

headway in desolation, and destroying its resources. What, that will benefit mankind, is to arise from such a state, the same luminary has neglected to tell us. But force is the very kernel of his religion, and to it Socialism is never opposed except as a matter of expediency. Whenever violence or sabotage become serviceable to the cause, they are upon Marxian principles both lawful and desirable. The proof of this is on the face of the approved writings of his followers.

THE CATHOLIC Church, on the other hand, has ever sought to draw matter and workman together by the infusion into each of fundamental Christian principles. There is no intermediary so powerful as religion, and amid the decay of creeds amongst the sects, the Church stands alone as the interpreter and guardian of revelation. Father Husslein has drawn this out in clear and unmistakable terms, and keeping close to the maxims so clearly defined by Leo XIII., has shown that in the mutual observance of the divine law, lies at once the stability of property and the happiness and welfare of the bread-winner. Each have their obligations to each, and to the ineradicable law of justice and fair-dealing.

No CLEARER, stronger, more just or impartial lines, says Father Husslein, have ever been penned in the interest of Labor than those of the encyclical *Rerum Novarum*: "Instead of widening the gap between class and class, as Socialism aims to do, to the common ruin, the Church ever strives to bridge the chasm and to unite all mankind in that charity which knows no distinction of rich and poor, but sees in the least as in the greatest the fellow-servants of God and brothers of Him Who preferred to the palace of Solomon the lowly workshop of the carpenter." It is in the constant presence of this truth that the healing power lies. And upon this rock Socialism will be shattered in the long run.

IN THE crisis, then, that faces us, a clear path of duty lies open to Catholic laymen. Another Jesuit, Father Playter, of Stonyhurst college, has recently been lecturing to English workmen on the progress of their Catholic brethren along true social lines in France, Germany and Italy. Circumstances differ somewhat in Canada for the one sufficient reason that in Canada Socialist principles have not as yet made the same headway as in European countries. But by studying the example of Catholics abroad much may be done to avert the danger. To look ahead is common prudence and to forestall an enemy is to go a long way towards overcoming him. This is the duty of the hour in Canada.

FATHER PLATER described the splendid organization of the Catholics of Germany and the marvellous revival during the last decade in France. Freed from the shackles of the State the French clergy are "going to the people," and the people are finding their way back to the Church. The number of practising Catholics in Paris alone has lately increased by over half a million, and the Catholic Association of French Young Men now numbers 120,000 members. This alone is proof that the good leaven is working in that much-tried land. The enlistment of the loyalty and enthusiasm of the young men is the surest passport to a happy future.

WHAT CATHOLIC organization has been able to effect in Germany is well known. From the state of oppression that obtained under the Kulturkampf, Catholics have come now to be a power in Germany and a factor in its imperial policy. How this has been brought about was outlined by a well-informed writer in a series of articles in the Dublin Review a year or two ago. To go into details is beyond our present purpose, but we will return to the subject again. Suffice it for the present to say that the battle was fought along the line of social action and that the results achieved have at once falsified Bismarck's prognostications, and vindicated the beneficence of Catholic principles. The rise to power and influence of the Catholics of Germany has, as a matter of course, made for the stability of the Empire. How we in Canada may, in our differing environment, profit by their example will form the subject of future reflections.

MEANWHILE WE MAY note the death-bed conversion of one of the

most noteworthy leaders of atheistic Socialism in Italy, Andrea Costa, Deputy and Vice-Chairman of the Italian Chamber, and leader of the Socialist party. So violent and extreme had he been in his utterances in the Chamber and in the press that when his conversion was announced, the entire country, says a despatch, sat up and rubbed its eyes. His followers wrote angry letters to the press, called in question the genuineness of the conversion, and made angry threats in regard to the priest through whom this happy event was brought about. But that Costa's conversion was genuine and sincere has been attested by his widow and by two leading Florentine lawyers. In the presence of death he had repented of his apostasy, asked for the rites of religion, and being thus reconciled, died in peace. What effect the event may have on Socialism in Italy remains to be seen.

ARCHDIOCESE OF ST. JOHN'S, Nfld

MICHAEL FRANCIS

By the Grace of God and Favour of the Apostolic See, Archbishop of St. John's Nfld.—To all the Faithful, Clergy and Laity of the Archdiocese.—Health and Benediction. Dearly Beloved in Christ:

Once more as the Holy Season of Lent approaches, the duty becomes incumbent on us of addressing you in the form of a

PASTORAL LETTER

In looking abroad over the face of the world to-day, it is impossible not to be struck with astonishment and wonder at the vast strides that have been made by men in the regions of science and physical enterprise. Man seems to have grasped, and harnessed to his use, the most hidden and powerful forces of Nature. Time and space have been so minimized as to be almost abolished, and the most distant bounds of the world are brought together. The air, the earth, the sky; all are being dominated by the great powers of the human mind, and men have reason to be elated and to cry out with the Psalmist, "What is man, that Thou art mindful of him? Thou hast made him a little less than the angels. Thou hast crowned him with glory and honour. Thou hast set him over the works of Thy hands. Thou hast subjected all things under his feet." (Ps. viii. 5-6.) But unfortunately, while men are so absorbed in the study and development of all these material forces and secret powers of the universe, they are apt to forget that there is another; a higher, a holier, a more sacred, side to human character, a more noble and exalted sphere of human knowledge, namely, the moral and religious. That region of human aspirations which stretches away beyond this present perishable world into Eternity. It is sad to note that this religious and moral side of man's nature has not advanced in proportion to his material and physical progress. Indeed we are sometimes inclined to believe that this better and more exalted aspect of man's character has not only not advanced during these latter years, but has actually retrograded; gone backwards, and sunk to a more debasing level than even in the days of paganism.

It is now nearly two thousand years since the coming and annobling doctrine of Christianity was unfolded to the world, and the pure moral stream of the gospel-teaching was poured forth into the seething gulf of pagan depravity which then enveloped the whole human race. St. Paul in his epistle to the Corinthians (i. Cor. v.) gives us a glimpse of the horrible and unnatural state of immorality which existed among all classes, at the time of the introduction of Christianity. "But," he says, "you are washed, but you are sanctified, but you are justified, in the name of Our Lord Jesus Christ, and the spirit of our God." (ib. vi. 11.) Ever since that day the warfare has been going on between virtue and religion on the one hand, and vice and immorality on the other. And sometimes, when the veil is for a moment raised over the depravity and infamy of the world, we begin to ask has Christianity made any headway at all against this dreadful torrent of iniquity?

Notwithstanding all the prayers that are being constantly poured forth in the choirs of God's churches, and the cries raised from the thousand cloisters of religious men and women, besieging the throne of mercy, for peace and good-will among men on earth; yet we behold at this present moment whole armies of men arrayed in warlike attitude, bent upon destroying each other and sending down to death in horrid carnage hundreds and thousands of their fellows, even innocent women and children not being spared, in this fiendish carnage. Again where men are not actually slaughtering and butchering each other, they are hating and persecuting each other. The spirit of disorder, irregularity and insubordination is abroad; the whole social and commercial fabric is unhinged and dislocated; mutiny and rebellion against all authority are rife; and the very foundations of the social system are in a state of upheaval. The spirit of anarchy and false equality is infused by designing men into

the minds of simple people; upsetting and destroying their natural sense of Justice and Peace and Charity, and filling their minds with hatred and suspicion of their employers. Even the very women—the female portion of society—those whom God has created in a more fragile mould, and of a more delicate texture; and has destined to the peaceful circle of domestic life and family duties; they too, have become tainted with the foul spirit of the age, and have unfixed and degraded themselves, seeking to intrude into spheres for which God never intended them, seeking to fill the positions intended by God for the coarser and less sensitive portion of humanity. Thus have they stripped themselves of all graces and charms, and refinements with which God has adorned them and made of themselves brazen, unattractive and revolting caricatures. How different is all this from the beautiful picture of the noble woman given us in God's inspired word! "The heart of her husband trusteth in her. She will render him good and not evil all the days of her life. She hath opened her hand to the needy, and stretched out her hand to the poor. Strength and beauty are her clothing, and she shall laugh in the latter day. She hath looked well to the paths of her house, and hath not eaten her bread idle. . . . The woman that feareth the Lord shall be praised." (Proverbs xxxi.)

All this beautiful description has been perverted and corrupted by those modern undisciplined women who seek to assume positions and duties foreign to their sex. Then in the moral life it would seem that all the sweet and chastening teaching of Christ has been forgotten and rejected, and that the world has gone back to a state of filthy and impure paganism. The sacred tie of marriage, of which our Lord spoke in these solemn and awe-inspiring words, "What God has joined together let no man put asunder." (Matt. xix. 6.) This sacred and inviolable bond, the foundation of all society, has been ruthlessly torn to pieces and desecrated. The fatal blight of

DIVORCE; that sacrilegious undoing of the most sacred tie; that impious flouting of God's most solemn command, has been now sanctioned legally in many countries which still call themselves Christian.

This fatal dissolution of the only bond which can keep society together, is now so universally sanctioned that all the safeguards of human society are broken down and the population in those countries is in a terrible state of confusion, immorality, and decadence. This curse of divorce is accountable for more desolate and orphaned children which afflict the human race, than any other single cause. In England alone during the past year the Divorce Courts have thrown upon the world no less than seventy thousand children, (70,000) orphaned; not by the hand of God; not by the death of their parents; but by the impious laws of divorce. The Catholic Church stands out to-day, alone, as she has always stood, as champion of the unity and perpetuity of the marriage tie. Another most shocking development of the spirit of immorality and lust for gain which has assumed most alarming proportions of late years is the horrible practice known as

WHITE SLAVERY. It is nothing more or less than the trafficking in the virtue and purity and chastity of young girls, who are trapped and sold by human hands for immoral purposes. Thousands upon thousands of innocent girls and young women are annually swallowed up in this dreadful vortex of vice in the large cities of Europe and America. They are ruined and destroyed body and soul; for Time and for Eternity.

We sometimes, dear people, are inclined to lament and complain of our isolation here in Newfoundland; our separation from all the excitement and movement in the world, our provincialism and lack of progress; but we should, on the contrary, thank God that we are saved from such contaminations and dangers as those. As far as we know these evils have not yet made their appearance among us, though some rumors have come to our ears that seem to point to the insidious creeping in among us of some of these enemies of virtue. We have heard that there are among us agents of this inhuman and fiendish traffic. Our Priests though always on their guard, have not yet reported to us the existence of any of these symptoms, but we cannot be too cautious or too vigilant, and it is better that this pestilence should be forestalled, than that we should wait till it has actually appeared among us, and then endeavor to stamp it out. We would suggest that action be taken immediately by our Local Authorities in this matter. Large numbers of our innocent girls leave our shores annually. It seems to us that the whole question of the emigration, and the engagement of these girls by agents, the methods made use of to entice them away from home, and the arrangements made for their reception and employment in foreign countries, should be made the subject of a thorough investigation by a Commission legally appointed for the purpose. We need not dwell upon the terrible responsibility resting upon parents in regard to allowing their children to go abroad.

In England at the present time the most drastic legislation has been passed against the agents, or, as they are called "procurers" of this immoral trade. The law inflicts the

degrading punishment of "flogging" upon the culprits, for it is acknowledged that such fiends in human shape are impervious to any moral punishment; and the only way to produce an effect on them is to treat them as we do the brute beast—with physical punishment.

In a country like ours where the greater portion of the people are engaged in nautical occupation, and spend the greater part of their time baffling with the dangers of the ocean, few are the firesides which have not come to mourn the loss of some loved one, swallowed up by the relentless sea. During the past year the "toll of the ocean" has been perhaps more heavy than usual; and while the generosity and charity of our people has been truly noble towards the afflicted survivors; yet the task of succouring all those in need is becoming almost too burdensome for private charity, and we hail with gladness, the report which we have heard, of the establishment of some permanent and official fund from which, in urgent cases, the stricken ones may be assisted.

Coming to look more closely into the state of our own Catholic people, and the condition of our Church, we have reason to be grateful. In nearly all the outlying parishes the works of Religion and Education are being prosecuted with energy; new churches and new school-houses and halls are being erected. In St. John's during the past year the heavy debt contracted in the building of the new St. Bonaventure's College, is being rapidly paid off. In this connection, we feel it our duty to pay a special tribute to the untiring zeal of the Ladies Committee who have practically taken upon themselves the liquidating of this debt. During the past year large and expensive improvements have been made at

ST. PATRICK'S CHURCH, River Head. The committee formed among the leading men of the Parish pushed the work to completion with great energy. The whole of the heating system has been renewed; but the crowning work was the completion of the magnificent bell-tower and spire. This portion of the Church has stood there unfinished for the past half century an eyesore to the observer and a reproach to the Parish. It is now completed and is converted into an object of beauty to be seen for miles in all directions.

At the Orphanage, Mount Cashel under the energetic management of Brother Ennis and his assistants, the New Wing, (a magnificent building in concrete) has been completed, as also a large and commodious Boiler-House.

AT LITTLEDALE ACADEMY the splendid new Convent has been erected and is now in occupancy by the Sisters. This is one of the most beautiful buildings in the vicinity of St. John's and the most perfect in all its equipments. Standing as it does in the midst of the Waterford Valley, on the margin of the rippling stream, and surrounded by wooded hills and pastoral fields, it would be difficult to find a more pleasing prospect, and our people may rest confident that within its walls their children will receive a most satisfactory training morally and intellectually.

While we contemplate with satisfaction all this development in church and school-buildings, there is still one very urgent need to which we desire to call your attention. We mean the creation of a fund for the education of Ecclesiastical Students. There are at present some fifteen or sixteen Newfoundland students in various foreign institutions studying for the Priesthood. Of these eleven are for the Archdiocese of St. John's. As there is no special fund for this purpose the burden upon the Archbishop becomes very heavy. It is our intention then to call upon all members of the flock to help us in this most necessary work.

We request every Parish Priest to establish a Collection for this purpose. We leave it to the discretion of the Parish Priests to select the day for making the collection in their parishes, but we desire that it be done as soon as possible, as a very large sum has been paid during the past year on this head.

We intend the collection to be annual, so as to form a permanent fund which we hope in the course of time may enable us to found an

ECCLIASTICAL SEMINARY

or College for the preliminary education of students. This Seminary will be, at least in its beginnings, of moderate proportions capable of accommodating some ten or twelve students. It will be situated on vacant ground not far from the Cathedral so that the pupils may be able to attend the functions and thus acquire a knowledge of the Sacred Rubrics, which is one of the principal parts of an Ecclesiastical Education. It will be under the charge of one or two Priests so that the spirit of the Religious Vocation may be cherished and fostered in the hearts and characters of the youth. The subjects for this Institution will be selected from the boys in the College, who on the completion of their course with the Brothers may show signs of a Religious Vocation. They will be transferred to the Seminary, there to pass a year or two in the study of Classics or Philosophy before being sent to some of the other Colleges in Europe for their Theological course.

We now appoint next Sunday, the first Sunday in Lent for the taking of the Collection in the Churches of the City.

We are happy to be able to announce that during Our stay in Can-

ada last summer We made arrangements for the holding of

A MISSION

during the present Lent, and We have succeeded in securing the services of four of the Redemptorist Fathers to conduct the Mission. It will open in the Cathedral on next Sunday, the first Sunday of Lent, February 9th, and will continue for two weeks till February 23rd. On that evening it will open in St. Patrick's and continue for two weeks more till March 9th closing on Passion Sunday. It is now eleven years since our people enjoyed the benefits of a Mission, viz. in the year 1902.

We exhort you, dear people, to dispose yourself by prayer and fasting and by attendance at the Religious Services, to reap the full benefits of this spiritual harvest. To stir up the Grace of God that is in your souls. Remember that during this time of Mission Almighty God opens up for you all the stores of His boundless mercy. He offers you a full measure of His Divine Love—and lays before the treasures of His Divine Charity. Remember that a great responsibility remains upon every one of you to avail of these gifts and prepare yourselves by the reception of the Holy Sacraments of Penance and the Blessed Eucharist to secure for yourselves the plenitude of God's Mercy and love.

"We give thanks to God always for you all, making a remembrance for you in Our prayers without ceasing." (Eph. i. 2).

M. F. HOWLEY

Archbishop of St. John's Given at St. John's, this Quinquagesima Sunday, February 2nd, 1918

PROTESTANT PROTEST AGAINST CHARGE OF INTOLERANCE

A meeting of the Irish Protestants was held in Dublin recently, which affords a striking reply to the charges of intolerance which have been flung against Irish Catholics. Colonel Nugent Everard, H. M. L., who presided, described himself as a Communicant of the Church of Ireland. "This meeting," he explained, "has been convened for the purpose of giving Irish Protestants, irrespective of party, an opportunity of recording an emphatic protest against the reckless charges of religious intolerance levied against our Roman Catholic countrymen on English and Irish platforms, and also to protest against the introduction of religious differences into politics by either party." It was safe to say that the crusade of calumny would react to the credit and honour of Irish Catholics. Having paid a warm tribute to Catholic toleration, Sir Nugent said it was the demand of common honesty and truth that they should pay this just debt to those among whom they lived and with whom they held daily social and commercial intercourse. Dr. Douglas Hyde, in proposing the first resolution, said: "We wish to dissociate ourselves from the lurid and blood-curdling pictures that have been drawn of our plight. I at all events have an unshakable belief, founded upon experience, in the sense of fair play, in the justice, in the toleration, and in the entire absence of religious bigotry on the part of my Catholic fellow-countrymen." (Applause.) This was not a political meeting, he said. If it were he would not be there. He mentioned the fact that for twenty years he had been elected President of the Gaelic League, and never knew during that period the opinion of any member to be shaken or biased one iota by sectarian considerations. He believed that in almost any other country in the world similarly situated to Ireland there would not have been shown the same toleration to members of other religious persuasions as the Catholics of Ireland had shown. The idea of penalizing anybody for either politics or religion had always been repugnant to the Celt. It was not in the blood of the old Irish race to penalize anyone. "We Protestants," declared Mr. Barbour, "with our past history, should be the last people in the world to talk of persecution, and I would be worse than ungrateful if I did not bear testimony to the good feeling that exists in the County Kildare between Protestants and Roman Catholics and Unionists and Nationalists." "We should be cowards," said Mr. Jona-Pin, K. C., "if we did not come forward to deny the baseness and reckless accusations that have been made against our Roman Catholic fellow-countrymen." Mr. R. H. Tilson, High Sheriff-elect, Cork, spoke of the kindly feelings that had always existed between the Catholics and Protestants in the South of Ireland. The resolutions, which were passed unanimously and with enthusiasm, were as follows: (1) That this meeting earnestly protests against the suggestion that Irish Protestants would suffer any curtailment of their civil and religious freedom by reason of the granting of self-government. (2) That this meeting strongly disapproves of the efforts that have been made to identify the Irish Protestant Churches with a particular Party and its transitory interests. (3) That this meeting subscribes to the view that the clear verdict of the history of civilized nations in modern times is that the responsibilities of self-government and the growth of political freedom are the most powerful solvents for sectarian animosities.

—London Tablet.

SAYS MOVING PICTURE HABIT SPELLS RUIN

BALTIMORE PASTOR WARNS OF EVIL OF UNRESTRAINED INDULGENCE OF CHILDREN

Preaching in St. John's Church, Baltimore, of which he is pastor, Right Rev. Mgr. George W. Devine impressed upon the parents of the congregation the imperative need of restraining their children in the matter of attendance at moving picture shows.

"The prevailing laxity in the matter of the censorship of such pictures," said Monsignor Devine, "has already reaped its fruit, but the worst is yet to come. It was hard enough in days gone by to shield the young and the innocent from the poison of impurity and the tendency to dishonesty and other vices that was instilled into them by some glaring, fascinating pictures that enlured vice. But what are we to say when such vices have the added attraction of action, when they become more real, so to speak, and are clothed in such a way as to more easily lure too susceptible boys and girls?"

"The very cheapness of this amusement makes it all the more terrible and the harder to check. Immorality that has a heavy price attached to it is often beyond the reach of those who it might most easily hurt. The child with his nickel and his dime, however, finds ready admittance to these breeding places of immorality, conducted by avaricious men who are willing to trade away the innocence of the young for the sake of the dollar.

"Not only do the suggestive pictures that are thrown upon the screen warp and degrade the mind of the child, but they foster in the heart dishonesty and unbridled desires. Often unable to obtain the necessary money, the child steals the price of admission, and thus begins in early life to sow the seeds that will have bitter fruit in after years.

"There, too, is a tendency on the part of the young, and even of the elders who need the money, to run about from one moving-picture parlor to another, squandering their nickels and their dimes, when they should be saving them to make the dollars that should help to beautify their homes and prepare them for a rainy day.

"The moving-picture habit has become a mania with them that spells naught but ruin.

"All our protestations against the staging of immoral plays and the laudation of vice will amount to naught if we do not apply the remedy at the time and in the place where it must be applied.

"The home training is of prime importance. If children are allowed to run around unrestrained; if they are not guided wisely as to the choice of amusements, then their sins will not only be upon their heads, but will visit with fearful consequences the parents who are morally responsible for the spiritual development of those under their care.

"An ounce of prevention is worth a pound of cure. Train the children properly now, and in after years they will know which places to patronize and which to leave severely alone."

MY ROAD TO THE TRUE CHURCH

The need of a trustworthy and authoritative guide for oneself and for one's children, in facing the daily problems of life in all its relations, led me, at first by slow, unconscious degrees, but later by rapid strides, to the following conclusions, writes Mrs. E. Scott Stokes, in Truth.

Faithfully expressed I know them to be, but they are the convictions by which I hope to stand and to be judged, not here alone, but hereafter also. They are these:

The Catholic Church has the longest and widest experience in philosophical and practical dealing with every problem of human life, public and private. To briefly substantiate this assertion it needs only to be pointed out that the theologians of the Church have for centuries been occupied with the philosophical aspects of faith and unbelief, of holiness and sin, as they affect the intellect and as they influence the heart. The Catholic clergy, regular and secular, undergo a severe training, based on the teachings of these centuries, for their duties in the confessional—a training without parallel elsewhere. These duties bring them in contact with all the so-called modern problems of the day—the innumerable difficulties, for instance; that beset the married life, the celibate life, and the much trodden yet unmapped country that lies between.

The uncompromising morality of the Catholic Church, encompassed and pervaded at all costs by the broadest and humblest charity, appeals, in my judgment, to be nearer to the spirit and teaching of Christ in the gospel than that of any other Christian communion.

The truest war with sin, the lifelong endurance, shown perhaps more often in sustaining a dread siege against temptation from without and within, than in pitched and eager battle against the invigorating foe—this on the one hand, and the meekness of charity to sinners, well-nigh beyond and against all reason, on the other—these are characteristics of the men who have the cure of Catholic morals which can hardly be known till the convert has spent some time

under their rule. But these become sufficiently discernible to make a mother recognize that the hearts and minds of little children may here best find both grace and discipline. And so it is. The joy of Christians, the glory of Easter, the wonders of the Incarnation, the unbounded generosity of the Passion—imprinted by the use of the rosary and by the habitual practice of other devotions flowing straight from the fountain-head of faith—evidently stir and expand many a child's heart with quiet and simple enthusiasm which outlasts the changes and chances of life, and is often only brightened by the fires of temptation.

Nor is this all. The foundations of the family life, and its very existence, depend upon our fidelity to the teachings of Christ Himself.

Many among those who are not Catholics cling, thank God, no less firmly than ourselves to Christ's doctrine. But they cannot make a lasting and effectual stand (neither can any save the infallible Church) against such infringements of God's law as man by custom or enactment chooses to sanction. For the children's sake and for our own, it is good to embrace and to hold fast by that religion which ennobles and sanctifies love in every relation, and which raises aloft the standard of modesty, simplicity and charity. The Catholic Church holds the estate of virginity to be holier and higher than the estate of marriage; but none the less she holds the estate of marriage higher and holier than do any outside her communion who profess and call themselves Christians, or who aim at ethical perfection.—Catholic Bulletin.

DISLOYAL

The Liverpool Catholic Times, commenting on the disloyalty of some Protestant persons to the cause of Ireland, says:

"The attitude of the Protestant Episcopal church in Ireland at present is in keeping with its whole history. There have been Irish Protestants who were patriots, but if they had yielded to the influence of that Church, their hands would have been raised against their country instead of for it. The prelates and clergy of the Church under the Union regime which was brought about by bribery and fraud, flourished. Amongst the privileged who secured spoils purchased by the earnings of the Catholic workers they have been the most privileged. The price paid for this has been the conversion of what is nominally a religious body into a time-serving political organization. Whenever the Tory drum has sounded the bishops and parsons of the Irish Protestant church have been on the alert to render service against Ireland. They are now the faithful camp followers of the play boys—lawyers and lords—who act as leaders of the Unionist forces. When the Unionist ruffians are maiming humble workers with bolts and bricks, but they are dumb. They have not enough of the Christian spirit to condemn the barbarism, but when the playboys generals, the lawyers and lords; wished in the interests of their political tactics to pose as warriors, Dr. Crozier, the Protestant Primat, drew up a formal appeal to the Almighty to help them in the game, and a recent Sunday was fixed as a day of intercession on which a special collect was used for the same purpose. What fearful blasphemy—to call upon God to aid the Unionists in a piece of artificial political dodgery, the object of which is to preserve their privileges for a favored class and to defeat the legitimate aspirations of the people of Ireland."

CONVERT MINISTERS

Two clergymen of the Protestant Episcopal Church in the vicinity of New York, have recently left that communion and entered the Catholic church. One was the Rev. Edmund S. Middleton, for the last seven and one half years master of Greek in Trinity School for Boys, in West Ninety-first street. He is now a Catholic layman.

The other is the Rev. William Henry Jurney, until recently a curate in one of the Episcopal churches of Brooklyn. He is now in St. Mary's Seminary, Baltimore, training for the priesthood of the Catholic Church under the personal direction of Cardinal Gibbons.

Both Mr. Middleton and Mr. Jurney were instructed in the Catholic faith and baptised by the Very Rev. John J. Hughes, pastor of the Church of St. Paul the Apostle, Columbus avenue and Sixtieth street, and Superior General of the Paulists Fathers. Both went to Father Hughes of their own free will and asked for instruction, and when they had qualified they requested him to baptize them.

Mr. Middleton was formerly deposed from the ministry of the Episcopal Church by Bishop Greer on October 25 last, at the Diocesan house, 416 Lafayette street, in the presence of Canon George F. Nelson and the Rev. Dr. George Alexander Strong, rector of Christ Church. The official notice of Bishop Greer's action, which has just been mailed to every bishop of the Episcopal Church, states that the deposition of Mr. Middleton was "made at his own request and for causes not affecting his moral character."

Mr. Middleton is fifty years old. He was born in New York City and was graduated from Harvard in 1885 and from the General Episcopal Theological Seminary, in 1889. He resigned his position in Trinity school last spring.—The Missionary.