Secret Heart Review PROTESTANT CONTROVERSY. BY A PROTESTANT MINISTER.

CXXVI. Dr. Hodges says that under Henry VIII the friars in England were prop

orly hated by the people.
Of course this is possible. The fre quent reformations of monastic orders ow, as an English priest remarks. that in every such institute there are contending impulses, the high and holy inspiration of the Founder, and oral gravitation of human nature in the members down to a lower plane e two contradictory impulses are petent in every Christian breast, and in the Church of God herself. Al though ever kept upon the foundation, yet no one disputes that in some ages she has stood on a much lower spirit ual level than in others. General councils have been gathered with the express purpose of providing for "a reformation of the Church in Head and ers," of which councils that of Trent has been the most conclusively

Now no one pretends that a monastic order has any such promise from Christ of certain continuance in good, or recovery to good, as the Church Though we may discredit the charges against the Templars, yet such an opinion only emphasizes the certainty that the gates of hell did at last, either in the form of degeneracy or of cal umny, prevail against them, for they ages since vanished from the Much later the Italian order of the Humiliates was abolished under the sternest signification of Papal dis pleasure. True, this was an obscure order, yet Christ has given no promise that He will more certainly stay the decline of a great order than of a small. The conversely directed action of Clement XIV. and of Pius VII to wards the Jesuits shows that in the indement of the Holy See an order, on whatever ground, may lose its reason of existence in one generation and re cover it in another.

Therefore, when Dr. Hodges tells us that just before the dissolution of the monasteries the English friars had come to be justly hated by the people, we are not warranted in contradicting him off hand. Such a charge is pos sibly true. That which is a mighty benefit in one age may conceivably become a burden, or even a mischief, in another. This possibility seems im plied in the right which the Apostolical See has always reserved to itself of dis solving religious houses, or even whole orders, as it has thought fit. It claims no right of dissolving the Episcopate, or abrogating the diocesan constitution of the Church.

gregationalists In Scotland the Presbyterians have always flouted it. Yet this charge from our friend, the Dean, signifies very little, on accoun of his slapdash way of dealing with Roman Catholic history, doctrine and condensed portrait of both More and Fisher, and of their martyrdoms. No discipline. Whenever knowledge of these lies right in his way, he takes it one will dispute that they were the two most illustrious Christians who suffered up and makes an eloquent and lumin ous use of it, and a use informed with death at the hands of this brutal tyrant. the most admirable spirit If any person hostile to the Roman Church yet not inveterate in prejudice, will read these lectures through, he will lay them down a kinder and a juste Christian in his judgment of Rome The great fault of the author, and that for which no excellence of intention can make full amends, is, that he sel dem seems aware that Truth ever lies at the bottom of a well. If he does not find it right before him in the highway, he seems to think that it may b mext and last lecture, for instance, he emmits such a stunning error in his description of a doctrine lately defiged in the Church, that I own I have not yet recovered from the shock of it, although I first read it months ago

Dismissing the Dean's statement And suiting the action to the words committed suicide. Some in the crowd bout the English friare, therefore, as of no value in itself, and leaving the whole question depending of worthin ees or unworthiness at the time of their spoliation, I will merely bring up one considerable difficulty in the way of supposing them to have been then the object of a just hatred of the people. It is this. At this very time the friars in America were pour ing out their very heart bood, so to k, for the benefit of the Indiana and in defence of their rights against the Spanish planters At the same time, says Hallam, cited by Helps the Spanish divines, who were mostly regulars, and largely of the medicant orders, appear to have been distin guished by an intropid spirit of justice and humanity. The Dominicans led, but it is plain from Las Casas' "Degards all the friars in America, of whatever order, as embarked in the good cause together, while he speaks very disparagingly of the secular priests that had drifted over from Spain.

Now here is the question. In view of the centralized constitution of the mendicant orders, as distinguished from the looser aggregations of the Benedictines, Cistercians, etc., does it seem easy to suppose that in two countries the same order, governed by the same been, in one country, the very soul of moral excellence, and in the other, an object of merited popular jeers? It te possible, certainly, but we need very direct, very ample, and very thoroughevidence to be made to believe it. Perhaps Dean Hodges is in passession of that evidence, but I think the world in general is not.

think the world in general is not.

There is no doubt that at this time the Eoglish clergy, even some whose personal worth was very eminent, were stubbornly conservative in mainwestubbornly conservative in maintaining, not only their reasonable claims of influence, but a great many the statement of the formula of the statement of the statement

FIVE MINUTES' SERMON. prerogatives which were outworn and had become burdensome. The First Sunday of Lent. cation of Canterbury clung to every fragment of old authority, against the most luminous demonstrations of soundly Catholic laymen, greatly les THREEFOLD TEMPTATION.

sens our concern for them in the tre

mendous crash of old jurisdictions which ensued. Had Henry done

which ensued. Had Henry done nothing worse he would have deserved

instead of deciding, as the Dan does, that the Pope was the last man of whom help was to be sought for these ends of reformation, I think it might

easily be said that if reformation, and

not despotic disintegration, was what the King had been serking, the Pope

would naturally have been the very first man to whom he would

have applied. Rome had very little interest in maintaining anti

quated claims of the E glish bishops

and archdeacons, and she had a very

great and thoroughly legitimate in terest in keeping well in with the English king. Wolsey had ound

English king. Wolsey had ound little difficulty, perhaps hardly enough, in having leave from the Pope to sup-

press abbeys and priories in order

have procured far larger license

sume that there was scarcely an

set up colleges, and his master could

the same ends, had he shown that his

purpose was redistribution of old en

dowments, and not utter confication

think we may not unreasonably pre-

iastical change made by Henry,

whether in the monasteries or in th

dioceses, which, if kept within fair

bounds, would not have been ratified

have telerated Lutheran doctrine, but

then the King hated this as much as

ism would not have flooded in irresist-

ibly under Eizabeth is of course an-

Dr. Hodges will not put up with any

pailiation; of Henry's meaning in calling himself "Head of the Church"

He says that it made him, and was meant to make him, a lay Pope

Therefore, Mary disowned it, and Enzabeth did not renew it, although

sne took pains to have it said that it

involved no claims of a priestly char

Governor of the Church, and as

acter. Yet she called herself Supreme

worthy and wise " Doctor Faller

humorously says, the latter title was

hought to say less but mean more

Her claim, continuing in her suc-

cessors, and acknowledged by every Euglish bishop at his institution, of

being the fountain alike of temporal

variously explained, but certainly it

stumbling, alike to Catholics and Con

The Dean gives a beautiful though

Although the Dean seems to dispar-

age the friars beyond reason, he por-travs the ruthless spoliation and des-

truction of the atbeys, and the hang-

Richard Whiting, Abbot of Glaston bury, "for having hidden away a

golden chalice out of the reach of their unclean fingers, with quite as much

energy of indignation as any one could

SELF-DESTRUCTION

The other day a young man

wealth and education startled the ped

with the wild ex :lamations - "A man's

cried pity, others called him brave

The intelligent, however, rightly call

His act was a crime against the so-

cial order, was contrary to the law of

reason, but above all was a violation

of God's prerogative. Self destruction

is contrary to the social law because it is an upsetting of that order of things.

as long as possible and perform his

duties towards it. The suicide, how

ever, overturns this order and de

troys the rights of others dependent

It is the act of the coward because

brave men never run away from

But by virtue of what right is a man's life his own? He is not the

author, of his own existence. In that he has neither voice nor choice. Ex-

istence comes from God. As its author, therefore, a man's life is God's and not

his own. And because God is its author to Him belongs the prerogative

of fixing the time of its termination.

In no order of things are we permit ted to destroy that in which we have

no ownership. But when man, by his own act ceases to exist, he destroys

rebeis against the prerogatives of God

and robs Him of His right.

Man's ultimate destination is God

He is under obligation, therefore, to so

use his life only in such manner as

will aid him to that end. In no other sense is it his own. Suicide, however, defeats this purpose. It is the crown

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ing act of infidelity

that which does not belong to him.

demands that a man shall live

life is his own, I will cash in my chips

estrians on the streets of Now

CHARLES C. STARBUCK.

and spiritual jurisdiction, may

has always been a great stone

other question.

than the earlier

desire

danger.

Andover, Mass

Whether eventually Protestant-

Rome, it is true, would not

well of the Church of England.

"Begone Satan, for it is written: The Lord, thy God shalt thou adore and Him only shalt thou serve." (Matt. 4, 10.)

Great must be our astonishment when in reading the gospel of this Sunday, we see the Son of God, the infinite Sanctity, engaged in combat with the temptations of the infernal adversary. And, yet, our Lord per mitted it, as the holy Fathers of the Church teach for three reasons. In Church teach, for three reasons. In the first place, He wished to conform Himself to us in the sad necessity of being tempted, as He did in all other human miseries. Secondly, by victor iously overcoming the temptation of the devil, He wished to merit for us the efficacious grace to overcome a! temptations Lastly, He wished His example to teach us how to use the weapons in the strife with our adver sary, the devil, in order to gain the

victory.

How did Satan begin his specious pretext in tempting our Lord? Is it not singular that he used the same artifice as he did in tempting our first parents in the garden of Paradise, namely, the temptation of the sensual appetite, which springs from concupi-scence of the flesh. "If Thou be the scence of the flash. "If Thou be the Son of God," said the tempter coming to Jesus, "command that these stones be made bread" (Matt 4 3) An be made bread " (Matt 4 3 ) An easy way to satisfy His hunger, but it would question God's providence which cares for all our temporal necessities, on condition that we first seek the kingdom of God; hence our Lord answers "It is written: Not in bread alone doth man live, but in every word that proceedeth from the mouth of God." Thus Christ teaches us to overcome sensuality and gluttony; but alas! for how many of His children does not the daily bread become the cause of their eternal destruction ! The first question in the morning and the last at night for thousands of Christians is: What shall we eat and drink, and where with shall we be clothed? Satan tempts them by offering unlawful ways as the easiest way of providing

This allurement leads them to the most unjust and sinful actions. So long as the body is cared for it mat ters little to them what happens to the soul. Parents are influenced to con tract marr ages for their children watch will be sources of the greatest unhappiness. To gain a few dollars, the children accept positions where the soul is in imminent dauger. To procure this world's goods for their children, parents depart this life with soul laten with the greatest injustice. Ah! Satan, you need not despair, which you found impossible with Jesus you will find no difficulty with many of His disciples. The temptations of sensuality so successfully indulged in the garden of Paradise leads many to destruction

The first attack was a failure, but Satan tries a second Upon the pin-nacle of the temple in Jerusalem Satan wishes to tempt Jesus to presumption and false reliance on God's protection and to achieve his purpose, he uses a beautiful, but oft misquoted passage from Holy Scripture. Our Lord, how ever, corrects the tempter by saying : "It is written again: Thou shalt not tempt the Lord thy God" Again our Lord is victor, and teaches us not to be overcome by the temptation of pre sumption; but alas! many of His dis ciples fall into the snare when the

devil thus tempts them. It is true. God has promised us His mnipotent assistance in all tempta. tions which may assail us without any fault of ours, but not in those which we ourselves carelessly bring about If you, my dear Christians, place your own life in jeopardy, Goo will not protect you ; if without caus or necessity, you are with bad asso-ciates where you know that the tempt er is lying in wait to seduce souls, you will say in vain : I will commit no evil, God will protect me. If in a seri ous case of sickness you reject a phy sician, and console yourself with the idea: God is my physician, He can edical aid, you need cure me without medical aid, you need not expect that God will work a mir acle in your favor. You postpone your penance and conversion from one year to another, and think God is mer ciful; before the end of my life [ will put all things in order. Are you cer tain that you will receive time and grace for this conversion? No, my friend, for presumptuous sinners God has neither help nor grace, only an Thou shalt not tempt the Lord, thy God," your Saviour says

to you The infernal tempter, however, is not discouraged : he makes a third at tempt, and this time uses the most se luctive means which he possesses, that of pride, ambition and avarice. He takes our Lord upon a very high mountain, showing Him all the glory, wealth and power of the world, say-ing: "All these I will give Thee, if, falling down, Thou wilt adore me." (Matt. 4, 9) In this temptation of idolatry, the devil demands total sep aration from God. Our Lord's divine Majesty casts the tempter from Him saying: "Begone Satan, for it is written the Lord thy God shalt thou dore and Him only shalt thou serve. (Matt. 4, 10.) Do you think, my dearly beloved Christians, that it is necessary on the part of the devil to make these great promises to the majority of mankind, and even to many Christians, in order to make them sub servient to his will and induce them to cast their salvation at his feet? Alas! no, sinners will barter souls for

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or drupkenness, of revenge, a piece of meat on Friday; for a short rest at home, instead of going to hear Mass on Sundays, they cry ou', as it were, for the devil to take possession of their souls; they, without compunction or resistance. lay sanctifying grace and heirship of Heaven at the feet of Satan Oh disgraceful contempt for the Divine Saviour! Is this the battle and strife against temptation which Jesus has taught us! Is this to renounce the devil and all his works, and all his pomps! as we promised in the solemp hour of our baptism and in that of our holy Communion! On, what a judgment awaits those in the hour of death who have thus insulted our Lord : Oh let us be warned, and increase the number of those notle disciples of our Lord who have fought the good fight temptation, were wiling to sacrifice their lives rather than sell their souls to the devil for any pleasures of sensuality, of pre sumption, of pride and of avarice. Be gone, Satan, for Heaven cannot be bartered for bread alone, nor for all the glory and pomp of the world gone. Satan, eternal enmity be tween us, we adore the Lord, our God and serve Him alone. Amen.

#### LA GRIPPE'S RAVAGES.

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