

friendship or kingdom. into which Mr. Wright...

in all parts of the country by all denominations. But Catholics have never had any objection to the use of the national flag at a soldier's funeral...

The proposal which the late Cardinal Manning had so much at heart, to build a magnificent cathedral in London, is to be now proceeded with by Cardinal Vaughan.

The Roman correspondents of the London papers are again troubling their minds concerning the successor of Leo XIII. and are weighing the "chances" as to who will be the next Pope...

The incident is that when Rev. called upon Madame Blavatsky to ascertain her purpose...

not become a prominent in the Toronto Mail to be continuous snarling at the church, its hierarchy and its...

Wash Your Own Dirty Linen. Our neighbor of L'Evenement is perfectly right in condemning the rioters of last week with all the vehemence at their disposal...

NEW BOOK. The second edition of that dainty, illustrated, little prayer book, entitled, "Jesus the Children's Friend" (before referred to in Germany, is now ready. It contains only the simplest prayers: the Our Father, Hail Mary, Gloria and Creed; the Stations of the Cross and the Mysteries of the Rosary. This little booklet is strongly and neatly bound, and the print and paper are really excellent.

WHY HE CHANGED.

Rev. Mr. Alexander's Reasons for Joining the Catholic Church.

Rev. F. Alexander, lately rector of Christ church cathedral and St. Mary the Virgin, New Maryland, New Brunswick, who was received into the Roman Catholic communion a few days ago at Montreal and renounced the Church of England, has addressed a letter to his friends giving his reasons for the change. It is as follows: "To my dear friends of the congregation of Christ church cathedral and St. Mary the Virgin, New Maryland, New Brunswick: The time has come when, with great pain to myself, I must take you a final and affectionate farewell. Of my reception into the Catholic Church on the 23rd of July you are all, doubtless, well aware. In taking so great and momentous a step you, who know me, will give me the credit of honest and conscientious motives. I have before told you that a conviction of the truth of the claims made upon me by the Catholic Roman Church had been growing on me for many years past. Again and again I have struggled to put this from me, but the call of God has proved too powerful: and, upon conviction, slowly gathered, has followed acceptance. With others, for many years your spiritual guide and instructor, my desire has been to bring before you from time to time the whole counsel of God. A better knowledge has taught me latterly that under the circumstances in which I was placed this was impossible; seeing that the teaching of many and important truths set forth from the first by the Church of Jesus Christ is forbidden in the Anglican pulpit. Having become convinced of this, I could not conscientiously continue to teach what I now see was but a fragmentary Christianity. As I look back, however, it is a comfort to me to reflect that I have ever taught you, at least substantially, the truth; since, avoiding matters of controversy, I rarely passed beyond a ground of Christianity common to the Anglican communion and the Catholic Roman Church alike. I thank God now that of the latter Holy Church of Jesus Christ my tongue has never uttered an adverse word. So far as I humbly pray God to bless it to you. If at any time I have unwillingly said anything opposed to that truth, I pray it may wither in your hearts and bear no fruit.

TOO MUCH TOLERATION. To give you the reasons in full which prompted my present action would fill a volume, not a letter. I will only say that prominent among them has been the distressing sense of the impossibility, as it seemed, and still seems, to me, of arriving, in the Anglican communion, at anything like a certain faith. The toleration within its pale of schools of thought opposed to each other; the consequent party spirit; the fierce controversies often raging round holy doctrines; the spectacle of men ever learning, but never seeming to arrive at a knowledge of the truth: Bishops, clergymen, and laymen differing from one another, but each proclaiming his own view or opinion to be the true one; the absence in the Anglican communion of any tribunal whose decisions would be accepted by the whole body; the ultimate necessity therefore of resting (if I may use such a word) upon the basis of mere private judgment, uncertainty and confusion such as this, I felt, could not be of God. The conviction therefore was irresistible that, flowing from our Lord's promise, there must somewhere exist a divine source, which I must seek, and from which, according to our Lord's words, the truth might be fully and infallibly drawn. This source, dear friends, is not in the Anglican communion, and still less in the other many forms of Protestantism, I have, by the mercy of God, after long and weary searching, found. It is that "one Christian body, which, claiming to teach upon authority, exercised the authority she head a centre of unity, to which all questions and disputes in faith and morals may be referred, and of whose decisions there has been, through all Christian ages, no reversal; a Church, therefore, in which the pride of self-opinion cannot long find place; which has, moreover a fixed and certain teaching, unfolded through the ages, from the first council to the last, unchanged and unchangeable as the God who gave and who protects it—to hear which Church, as being the living body of Christ, is to hear Christ Himself; to refuse which, through wilful or careless ignorance, is to risk the danger of refusing Him that speaks; a Church which is emphatically that of the saints, and which, though in many ages and lands that which all learned and rich, is emphatically the Church of the poor. Such dear friends, are a few among the many marks of the one Catholic and Apostolic Church into which the great mercy of God has now received me. My doubts at length I have taken has ruined me. The loss to me is that of home, friends, means of livelihood, cherished associations—of most things, indeed, which make life dear; the gain, inexpensively bestowed to me, has been wholly spiritual. While I was with you I loved you with a strong love; absent from you, I shall love you no less. Had it been possible I should have wished to remain with you to the close of my life; but God has willed other-wise. I can never sufficiently thank you for the exceeding kindness and friendship you have ever manifested towards me, the sense of which will be with me to the last as a sweet and grateful remembrance. Praying God

to bless you and have you in His holy keeping, I am, as ever, sincerely and affectionately yours. (Signed) FINLAW ALEXANDER.

EXPERIENCE OF A MISSIONARY.

Father Elliot tells of His Work in the Diocese of Detroit.—Mission at Freedom—Some of the Curious Questions Asked by his Protestant Hearers.

Catholic World. As we were waiting to begin our opening lecture at the opera house one of the finest dog sleds saw, a magnificent German band, solemnly walked out upon the stage, stopped in the very center, lay down with great dignity and faced the audience, as gracefully as if posed by an artist. After this little bit of extra-programme pantomime had entertained the audience for a short while, we turned our attention to business of a more serious nature.

Our audience was large enough to begin with, fully one-half being non-Catholics. The Catholics who worship in the Freedom church are mostly farmers, and the roads could not come in; deep with mud and the usual contribution of country Protestants. And the town is neck-deep in bigotry, through which our town non-Catholics had to be drawn to the lectures. But the attendance came up to 350 as a rule, and sometimes passed 400. In a population of 4,000 this seems no great success, but when I found out the tone of the people, the great gulf between Catholics and Protestants, I was content.

Except in its ugly tokens of religious discord, this place is every way beautiful, its highest eminence crowned with the fine buildings of the Free-Will Baptist College, designed chiefly for the training of ministers. This denomination has a good church building also, and so have respectively the Calvinistic or Hardshell Baptists, the Methodists, the Congregationalists, the Episcopalians, and the Seventh-Day Adventists, the Free or Howling Methodists having a nascent society which meets in a little hall. The Universalists built a handsome church here some years ago, and it is unused; the society has dwindled down too thin to support a minister. It is an instructive fact that the awful truth of eternal punishment still holds its place in the vast majority of Protestant minds, in spite of the tendency to pick and choose doctrines at will which their notion of private interpretation so inevitably fosters. It is easy, indeed, to find Protestant men and women who like to say both no and yes to it; but a settled conviction of universal salvation is rare to find—rare to find a flourishing or even small-sized Universalist church society outside large cities. Doubtless the plain alternative or belief in everlasting punishment or rejection of the Bible explains this condition of things. Such a thing as unbiblical religion seems to be impossible, excepting in an occasional individual with a tendency to ethical theories egotism to that of his doubt of revealed religion.

"Brother!" I called out to a thin and smiling man, as I passed him towards the stage one evening with my nightly harvest from the Query Box— "Brother, I wish you would give me some copies of your leaflets—I want specimens of all of them." After a pleasant chat with the brother I promised to send him what he wanted. He is a pillar of the little Seventh-Day Adventist Society here—a good man actively engaged, like his fellows, in splitting Christian unity into yet smaller fragments, using the Sabbatarian question as his wedge and the Old Testament as his maul. The sect is the venomous enemy of Catholicity in these parts; and hereabouts its very Mecca being Battle Creek, Mich. And yet some of our Catholic journals have favored it on the question of the observance generally. I am persuaded that this is bad policy, to say the least of it. If Protestants as a body are mistaken as to the office of Scripture, they are right as to the day of the Lord. Do not be too eager to make men give up the truth by showing them that they are "illogical." I had rather be illogical as to the observance of a day than sceptical as to the truth of that book of which God is the author. Our policy is to favor the right side among our jarring brethren, rather than to compel.

Ency. Say to them, First be right, and then be consistent and get wholly right. To play off error against right is not fraternal. Furthermore, the Seventh-Day Adventists incline to Old Testament Christians, puritans of the worst sort and are making a propaganda of much energy, and without results. If what the Catechism of the Council of Trent calls the Christian Sabbath shall lose its place in our national customs, and if its legal observance shall drop out of the competency of our legislators, the end will be the abolition of general observance of any day of rest and prayer at all—a calamity of the first order. The reader will in all this pardon what seems a digression, but I have been almost everywhere assailed with quotations from one of our oldest and most respectable Catholic journals against the Scripture basis of the observance of the first day of the week—claiming it that has not any Scripture authority whatever, is wholly without a Scripture basis, etc. Such, however, is not the sense of the Catholic Church, nor can the statement claim place even upon the debatable ground of free opinion, as is shown by the following quotation from the Catechism of the Council of Trent: "The Apostles, there-

fore, resolved to consecrate the first day of the week to the divine worship, and called it 'the Lord's day'; St. John in his Apocalypse makes mention of 'the Lord's day' (Apoc. i. 10); and the Apostle commands collections to be made 'on the first day of the week,' that is, according to the interpretation of St. Chrysostom, on the Lord's day; and thus we are given to understand that even the Lord's day was kept holy in the Church." Can these tones of a voice so venerable and authoritative be harmonized with the following extract from a prominent Catholic weekly, with which I have been defamed by Seventh-Day Adventists all over Southern Michigan?—"Thus, it is impossible to find in the New Testament the slightest interference by the Saviour or His Apostles with the original Sabbath, but, on the contrary, an entire acquiescence in the original arrangement; a plenary endorsement of Him whilst living, and an unvaried active participation in the keeping of that day and no other by the Apostles for thirty years after His death, as the Acts of the Apostles have abundantly testified to us" (Roman Catechism, third Commandment).

Let us not favor those among our adversaries who hate us most. The narrowest of sects, shown by their literature to be the most bitterly anti-Catholic, are these Judaizers, all the more hopelessly wrong if consistently logical with their Protestant premises, wrong-headed and bitter-hearted Seventh-Day Adventists. Of course I treat them with every kindness, but I thank God that consistent Protestantism is narrowing down into this concentrated essence of bigotry, and I am very sorry that they can quote a Catholic "organ" in praise of their "consistency."

The reader may find the following questions of interest. Perhaps in writing the brief summary of the answers I may have "revised and corrected" the oral answers somewhat, but not often materially.

Question.—It is claimed by Protestants that the Catholic people in America, as they became Americanized, are imbibing the principles of Protestantism, and will soon join hands with Protestants in one common faith. Is that so? Answer.—We claim, on the other hand, that Protestants, according as they became Americanized, approach nearer to the Catholic Church. American political principles based on the dignity of man and the need of a strong central government to secure human liberty, what Catholic principles are to the religious order. Enlightened Catholics believe that the providence of God in establishing this Republic has prepared the way for the return of the nothern race to Christian unity in the Catholic Church.

Question.—Which of the following Popes possessed infallibility and was the Vicar of Christ in A. D. 1414?—for each of them claimed it at the Council of Constance: Benedict XIII., Gregory XII., John XXIII. Answer.—Reference is made to the Western Schism, and during its existence the authority of the Popes was practically suspended, as must ever be to the religious order. Enlightenment Catholics believe that the providence of God in establishing this Republic has prepared the way for the return of the nothern race to Christian unity in the Catholic Church.

Question.—What Bible authority have the Catholics for establishing nunneries and monasteries, and are they not in direct opposition to Christ's command in Matthew, chapter v., verses 14, 15, 16?—viz.: 14th, Ye are the light of the world. A city that is set on a hill cannot be hid; 15th, Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house; 16th, Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

Answer.—Just those same texts. For by joining a religious community persons publicly set themselves apart for good works and prayer. All the relatives and friends of religious sisters and brothers are mostly deeply moved to thank God for their zeal. Do you suppose that by entering a religious community one commits moral suicide? I suggest that you talk with your Catholic friends about this matter, and ask them concerning the religious effect on her friends of a girl joining a sisterhood.

Question.—Is this a Christian nation? If so, what makes it so? Answer.—Yes, this is a Christian nation, having been founded by Christians, nearly all its people Christians, and the elementary principle of Christian morality part of the law of the land, as has been frequently decided by the courts. Our whole civilization is a product of Christian influence.

Question.—When Clement VII. granted Henry VIII. of England a divorce and gave him the right to marry Anne Boleyn, did he not give him the right to sin? Answer.—My questioner has been reading his history upside down. The Pope refused to grant the divorce, and the king married Anne Boleyn in spite of his own law—the law—the origin of the English Protestant Church.

Question.—Please give us a chapter and verse in the New Testament authorizing "Auricular Confession" —remember, "auricular," secret. Answer.—St. John, xx. 23, and St. Matthew xviii. 18, prove the power in the Church of granting Christ's pardon to repentant sinners and of refusing it to the unrepentant. Such a power cannot be exercised intelligently without knowledge of the sin to be pardoned on the part of the judge, and therefore some kind of confession is necessary. This the questioner seems to concede. Well, then, will you force public confession on sinners? Do you mean to say that the Church of Christ cannot reconcile sinners without the agony and horror of open avowal of sin? Question.—Please explain Ephesians ii. 20, 22, and tell where Peter is the "rock" in this. Also the Apocalypse xxiii. 14. Is Peter the chief here? Where was the Roman Catholic Pope (Peter) when Paul wrote II. Tim. iv. 16? Answer.—Catholics admit that the Apostles were all equally inspired, and yet maintain that St. Peter, as shown in St. Matthew xvi. 18, and in various other passages, was appointed by the Saviour to transmit the apostolic authority to the Church. The two texts first named in the question are wholly compatible with St. Peter's prerogatives. As to the last text there is no evidence whatever that St. Peter was in Rome when St. Paul was first brought before the Roman tribunal, though it was certain he had been there before and was with him in after years at their martyrdom. Let me say to questioners that if they wish me to comment on texts of Scripture, they should write them out for me, not simply give chapter and verse. I am willing to be your target, but you should not ask me to load your guns. Question.—When God made man, what life was given him? When he lost this life, what did he have left? Answer.—A twofold life was given to man at his creation—the natural and supernatural; he was a creature of God endowed with animal and reasonable life, and a child of God endowed with the divine filial relationship. By his sin he lost the latter life, the life of divine grace or love, and thus placed himself and his posterity in the rank merely of rational creatures, and even that in a penal relationship to God. But it is an error to suppose that the essential natural dignity of human nature, freedom of the will, power of knowing right and wrong, immortality, etc., were forfeited by Adam's sin; and we must remember that God at once promised Adam and his posterity a redeemer.

Question.—Please explain Ephesians ii. 20, 22, and tell where Peter is the "rock" in this. Also the Apocalypse xxiii. 14. Is Peter the chief here? Where was the Roman Catholic Pope (Peter) when Paul wrote II. Tim. iv. 16? Answer.—Catholics admit that the Apostles were all equally inspired, and yet maintain that St. Peter, as shown in St. Matthew xvi. 18, and in various other passages, was appointed by the Saviour to transmit the apostolic authority to the Church. The two texts first named in the question are wholly compatible with St. Peter's prerogatives. As to the last text there is no evidence whatever that St. Peter was in Rome when St. Paul was first brought before the Roman tribunal, though it was certain he had been there before and was with him in after years at their martyrdom. Let me say to questioners that if they wish me to comment on texts of Scripture, they should write them out for me, not simply give chapter and verse. I am willing to be your target, but you should not ask me to load your guns. Question.—When God made man, what life was given him? When he lost this life, what did he have left? Answer.—A twofold life was given to man at his creation—the natural and supernatural; he was a creature of God endowed with animal and reasonable life, and a child of God endowed with the divine filial relationship. By his sin he lost the latter life, the life of divine grace or love, and thus placed himself and his posterity in the rank merely of rational creatures, and even that in a penal relationship to God. But it is an error to suppose that the essential natural dignity of human nature, freedom of the will, power of knowing right and wrong, immortality, etc., were forfeited by Adam's sin; and we must remember that God at once promised Adam and his posterity a redeemer.

Question.—Do Catholics hold that the Pope should be at the head of both civil and religious governments or institutions? Answer.—No. The Pope has no competency in civil affairs. Listen to Pope Leo XIII.: "God has divided the charge of the human race between two powers, the ecclesiastical and the civil; one set over divine things and the other over human things. Each is supreme in its own kind; each has certain limits within which it is restricted. \* \* \* Whatsoever in human affairs is in any manner sacred, pertaining to the salvation of souls or the worship of God or the like, belongs to the Church. But all other things which are embraced in the civil or political order are rightly subject to the State." (From the Encyclical on the Christian State.)

The following questions are given as curious and suggestive: Why are the Catholics unfriendly to the Protestants? Do the Public schools of the United States prove a benefit to the Catholic Church? What is the meaning of "Tammany," and what connection, if any, with the Catholic Church has Tammany Hall? Why do priests abstain from marrying: is it an example to be followed? How long has the Catholic Church been sending her priests abroad to teach Catholic doctrines to the general public as you are now doing, and is it the policy of that Church to continue this for some length of time in the future? Circumstances enabled us to distribute a very large amount of missionary literature at this place, including many copies of Newman's on the Pope and "A Brief History of Religion."

As illustrating the temper of these Saturday nights I give the following. It appeared as an insignificant type-written dodger, just four inches by two: LECTURE. At the S. D. A. Church, corner Oak and Vine Sts., this evening, 7:30 o'clock sharp. 1st. Does Protestantism protest any longer? 2d. Will Rome persecute in this nineteenth century? 3d. Is the priest who lately visited — a Jesuite? If so is there any hope of salvation in belief of his doctrine? 4th. The "Jesuite Order" an Absolutum in the gate.

Father and Home. The father who plunges into business so deeply that he has no leisure for domestic duties and pleasures and whose only intercourse with his children consists in a brief word of authority or a surly lamentation over their expensiveness, is equally to be pitied and to be blamed. Money is not the only desirable bequest which a father can leave to his children. Well cultivated intellects, hearts sensible to domestic affection, the love of parents, a taste for home pleasures, habits of order, regularity and industry, hatred of vice and a lively sensibility of the excellence of virtue are as valuable an inheritance as a legacy of property. One can be dispersed and the other cannot.

Question.—Please give us a chapter and verse in the New Testament authorizing "Auricular Confession" —remember, "auricular," secret. Answer.—St. John, xx. 23, and St. Matthew xviii. 18, prove the power in the Church of granting Christ's pardon to repentant sinners and of refusing it to the unrepentant. Such a power cannot be exercised intelligently without knowledge of the sin to be pardoned on the part of the judge, and therefore some kind of confession is necessary. This the questioner seems to concede. Well, then, will you force public confession on sinners? Do you mean to say that the Church of Christ cannot reconcile sinners without the agony and horror of open avowal of sin? Question.—Please explain Ephesians ii. 20, 22, and tell where Peter is the "rock" in this. Also the Apocalypse xxiii. 14. Is Peter the chief here? Where was the Roman Catholic Pope (Peter) when Paul wrote II. Tim. iv. 16? Answer.—Catholics admit that the Apostles were all equally inspired, and yet maintain that St. Peter, as shown in St. Matthew xvi. 18, and in various other passages, was appointed by the Saviour to transmit the apostolic authority to the Church. The two texts first named in the question are wholly compatible with St. Peter's prerogatives. As to the last text there is no evidence whatever that St. Peter was in Rome when St. Paul was first brought before the Roman tribunal, though it was certain he had been there before and was with him in after years at their martyrdom. Let me say to questioners that if they wish me to comment on texts of Scripture, they should write them out for me, not simply give chapter and verse. I am willing to be your target, but you should not ask me to load your guns. Question.—When God made man, what life was given him? When he lost this life, what did he have left? Answer.—A twofold life was given to man at his creation—the natural and supernatural; he was a creature of God endowed with animal and reasonable life, and a child of God endowed with the divine filial relationship. By his sin he lost the latter life, the life of divine grace or love, and thus placed himself and his posterity in the rank merely of rational creatures, and even that in a penal relationship to God. But it is an error to suppose that the essential natural dignity of human nature, freedom of the will, power of knowing right and wrong, immortality, etc., were forfeited by Adam's sin; and we must remember that God at once promised Adam and his posterity a redeemer.

Question.—Do Catholics hold that the Pope should be at the head of both civil and religious governments or institutions? Answer.—No. The Pope has no competency in civil affairs. Listen to Pope Leo XIII.: "God has divided the charge of the human race between two powers, the ecclesiastical and the civil; one set over divine things and the other over human things. Each is supreme in its own kind; each has certain limits within which it is restricted. \* \* \* Whatsoever in human affairs is in any manner sacred, pertaining to the salvation of souls or the worship of God or the like, belongs to the Church. But all other things which are embraced in the civil or political order are rightly subject to the State." (From the Encyclical on the Christian State.)

The following questions are given as curious and suggestive: Why are the Catholics unfriendly to the Protestants? Do the Public schools of the United States prove a benefit to the Catholic Church? What is the meaning of "Tammany," and what connection, if any, with the Catholic Church has Tammany Hall? Why do priests abstain from marrying: is it an example to be followed? How long has the Catholic Church been sending her priests abroad to teach Catholic doctrines to the general public as you are now doing, and is it the policy of that Church to continue this for some length of time in the future? Circumstances enabled us to distribute a very large amount of missionary literature at this place, including many copies of Newman's on the Pope and "A Brief History of Religion."

As illustrating the temper of these Saturday nights I give the following. It appeared as an insignificant type-written dodger, just four inches by two: LECTURE. At the S. D. A. Church, corner Oak and Vine Sts., this evening, 7:30 o'clock sharp. 1st. Does Protestantism protest any longer? 2d. Will Rome persecute in this nineteenth century? 3d. Is the priest who lately visited — a Jesuite? If so is there any hope of salvation in belief of his doctrine? 4th. The "Jesuite Order" an Absolutum in the gate.

Father and Home. The father who plunges into business so deeply that he has no leisure for domestic duties and pleasures and whose only intercourse with his children consists in a brief word of authority or a surly lamentation over their expensiveness, is equally to be pitied and to be blamed. Money is not the only desirable bequest which a father can leave to his children. Well cultivated intellects, hearts sensible to domestic affection, the love of parents, a taste for home pleasures, habits of order, regularity and industry, hatred of vice and a lively sensibility of the excellence of virtue are as valuable an inheritance as a legacy of property. One can be dispersed and the other cannot.

Question.—Please give us a chapter and verse in the New Testament authorizing "Auricular Confession" —remember, "auricular," secret. Answer.—St. John, xx. 23, and St. Matthew xviii. 18, prove the power in the Church of granting Christ's pardon to repentant sinners and of refusing it to the unrepentant. Such a power cannot be exercised intelligently without knowledge of the sin to be pardoned on the part of the judge, and therefore some kind of confession is necessary. This the questioner seems to concede. Well, then, will you force public confession on sinners? Do you mean to say that the Church of Christ cannot reconcile sinners without the agony and horror of open avowal of sin? Question.—Please explain Ephesians ii. 20, 22, and tell where Peter is the "rock" in this. Also the Apocalypse xxiii. 14. Is Peter the chief here? Where was the Roman Catholic Pope (Peter) when Paul wrote II. Tim. iv. 16? Answer.—Catholics admit that the Apostles were all equally inspired, and yet maintain that St. Peter, as shown in St. Matthew xvi. 18, and in various other passages, was appointed by the Saviour to transmit the apostolic authority to the Church. The two texts first named in the question are wholly compatible with St. Peter's prerogatives. As to the last text there is no evidence whatever that St. Peter was in Rome when St. Paul was first brought before the Roman tribunal, though it was certain he had been there before and was with him in after years at their martyrdom. Let me say to questioners that if they wish me to comment on texts of Scripture, they should write them out for me, not simply give chapter and verse. I am willing to be your target, but you should not ask me to load your guns. Question.—When God made man, what life was given him? When he lost this life, what did he have left? Answer.—A twofold life was given to man at his creation—the natural and supernatural; he was a creature of God endowed with animal and reasonable life, and a child of God endowed with the divine filial relationship. By his sin he lost the latter life, the life of divine grace or love, and thus placed himself and his posterity in the rank merely of rational creatures, and even that in a penal relationship to God. But it is an error to suppose that the essential natural dignity of human nature, freedom of the will, power of knowing right and wrong, immortality, etc., were forfeited by Adam's sin; and we must remember that God at once promised Adam and his posterity a redeemer.

Question.—Do Catholics hold that the Pope should be at the head of both civil and religious governments or institutions? Answer.—No. The Pope has no competency in civil affairs. Listen to Pope Leo XIII.: "God has divided the charge of the human race between two powers, the ecclesiastical and the civil; one set over divine things and the other over human things. Each is supreme in its own kind; each has certain limits within which it is restricted. \* \* \* Whatsoever in human affairs is in any manner sacred, pertaining to the salvation of souls or the worship of God or the like, belongs to the Church. But all other things which are embraced in the civil or political order are rightly subject to the State." (From the Encyclical on the Christian State.)

The following questions are given as curious and suggestive: Why are the Catholics unfriendly to the Protestants? Do the Public schools of the United States prove a benefit to the Catholic Church? What is the meaning of "Tammany," and what connection, if any, with the Catholic Church has Tammany Hall? Why do priests abstain from marrying: is it an example to be followed? How long has the Catholic Church been sending her priests abroad to teach Catholic doctrines to the general public as you are now doing, and is it the policy of that Church to continue this for some length of time in the future? Circumstances enabled us to distribute a very large amount of missionary literature at this place, including many copies of Newman's on the Pope and "A Brief History of Religion."

As illustrating the temper of these Saturday nights I give the following. It appeared as an insignificant type-written dodger, just four inches by two: LECTURE. At the S. D. A. Church, corner Oak and Vine Sts., this evening, 7:30 o'clock sharp. 1st. Does Protestantism protest any longer? 2d. Will Rome persecute in this nineteenth century? 3d. Is the priest who lately visited — a Jesuite? If so is there any hope of salvation in belief of his doctrine? 4th. The "Jesuite Order" an Absolutum in the gate.

Father and Home. The father who plunges into business so deeply that he has no leisure for domestic duties and pleasures and whose only intercourse with his children consists in a brief word of authority or a surly lamentation over their expensiveness, is equally to be pitied and to be blamed. Money is not the only desirable bequest which a father can leave to his children. Well cultivated intellects, hearts sensible to domestic affection, the love of parents, a taste for home pleasures, habits of order, regularity and industry, hatred of vice and a lively sensibility of the excellence of virtue are as valuable an inheritance as a legacy of property. One can be dispersed and the other cannot.

Question.—Please give us a chapter and verse in the New Testament authorizing "Auricular Confession" —remember, "auricular," secret. Answer.—St. John, xx. 23, and St. Matthew xviii. 18, prove the power in the Church of granting Christ's pardon to repentant sinners and of refusing it to the unrepentant. Such a power cannot be exercised intelligently without knowledge of the sin to be pardoned on the part of the judge, and therefore some kind of confession is necessary. This the questioner seems to concede. Well, then, will you force public confession on sinners? Do you mean to say that the Church of Christ cannot reconcile sinners without the agony and horror of open avowal of sin? Question.—Please explain Ephesians ii. 20, 22, and tell where Peter is the "rock" in this. Also the Apocalypse xxiii. 14. Is Peter the chief here? Where was the Roman Catholic Pope (Peter) when Paul wrote II. Tim. iv. 16? Answer.—Catholics admit that the Apostles were all equally inspired, and yet maintain that St. Peter, as shown in St. Matthew xvi. 18, and in various other passages, was appointed by the Saviour to transmit the apostolic authority to the Church. The two texts first named in the question are wholly compatible with St. Peter's prerogatives. As to the last text there is no evidence whatever that St. Peter was in Rome when St. Paul was first brought before the Roman tribunal, though it was certain he had been there before and was with him in after years at their martyrdom. Let me say to questioners that if they wish me to comment on texts of Scripture, they should write them out for me, not simply give chapter and verse. I am willing to be your target, but you should not ask me to load your guns. Question.—When God made man, what life was given him? When he lost this life, what did he have left? Answer.—A twofold life was given to man at his creation—the natural and supernatural; he was a creature of God endowed with animal and reasonable life, and a child of God endowed with the divine filial relationship. By his sin he lost the latter life, the life of divine grace or love, and thus placed himself and his posterity in the rank merely of rational creatures, and even that in a penal relationship to God. But it is an error to suppose that the essential natural dignity of human nature, freedom of the will, power of knowing right and wrong, immortality, etc., were forfeited by Adam's sin; and we must remember that God at once promised Adam and his posterity a redeemer.

"RED SISTERS" OF ST. BENEDICT.

Indian Nuns Now Established.

There are five members of the Order of the Red Sisters of St. Benedict. They are: The Prioress General, Mother Liguori; Mother Frances, the Sub-Prioress; Mother Gertrude, Sister Anthony and Sister Aloysia. They are the only members of any religious Order among the Indians.

The history of the establishment of the Order reads almost like a legend, so romantic and picturesque is it in its details. The foundress of the Order was Mother Catherine, the story of whose death before the altar only about a year ago was printed in almost every newspaper in the land. Mother Catherine was born in a war camp on the side of the Rockies only twenty seven years ago. Her father was the noted Indian chief of the Ucapapa tribe of the Sioux—Crow Feather. At the time of her birth the tribe was engaged in a fight with the whites. She was supposed to be and was called the sacred virgin of her tribe, and was given the name of Sacred White Buffalo. Her life was supposed to be safe from harm, and it was through this belief that while she was yet an infant she was carried into battle.

Her father, Crow Feather, had grown weary of the fighting tactics of Sitting Bull, whom he considered a worthless fellow, and resolved that instead of attacking the defenceless white settlements, the thing to do was to attack the forts and stockades. He endeavored to induce his fellow warriors to pursue this method, but failing, he announced that he was going to leave them. He started off with his family, carrying the little Sacred White Buffalo in his arms to protect her from the bullets of the enemy, when he saw in the distance some United States troops. He resolved to give them fight, and trusting in his sacred daughter as a talisman, he puts spurs to his horse and in a moment was in the midst of the troops. Several shots and left from the hip. Several shots were fired after him as he broke the ranks, but not a ball hit him, and the firing finally ceased, when it was seen that he bore in his arms a baby. It was in this way that Mother Catherine went through a battle.

She was brought down to the white settlement when still a child. She has often said that from her earliest recollection she had felt a desire to be a Sister. When she was still a young girl she appeared to Father Craft, who was a missionary among Indians in North Dakota at the time. There were also others of the nation who felt the same desire, but Father Craft found that it would be difficult to have very many Indian Sisters in the white convents, so they were sent to the Catholic mission school at Avoca in Murray County to receive their education. Here they learned the English language and other branches, being in the school for three years. In 1891 it was decided to found the congregation, and Mother Catherine resolved to make it of the Order of St. Benedict; for as St. Benedict in his lifetime, one thousand four hundred years ago, had stood for progress and was a man far in advance of the spirit of his times, so she would take the spirit of the Benedictine rule and apply it to everything. In this idea she was encouraged by the progressiveness of Pope Leo, Archbishop Ireland and Mgr. Satolli.

Before starting out for North Dakota again all the Sisters became citizens of Minnesota renouncing all further claims upon their Federal government in virtue of blood, and American citizenship was made one of the requirements for admission to the order. The general object of the Order is to instruct for citizenship those of their own race, old and young, to do everything to bring them out of their transition state, instructing them in English branches and acting as directors of the societies of instruction in citizenship. The success that has attended the sisters in their work shows conclusively that the time was ripe for the experiment.

Mother Catherine, the founder of the Order, was a woman of remarkable intellect, and her death was a great misfortune. She died, as has been said before, at the altar of the chapel at the conclusion of a mass.

She had been ill for some time and feeling that the end was near she had the Sisters dress her in the robes of the order and carry her to the chapel. She was only twenty-six years old when she died, but had attained the distinguished honor of being the foundress of the first and only Indian Congregation.

The Indian Sisters have also had experiences which would, in some instances, make thrilling stories. It is superfluous to say that they come of the best blood of their tribes. There are among the five present members three full-bloods and two half-breeds, belonging originally to the Yanktonias and Bruce Indians of the Sioux. Before taking her vows the Indian name of Mother Liguori signified "The Sound of the Flying Lance"; Mother Frances' name was "White Eagle." She is a relative of the famous Chief Spotted Tail and is of mixed blood. Mother Gertrude was known among her own people as "Brings Forth Holiness," probably because she brought from the lodge the sacred emblems as a child in some of the rites. Sister Anthony was known as "Cloud Robe," while Sister Aloysia was called "Black Eyes."

Ab, how little charity and what slender devotion have they who so easily put off Holy Communion. — St. Thomas A. Kempis.