is not
merely powerful and wise, but all-
powerful and all-wise, knowing all
things and doing all things by the
mere act of His will:

"God knows all things, the small
equally with the great. He can do all
things, and He is equally great,
whether stretching out the heavens
like a pavilion, or bringing forth the
blade of grass for cattle. He is
equally wonderful whether measuring
out its clothing to the sparrow, or
ordering the sun and moon to cause
the seasons and the tides, and the suc-
cession of day and night."

We do not assert that Professor Wal-

lace has proved his point, for there is a
great difference between accurate de-
monstration and his loose language in
reference to our star cluster occupying
"nearly the central position in the exact
plane of the Milky Way."

This word *nearly* implies an uncalcu-
lated possible variation of billions of
miles, which, small though it may be in
comparison with the immense distances
involved, is yet far from the mathemat-
ical accuracy which we ought to have
when so serious a thesis is proposed to
our belief as a certainty.

There are other considerations which
make Prof. Wallace's theories very du-
bious, nevertheless it is certain that
science has not proved, and that it
never will prove anything against
Christian truth, for one truth can never
be irreconcilable with another. The
truths of science will, therefore, never
be proved to be contrary to those of
revelation.

"Mainly About People," published
by T. P. O'Connor, in London, England,
says that King Edward is a perfect
master of the French language. It also
adds that "to be able to speak with a
people in their own tongue is to have
at once the key to their hearts, and
the French of the King is as perfect as
that of an academician." Some years
ago quite a few persons in this intelli-
gent province of Ontario would feel a
certain degree of dread were they
thrown in the company of those who
spoke French. In fact, it was looked
upon as a mark of disloyalty, and
thought to smack of "Popery." But
the schoolmaster is abroad. Times
have changed, and the people of our
province are becoming more intelligent.

CROSSING THE DITCH.

The topic of "Christian Reunion" is
so much discussed at the present time
that many will be interested in an open
letter on the subject to the Ave Maria
from the Rev. Arthur Lloyd, and the
editor's comment upon it. Dr. Lloyd is
the Anglican clergyman in Japan
whose radical utterances have caused a
stir among his brethren in this country
and hastened his resignation from the
Episcopal ministry:

"To the Editor of the Ave Maria—
Dear Sir: In your issue of the 14th
March you asked, in an article devoted
to myself and my sayings in the Lamp,
and 'Aral Brothers,' 'What is it that
can keep this good man from joining
the One Church?' Will you allow me,
as a clergyman of the Anglican Church
who pays Peter's Pence, to give you
my reasons? They may interest your
readers."

"Between the Anglican Communion
and the Roman Catholic there is a great
gulf fixed, and the two communions
are practically things apart. We may
be compared to two paddocks separated
from each other by a ditch. On one
side of the paddock the grass is rich
and juicy; on the other side it is rich
and juicy, too; for it grows out of the
same soil; but there is not enough of it.
What, in such a case, is the shepherd
to do?"

"(1) He may jump over the ditch,
and call his sheep to jump, too; and
the strongest perhaps will do so, but
how about the lambs and the weaklings?
That, I take it, is the action of the 'vert.
"Or (2) he may go into the larger
meadow and cut some grass, bring it
over to the ditch and set it before his
sheep to eat. That is what the Bapa-
lists do, who borrow from Rome here
a rite and there a ceremony and sets it
before his flock for their edification.
But the cut grass has not the same
juicy flavor as the grass cropped with
the teeth."

"Or (3) the shepherd on one side
may say to the shepherd on the other
side: 'Look here, sir, these sheep all
belong to the same Master, and so does
the farm. Don't you think that, with
the Master's permission, we might fill
up the ditch and make one meadow of
it, so that the sheep may freely come
in and go to the most profitable of the alterna-
tives, but in the end it is best."

"Now, sir, I think you will under-
stand my position. It would be very
easy for me to jump over the ditch.
The Roman Catholic Church, with the
Archbishop's House, is just opposite
the ditch could be crossed in ten minutes.
I am not dependent on the Anglican
Mission for my support; nothing would
impair my life so much as that step.
But the ditch would remain; and how
about the weaklings?"

"Or I might adopt at my own sweet
will all sorts of Roman usages and prac-
tices, and say to my flock: 'Now you
have all that the Catholic Church
can give you. I have brought it from
Rome for you, and make one meadow of
me, I think, that ceremonialism is a
poor substitute for Unity. And the
ditch would still remain."

"I want to get the ditch filled up.
I want the shepherds of the Anglican
flock to approach the shepherds of the
Roman flock and say: 'Look here,
can't we fill up this ditch?'
"It has never yet been done. Since
the Reformation we have confronted
each other as foes, never looked into
each other's eyes as friends. The ap-
pointed to Rome which produced the
condemnation of Anglican Orders
was made by a few priests in their
private capacity; there was nothing
official in it on the Anglican side."

"I know that I can see mountains
of difficulty in the way, I also know
that faith was given mountains, and why
not also of filling up ditches?
"I know that there is another pos-
sibility. When the ditch is filled up
and the whole is thrown into one
meadow, it is more than possible that
the Master will say: 'Now there is
no need for two shepherds—one of
you must give up.'

"Personally speaking, I am quite
prepared for that. I trust I am Christ's
servant now; I trust I shall be Christ's
servant then; and my Master will find
work for me to do, even though it may
not be at the altar."

"I hope I have interested you and
your readers in my plan for 'filling up
the ditch.' Possibly I shall fail; in
that case I shall fall while trying to do
my duty. And if I fail God will not.
Hoc Deus vult.

Yours faithfully,
ARTHUR LLOYD."

Lecturer in Literature,
Imperial University, Tokyo.

Tokyo, April 8, 1903.
We could wish, observes the editor
of the Ave Maria, that these reasons
were as solid in reality as they doubt-
less seem to be weighty to the mind of
the writer. And his comparisons, we
are sorry to say, are as unhappy as his
logic is shaky—all except that of the
ditch. We shall not ask him who dug
the ditch, we are so glad to know that
he finds it so easy to jump over it.
This should lessen his solicitude about
the lambs and weaklings. Jump over
the ditch, Dr. Lloyd, and then prepare
a crossing for them. The ditch need
not be filled up all at once; and evi-
dently the best side to work on is
where there is most land.

Ceremonialism is indeed a poor sub-
stitute for Unity. Submission to the
successor of St. Peter, who was divine-
ly appointed not only to confirm the
faith of his brethren but to rule the
flock of Christ, is the *sine qua non* of
Christian reunion. It is the least like-
ly thing in the world that the Papal
decision regarding Anglican ordinations
will ever be reversed. The supreme
authority of the Church has spoken; and
we are commanded to hear the Church,
under what penalty the Rev. Arthur
Lloyd knows as well as we do. Nor
need we remind him of the sad
words of saints and holy doctors—"sad
indeed, and weighty with the wisdom
of their spiritual discernment"—con-
cerning the lot of those who are not
members of Christ's Church. It is the
lot of strayed sheep, exposed to dread-
ful danger and dismal death.

How strange it is that men like Dr.
Lloyd can not see how impossible it is
for the Church to repudiate its own
starting point and yield any one of its
own first principles. The uselessness
of any effort to promote Christian re-
union without submission to the author-
ity of the Father of the Faithful was
realized by Protestants in England as
far back as 1640. When the House of
Commons sent a message to the Lords
on "the increase of popery," the
speaker of the House, recognizing the
unchangeable character of Catholic
truth, deprecated any movement to
join the "Aral Brothers." "What is it
that can keep this good man from join-
ing the One Church?" Will you allow me,
as a clergyman of the Anglican Church
who pays Peter's Pence, to give you
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sibility. When the ditch is filled up
and the whole is thrown into one
meadow, it is more than possible that
the Master will say: 'Now there is
no need for two shepherds—one of
you must give up.'

"One of the chief purposes for which
the young should be sent to school is
that they may learn how to make wise
use of their leisure. If the child is to
make his mind luminous, his heart pure,
and his imagination noble, the work
must be done in his moments of
leisure."

"The school is not merely a useful
institution. It renders the best serv-
ice by teaching its pupils how to live
as well as to learn a livelihood. The best
schools are those in which the best and
noblest teach and learn. What is trans-
mitted is superficial. Genuine culture,
like true religion, is above all price.
When there is question of conduct, we
may not trust to intellect alone, but
must breathe the air of a noble faith,
hope and love. This is the basis of
common sense."

"If in the school this truth be not
recognized as fundamental, instruction
will become mechanical and education
will little by little be made impossible.
In excluding the sense of duty, the
mightiest educational force is neglect-
ed. If from duty love is there re-
mains only a skeleton."

SOCIAL SENTIMENT AND DIVORCE.

It will be remembered that some time
during Lent, Father Pardow, S. J., in
the course of a retreat which he con-
ducted for Catholic society women in
New York, advised, as a cure for the
divorce evil, that social sentiment be
turned against re-married divorcees,
and that such people be ostracized by
good society. The advice was excel-
lent and should be followed.

Unfortunately this social sentiment
is now in the other direction, and is
becoming more and more tolerant of
the divorce evil. What, then, is to be
done? "It is for you, educated Catho-
lic ladies," said Father Pardow, "to be-
come, in a measure, the saviors of the
country, for, as has been truly said,
it is not the bringing of battleships that
can keep a nation from decay. The
only support is in the Christian home,
and the only sure support of it is the
indissolubility of marriage."

Is it not strange that this great and
important truth, which now looms up
and stares us in the face, should arrest
so little attention—or at any rate, so
little practical attention, that we are
not two extracts more to the
more intelligent and influential
of our citizens? The extent of
the evil is, indeed, alarming; and that
the tendency of the evil is directly and
inevitably, to paganism in society,
with all its disastrous consequences,
can not be denied. The integrity, the
sanctity, of the Christian home is the
only true basis, the only impregna-
ble foundation of a peaceful, well ordered
society; and the principle of the Catho-
lic Church on the subject of divorce is
the only principle that can preserve
the integrity of the family.

It may not always seem practicable
for Catholic ladies to ignore and with-
draw from association with remarried
divorcees, especially when such
persons are recognized by other re-
spectable persons. But if the respect-
able Catholic ladies of any city, espe-
cially if all our Catholic ladies every-
where, would courageously unite and
agree to thus testify their con-
scientious conviction on this im-
portant subject, we believe it
would have a powerful effect. In time,
there is every reason to believe that
non-Catholic ladies, many of whom
would join them, and thus, eventually,
a powerful public sentiment would be
created which, if it did not entirely
cure the evil, would go far to lessen the
deplorable consequences resulting from
the general prevalence of divorce.—
Sacred Heart Review.

URGES A RETURN TO THE TRUE
CHURCH.

There are so many excellent things
in the Lamp so eminently quot-
able, and so hopeful as showing
spirit among Protestants, that we think
one or two extracts more will be found
of interest to our readers. Here, for
instance is the way the Lamp views the
agitation in the Protestant Episcopal
Church, for a change of name:—

"It is a happy omen of better times
that Protestantism is being discredited
and repudiated on every hand by the
children of those who emblazoned Pro-
testant on their banners and thanked
God that they were not Catholics.
Now the tide is running in the opposi-
te direction. Everybody wants to be
called Catholic, and the Protestant Episcop-
al Church in the United States of
America is simply nauseated with the
word Protestant."

The only trouble about discarding the old name
is, we are not quite certain whether we
ought to call ourselves simply 'the
Church in the U. S.' or 'The Catholic
Church in the U. S.' or 'The American
Catholic Church,' or 'The American
Branch of the Catholic Church in the
United States of America,' or just to
drop the hateful word Protestant and
call ourselves 'The Episcopal Church,'
as most people do already. Nor is it
the 'Episcopalians' alone who desire to
be read and known of all men as 'Cath-
olics.' The Methodists have discovered
that it is a good thing to be called
Catholic, and that therefore orthodox
Methodists believe in 'The Holy Catho-
lic Church.' Nor in this regard are
Presbyterians, Baptists or Congrega-
tionalists one whit behind their Metho-
distic brethren. Even Unitarians
want to sit on the Catholic platform.
It is also worthy of note that the best
sect and churches have no use for
upon Christendom. Without the word
Catholic, it is either 'Old Catho-
lic,' or 'Independent Catholic,' or
'Polish Catholic,' or 'Catholic Ap-
ostolic,' and that Chicago monstrosity,
the sect of Dr. John Alexander Dowrie,
is if you please, 'The Christian Catho-
lic Church,' the most assertive and
monopolistic of them all."

And again the Lamp says:
"Wherein lies the remedy, save to
acknowledge the error our fathers made
four hundred years ago, and by con-
certed action to take the necessary
measure which will in due time heal our
schisms, and make us Catholics indeed,
by reconciling us to the universal
Father of Christendom, and reuniting
us with the Holy Roman Church, the
centre of the sect of supreme author-
ity, the centre of Catholic unity, the
chair of the blessed apostle Peter, to
whom our Lord said: 'Thou art Peter,
and on this Rock I will build My
Church, and the gates of hell shall not
prevail against it.'"

This practice of God's Presence with-
draws the soul from the outer world
and helps it to be recollected; it dis-
engages and simplifies it; it bathes it in
grace, embalmes it with God, and sur-
rounds it with that ineffable atmos-
phere which is in all places where God
deigns to dwell.

THE EXILE'S RETURN.

THE JOY EXPERIENCED IN REACHING
HOME AT LAST.

In order to understand the gratitude
of the holy souls, it is necessary that
we should have a most clear conception
of the benefit they receive from their
liberators; that we should know what
it is to enter Heaven.

"Who will make known to us," says
the Abbe Louvet, "the joys of that
blessed hour! Represent to yourself
the happiness of an exile who at length
returns to his fatherland. During the
Reign of Terror, a poor priest of La
Vendee was condemned to be drowned.
Having escaped by a miracle, he was
obliged to emigrate in order to save his
life. When peace was restored to the
Church and to France, he hastened to
return to his beloved parish."

"It was a festival day in the village.
All the parishioners went to meet their
pastor and father: the bells in the old
tower rang joyously, and the church
was decorated as upon days of great
solemnity. The old man advanced smil-
ing in the midst of his children, but
when the doors of the holy place opened
before him, when he beheld again the
altar that had so long rejoiced the days
of his youth, his heart, too weak to bear
such transports of joy, broke within his
bosom."

With a trembling voice he in-
toned the *Te Deum*, but it was the *Ne-
mitemus* of his priestly life; he fell
dying at the foot of the altar. The ex-
ile had not the strength to support the
joys of his return."

It is such the joys of the return of
an exile to his terrestrial fatherland,
who will make known to us the trans-
ports we shall experience upon enter-
ing Heaven, the true home of our souls?
And how can we wonder at the joy of
the blessed whom we have helped to
reach their heavenly home?

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the New Testament, first published by
the English College at Rheims, A. D.
1582. With annotations, references
and an Historical and Chronological
Index. 1,400 pages.
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Catholic Record Office, London, Ont.

Leaves Episcopal Church.

News has been received from Rome that
Rev. Henry Ormond Riddell, an Episcopal
clergyman, has become a Catholic. Mr.
Riddell was ordained a deacon in 1885,
and was advanced to the ministry in
the Episcopal Church the following
year. For a time after his ordination
he was in charge of St. James' mission,
Cumberland, Penna., Tenn. He then
became an assistant in St. Peter's
Church, Roxborough, Philadelphia.
He was also stationed at Chicago for a
time. In 1896 he went abroad as chap-
lain to the Episcopal, Bishop Gratton of
the diocese of Fond du Lac, Wis., and
held that office until he went abroad
again last year.

ARCHDIOCESE OF OTTAWA.

REV. CANON FOLEY TAKES LEAVE OF HIS
PARISH IN ALMONTE.
Sunday, May 10, was a day long to be re-
membered by the people of Almonte, for on
that day their well-beloved pastor broke the
news that he was of necessity compelled to
leave the parish. For twenty years he had
been the spiritual father of the parish, and
God alone knows the hardships he has un-
dergone, and how unceasingly he has ex-
pended his every effort, his personal welfare
being given the second consideration. Many
people who have not known him, have been
baptized, and have received their first Commu-
nion from his hands, and have been consoled
in their dying moments by his presence. How
many also have been snatched from the jaws
of death by his powerful intercession.
Little wonder it is, then, that a general feeling
of genuine regret, crushed the hearts of the
people who so suddenly informed them that he
was to go. A handsome sum was presented
him, but what would we give could God in
His goodness rescue us our dear pastor in the
near future. May our dear Lord grant us this
favor.

He succeeded by Rev. Father Harkins of
Ottawa.

MARRIAGES.

KENNEDY-RYAN.
A very pretty wedding took place at Kear-
ney, Ont. on Monday when Mr. Patrick Ken-
nedy, son of Patrick Kennedy, Esq.,
formerly of Springfield, Mass., and now
settled in Almonte, was united to Miss Mary Ryan,
the charming daughter of Mr. Matthew Ryan,
of Riverside, Cal. The young lady had been
married to her first husband, Mr. Martin Peters, and
was given away by her cousin, Mr. Joseph
Peters, the marriage being performed by the
celebrated Mass celebrated at 6:30 a. m. by Rev.
Father Fleming at the parish church, and
after the wedding breakfast, the happy couple
left for Ottawa and other eastern points.
The bride was tastefully attired in a costume
of gray French suit and wore a black ve-
il that was plumed and white velvet roses.
The bridesmaid, Miss Gertrude Peters, was
similarly costumed. The groom was
supported by Mr. Arthur O'Neil. A large
number of friends assembled at the station to
say bon voyage.—Hendrew Journal.

TRIBUTE TO MARY.

And was Hancore her maid
To love and to make her glad,
The Babe she cradled on her knee
Her Master and her Mystery!

Wan and aged and worn-crowned, searaged
of men,
When could she take her warm heart then
To view the death, the anguish wild,
Of Him her Saviour and her Child.

A tender sympathy divine
Still breathes to us from Mary's shrine
Wherever adorns a mother's heart
The tears drop down to smoothen the smart,
—The Designer, New York.

DIOCESE OF HAMILTON.

EPISCOPAL VISITATION AND CONFIRMATION.

Caledonia Sacram. May 29, 1903.
His Lordship, the Bishop of Hamilton,
arrived on Saturday last and was the guest of
the pastor, the Rev. Father Galt.
On Sunday morning the Bishop officiated at
8:30 Mass at the Holy Communion to the chil-
dren of the parish. At 10:30 a procession was
formed from the parish house to the door of
the church, where the Bishop was met by the
pastor and visiting clergy, and escorted to a
throne in the sanctuary. High Mass was cele-
brated.—Coram Pontifice. After Mass His
Lordship examined the candidates for con-
firmation to the number of fifty-nine, and ex-
pressed himself as well pleased