

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

CXXVI.

Dr. Hodges says that under Henry VIII the friars in England were properly hated by the people.

Of course this is possible. The frequent reformations of monastic orders show, as an English priest remarks, that in every such institute there are two contending impulses.

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.

Yet this charge from our friend, the Dean, signifies very little, on account of his slipshod way of dealing with Roman Catholic history, doctrine and discipline.

Dismissing the Dean's statement about the English friars, therefore, as of no value in itself, and leaving the whole question depending of their worthiness 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 the object of a just hatred of the people.

It is this. At this very time the friars in America were pouring out their very heart blood, so to speak, for the benefit of the Indians, and in defence of their rights against the Spanish planters.

At the same time, says Hallam, edited by Hoop, the Spanish divines, who were mostly rogues, and largely of the mediant orders, appear to have been distinguished by an intrepid spirit of justice and humanity.

The Dominican led, but it is plain from Las Casas' De- struction of the Indies, that he regards 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 general, at the same time, would have been, in one country, the very soul of moral excellence, and in the other, an object of merited popular jeers?

prerogatives which were outworn, and had become burdensome. The blind tenacity with which the Convocation of Canterbury clung to every fragment of old authority, against the most luminous demonstrations of soundly Catholic laymen, greatly lessens our concern for them in the tremendous crash of old jurisdictions which ensued.

Dr. Hodges will not put up with any palliations 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.

Her claim, continuing in her successors, and acknowledged by every English bishop at his institution, of being the fountain alike of temporal and spiritual jurisdiction, may be variously explained, but certainly it has always been a great source of stumbling, alike to Catholics and Con- gregationalists in Scotland and Presbyterians in America.

Although the Dean seems to dis- parage the friars beyond reason, he por- trays the ruthless spoliation and des- truction of the abbeys, and the hang- ing of that good and beneficent man, Richard Whitting, Abbot of Glaston- bury, "for having hidden away a golden chalice out of the reach of their udden fingers," with quite as much energy of indignation as any one could desire.

SELF-DESTRUCTION.

The other day a young man of wealth and education started the ped- estrians on the streets of New York with the wild ex-clamations—"A man's life is his own, I will cash in my chips!"

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FIVE MINUTES' SERMON.

First Sunday of Lent. THREEFOLD TEMPTATION.

"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 In- finite 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 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.

How did Satan begin his specious pretext in tempting our Lord? Is it not singular that he used the same ar- tifice as he did in tempting our first parents in the garden of Paradise, namely, the temptation of the sensual appetite, which springs from concup- iscence of the flesh.

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 marriages for their children when will find no difficulty with many of His disciples.

The first attack was a failure, but Satan tried 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.

It is true, God has promised us His omnipotent 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, wilfully place your own life in jeopardy, God will not protect you; if without cause or necessity, you are with bad asso- ciates where you know that the tempt- er is lying in wait to seduce you, you will say in vain: I will commit no evil, God will protect me.

LA GRIPPE RAVAGES.

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In the village of Campden, Ont., and throughout the surrounding coun- try there are few people better known or more highly esteemed than Mr. and Mrs. Daniel Albright. Mr. Albright has for many years filled the position of village postmaster, in addition to conducting a boot and shoe business.

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or drunkenness, of revenge, a piece of meat on Friday; for a short rest at home, instead of going to hear Mass on Sundays, they cry out, as it were, for the devil to take possession of their souls; they, without compunction or resistance, lay sanctifying grace and be- traisp of Heaven at the feet of Satan.

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