

## PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LXXVII.

Sacred Heart Review.

We will now turn again to our friend Coffia, to examine somewhat further what manner of book it is which our erudite editor of Cambridge provides among the books of reference for her public schools, and what manner of book it is which the Harpers have condescended to publish.

The account of the New England origins in Coffia's smaller book is adequate, condensed, accurate and impartial. John Fluke himself, though able, is not sounder, so far. All the rest of the book, which is introductory, is not very much above the level of the brute ignorance shown in Lansing's "Romanism and the R-public." "The Story of Liberty," from beginning to end, is on the same low level of unintelligence of the events recorded. In point of malignity Coffia as much exceeds Lansing as he is of a superior nature. The exhibitions of his virulence are not so much like the crackling of thorns under a pot. His malice towards Catholicism is ubiquitous, losing no opportunity, and has here and there a certain surplus for overflow on the Episcopians. Thus he speaks of the sign of the cross in baptism and of the ring in marriage, and of the surplice in worship, as numery, in contempt of the fact that the American Episcopians also have retained these usages. I may remark, with filial mortification, that his lineal ancestor and mine, Tristram Coffin, who came over from Devon in 1642, is said to have been a royalist, and therefore presumably an Episcopalian, but apparently not having the courage to stand by his King when the war broke out, he ran over here and conformed to the party of his former antagonists. However, there is no doubt that his descendants soon became thorough going Puritans or Quakers. Still, bearing in mind this blot in our escutcheon, it is well for us to be not over suspicious towards the parties which our ancestor abandoned from possibly not the highest motives. Indeed I remember, if Mr. Coffia does not, that one of our race had the honor of being hanged for a Catholic rebel under Edward the Sixth.

Harpers, of course, have a right to publish any books they like. The care of their reputation is not in our hands, although, in the only transaction which I ever had with them they showed themselves so eminently gentlemanly that I can not help being ashamed for them that they bear the discredit of "The Story of Liberty." After all, it is not fuller of blunders and malice than Froese.

The case of books given for reference in city schools is different. True, I think Catholics are often ignorantly tickled on this point. They have strong argument for a division of funds in their favor, in view of the necessarily predominant Protestantism of our school books, which is so pervasive that it would appear in the school books of Spiritualists or Mormons. So long as they use our public schools, however, they ought to submit themselves to their necessary character, just as we should have to do in Spain. Yet there is plainly a limit. The city of Cambridge has no right to put into the hands of her scholars books so charged with venom towards the religion of a great part of them. Perhaps "Old Times in the Colonies" is only found in one public school, but it ought not to be found in any. The valuable New England part of it could easily be published separately, with a general preface.

As I have not kept the books by me, I dare say I may neglect some of the most telling points. I may also easily refer to one book some citation from the other, but that matters little, for the two books are just a piece, except that "The Story of Liberty," the larger, is also the worse.

One thing must be said in praise of Mr. Coffia. He is chivalrous toward women, and does not like to speak against them. True, he several times refers to Isabella as presiding complacently at the burnings of heretics, something which I am morally sure she never did. Neither Prescott, nor Lorente, nor Rale, nor Hefele, nor Ranke, nor any other authorities that I know say any such thing, and I would be bound that Coffia's range of authorities is not very wide. In general, though, he does not like to disparage women. His condemnations of Tudor, indeed, but not ferociously. Mary Stuart, that immortal enchantress, has completely bewitched him. He will hardly allow her as being to blame for any one act of her life from beginning to end, which is very different, indeed, from the view which the present writer has formed of this modern Helen of Troy, who appears to him to have become a martyr of religion by sheer force of circumstance, against all the bent of her character, except, indeed, of her unsurpassable courage.

Coffia has to display, indeed, the miscreant wickedness of Catherine de Medici, but he handsomely exempts her sex from the blame of it, and lays it all on those dreadful Jesuit confessors who distorted her adolescent character. To be sure, there were no Jesuits in existence during her adolescence. What odds does that make? If a lady is to be vindicated, what gentleman would mind inventing Jesuits five hundred years before the time, or anything else that might be necessary to bring her out clear? Mr. Coffia will not even present Catherine as what one would think it was plain enough that she was, the evil fruit of an evil stock. No, it was only those wicked Jesuits, evoked in the spirit, years before the Society had any exist-

ence in the body. It is very funny, but surely it is very chivalric.

Mr. Coffia has about as much notion of the real Catherine as of the real Jesuits. Had Jesuitism existed early enough to form her character, it would have taught her first to believe in God. In fact, she was an atheist, by common report, which Ranke thinks probably just. The Jesuits would have held her from astrology, to which she became addicted. They would have taught her to abhor magic, to which she is believed to have devoted herself. They would have taught her chastity, and the promotion of chastity. Personally she was wholly inaccessible to vice; but she made corruption by her "Army of Beauties," including the corruption of her own sons, a regular engine of government. They would have taught her, after personal devoutness, charity and purity, that her great end should be the promotion of the Catholic religion. In fact, her supreme end through life, as of her whole family, was the attainment of power. To this she made everything tributary, the Catholic Church, the Jesuits, the Guises, the Parisian fanatics, the Huguenots. She meditated for some time turning Lutheran, and only gave up the plan because it finally appeared impolitic. She was an ally of any party so long as it served her present turn and no longer. She could not even understand the horror caused to the Protestants by the Massacre, and was puzzled at their refusal to negotiate with her still. In fine, there never was a human character more utterly void both of religion and moral feeling. She was not in the slightest measure the pupil of Loyola, but was in the most perfect measure the disciple of Machiavelli, and of Machiavelli interpreted in the most malignant sense.

A leading English Jesuit, speaking of St. Bartholomew, in a lecture, some years ago, was reported as saying, that Massacre was too horrible a thing to be in any way palliated or excused. This is true. Yet what cannot be palliated or excused, may be more or less explained. Human crime, no more than human trouble, springs out of the ground, or bursts directly out of hell. It is the fruit of human passions, acting under human incitements.

After a while we will return to the Massacre of Saint Bartholomew, and endeavor to view it on all its sides.

Charles C. Starbuck.  
12 Macnaman street,  
North Cambridge, Mass.

## THE LENTEN SPIRIT.

An old Middle Age poet once said that the right way to keep one's Lent did not consist so much in keeping one's larger lent as it did in keeping one's soul free from sin. And his saying has often been quoted by spiritual writers since his day. Nor can it be denied that there is a good deal of wisdom in it. There are Catholics who regard Lent as a time when they are obliged to submit to certain restrictions in the matter of diet, but who seldom give a thought to the higher spirit of the holy season, which should aim at purifying our spiritual being from those sorceries which attach to it from the things of life. It is, of course, excellent for us to comply with the ordinary regulations of Lent. But the Catholic who contents himself with simply doing that can hardly flatter himself that he has entered into the full spirit of Lent. There are other and higher duties for us to perform in these penitential days. The ineffable sufferings and abasements which our Divine Saviour subjected Himself to, for instance, before He consummated our redemption by His Passion and death, should be continually before our eyes in these days. The hideousness of sin which compelled Him to endure His agonizing death upon Calvary's Cross should also present itself frequently to our gaze. Nor should we be unmindful of those great mysteries in which, in the closing days of His earthly career, He gave so many new proofs of His divine love for us. The institution of the Blessed Eucharist; the power imparted to His priests to "do this in commemoration of Me;" these thoughts should be familiar ones in these Lenten days. And they who entertain them and meditate upon them will have little difficulty in entering into the true spirit of the season.

To those who meditate upon these great mysteries of God's love for sinful mankind, sin itself will take on additional horror and hideousness, and it will not be difficult to them to comply with the old poet's advice that the right way to keep Lent is to starve one's soul from sin. We should do that at all times, of course; but unfortunately the great majority of us do not do so. We let the contact with the world which we have to submit to in life defile our spiritual nature and wear it away from God and virtue. Now is an opportunity given us to retrace our spiritual mis-steps and go back where we properly belong. Now is a chance afforded us of mortifying our soul, and not our bodies alone, and in order to enter the true spirit of Lent we should joyfully embrace one and the other.

Think how many opportunities are given us day after day of practising these virtues! There is the unkind word which we can leave unsaid. There are the uncharitable thoughts which we banish. There are the little acts of injustice to which we are prone. Nor is it only in this negative way that we can show our desire to comply with the right and full spirit of Lent. We can readily say many cheering words to our neighbors, who are perhaps hungering for just such encouragement. We may extend a helping hand to some one who is dis-

couraged or unfortunate. But, more than all, we can be more devout in our devotions to God, more attentive in our morning and evening prayers, for instance, and more faithful at our attendance at Mass, wherein are recalled all those great mysteries with which Christ closed His life upon earth. With many pious souls it is a yearly practice to attend daily the Holy Sacrifice of Mass during Lent; and no better custom could be conceived, for to quote one spiritual writer on the subject, "the sacrifice of the Cross wrought the remission of sin in general; in Holy Mass the virtue of Christ's blood is applied to that and that person individually. By His death and Passion collected are the riches which in the Mass are dealt out to us. His death is a treasury; Mass the key that unlocks it."—Sacred Heart Review.

## FIVE-MINUTES' SERMON.

Fourth Sunday of Lent.

TRUST IN GOD.

"Whence shall we buy bread that these may eat?" (John 6: 5.)

Like a loving Father, among His children, we see our divine Saviour standing amidst a multitude of hungry people, supplying their wants, even before they ask Him. In a similar manner, our Heavenly Father is daily in the midst of millions of His children providing for their necessities and guiding them to their eternal happiness. There is no truth more clearly and frequently expressed in Holy Scripture than that of an all-seeing, all-wise Providence. The same truth is indelibly written in the book of nature, as well as in all the affairs of men. Notwithstanding all the evidences of this Divine government, there is no truth more frequently denied, attacked and derided by wicked Christians. St. Paul exclaims in profound veneration, "O! the depth of the riches of the wisdom and of the knowledge of God. How incomprehensible are His judgments and how unsearchable are His ways." (Rom. 11, 33.) And yet, many short-sighted Christians find herein only inconsistency and contradiction. No one ventures to criticize an artist's work unless he is capable of doing so, yet every narrow-minded person considers himself justified in criticizing the ways of God's inscrutable providence. How often are we not heard to say, how can there be an all-wise Providence when we see so much confusion and disparity in life! Here luxury, there indigence, here fraud clothed in costly garments, there honesty clad in tatters, here the wicked revelling in wild carousals, there the innocent weeping and wailing! Where are the justice and wisdom of Providence?

My dear Christians, let St. Augustine answer you. You ask God, he says, where is Thy justice, and He asks you, where is your faith. Has His disciples temporal happiness and prosperity? O! the contrary, every page speaks of crosses, sufferings and persecutions. Nowhere will you find the promise of unalloyed and undisturbed happiness. You behold Joseph in the hands of his cruel brothers and you pity him; you find the innocent youth in the dungeon, and you complain about injustice. When later, however, you see him on the throne, the savior of his family and of all Egypt, when you see that his sufferings and persecutions were only sleepings in the way of his present power and glory, what do you answer? If we do not always witness so happy a termination of events, if we do not find, in every case, the cockle and wheat growing together, that virtue receives its reward, and vice its punishment in this world, bear in mind the words of Holy Scripture, "God shall judge both the just and the wicked, and then shall be the time of everything." (Eccles. 3, 17.) Pope St. Gregory, speaking on the same subject says, "It is true that there are many things obscure and mysterious in the government of the world, but all things are arranged for our good, to humble our pride and to direct our thoughts to Heaven."

Now, my dear Christians, if you had no other motives, but you have many, for your faith in divine Providence, one alone would be sufficient, and that is, the Lord's Prayer, which He Himself has taught. In it, He permits us to address Him daily by the sweet and endearing name of Father, a Father infinitely good and kind, from whom you certainly have nothing to fear, but every good to expect. Hence, in all trials, you can confidently say with the psalmist, "Thou, O Lord art my strength and my refuge, and for thy name's sake thou wilt lead me and nourish me." (Psalm 90, 4.) Though we may not be exempt from pain and suffering, let us remember that they come from Heaven, and if borne with the proper spirit, will lead us to Heaven. Faith teaches that they are not evils, on the contrary, they are an evidence of God's love for us. "For, whom the Lord loveth," says St. Paul, "he chasteneth, and he scourgeth every son whom he receiveth." (Heb. 12, 6.) Therefore, as loving disciples of Christ, should we not willingly ascend Mount Calvary with Him, and drink with Him from the chalice of bitterness, and take from His shoulders a portion of the holy cross?

My dear brethren, in all the difficulties and vicissitudes of life, hearken to the admonition of St. Peter, "Be ye humbled therefore under the mighty hand of God, that He may exalt you in the time of visitation, casting all your care upon Him for He has care for you." (1 Peter 5, 6-7.) Yes, truly, He has care for us. Why, then, need we be so anxious and full of fear? If we faithfully do our part, the Lord will certainly do the rest. If we honor our heavenly Father by a child like confidence, His grace and assistance will always be ours. Let us in all adverse circumstances humble ourselves under His mighty hand, and after this life of trial and sufferings, a glorious crown will await us in the blissful realms above. Amen.

we faithfully do our part, the Lord will certainly do the rest. If we honor our heavenly Father by a child like confidence, His grace and assistance will always be ours. Let us in all adverse circumstances humble ourselves under His mighty hand, and after this life of trial and sufferings, a glorious crown will await us in the blissful realms above. Amen.

## IMITATION OF CHRIST.

Of the Good Peaceable Man.

First keep thyself in peace; and then shalt thou be able to bring others to peace.

The peaceable man does more good than one that is very learned. The passionate man turneth even good to evil and readily believeth evil. The good peaceable man turneth all things into good.

He that is in perfect peace suspecteth no man. But he that is discontented and disturbed is agitated by various suspicions; he neither hath rest himself, nor suffereth others to rest.

Many times he saith what he ought not to say and leaveth undone that which it were best for him to do.

Have, therefore, a zeal in the first place over thyself, and then mayest thou also exercise zeal toward thy neighbor.

Thou knowest well how to excuse and gloss over thine own deeds, but thou wilt not accept the excuses of others.

If it were more just for thee to excuse thyself, and to excuse thy brother. If thou wishest to be borne with, bear also with others.

See how far thou yet art from true charity and humility; which knoweth not how to feel anger and indignation against any one but oneself.

It is no great thing to associate with the good and the gentle; for this is naturally pleasing to all, and every one preferreth peace and loveth best those who have like sentiments.

But to be able to live peaceably with the hard and perverse, or with the undisciplined or those who contradict us, is a great grace, and a highly commendable and manly thing.

Some there are who keep themselves in peace, and have peace also with others; and there are some who have peace neither with themselves, or leave others in peace; they are troublesome to themselves.

And there are those who keep themselves in peace, and study to restore peace to others. Nevertheless, all our peace in this miserable life must be placed rather in humble endurance than in not experiencing oppositions.

He who best knows how to endure will possess the greater peace. Such a one is conqueror of himself and lord of the world, the friend of Christ and an heir to heaven.

## CARDINAL GIBBONS ON HAPPY MARRIAGE

Very few agree with Professor Wm. G. Sumner of Yale, who in an address delivered recently before a body of students at that University stated that 90 per cent of married people failed to realize the happiness they expected. Much of this unhappiness in the marriage state is accounted for by Cardinal Gibbons, to the facility with which divorces may be procured.

The Cardinal contends that if the marriage bond were known to be indissoluble, irrevocable, there would not be so many hasty, ill-assorted marriages, because, naturally, one more careful in entering into a compact which can never be dissolved. It is the Cardinal's opinion also that the regard for the sacredness of the marriage bond among so many Protestants is due to the presence among them of the Catholic religion; and he says the model for all Christian women should be that highest type of virgin, wife, mother, embodied in the Mother of our Redeemer.

Terrible Suffering from Asthma. Mrs. J. Welton, of Mount Forest, Ont., says: "For a number of years I have been a sufferer from Asthma, and during that time I have consulted many doctors on my case, and have used many of the so-called cures for Asthma, but never got relief. At times I have been so bad that I found it necessary to leave all the doors and windows open to get my breath. I had given up all hope of ever being cured till I heard of your preparation—Catarbreze. I have used it and am perfectly cured—thanks to your wonderful medicine. I recommend it as a positively sure cure for Asthma."

Catarbreze is a guaranteed cure for Catarrh, Asthma and Bronchitis. Sold by all druggists. Trial outfit sent for 10c in stamps by N. C. POLSON & CO., Kingston, Ont., Proprietors.

CAUTION.—Beware of substitutes for Pain-Killer. There is nothing "just as good." Unequalled for cuts, sprains and bruises. Internally for all bowel disorders. Avoid substitutes, there is but one Pain-Killer. Perry Davis' 25c and 50c.



## Skin-Tortured Babies

CRY FOR OUTCURE. Instant relief and sleep in a hot bath with CUTICURA SOAP and a single anointing with CUTICURA Ointment. A blessing to skin-tortured infants and worn-out, worried parents. Sold everywhere. 50c. 25c. 10c. D. L. JOHNSON, Proprietor, Boston. Send for free book, 10c.



Thrifty people look for low cost and high value when buying Soap.

Surprise is hard, solid, pure Soap. That gives the highest value in Soap.

Surprise is the name of the Soap. You can buy it at any grocers for 5 cents a cake.

THE ST. CROIX SOAP MFG. CO., ST. STEPHEN, N.B.

## "IRELAND IN PICTURES."



A Year's Subscription to the Catholic Record and this Beautiful Work of Art for \$6.00.

The gem of the ocean. The scenic treasure of the world. IRELAND IN PICTURES in book form, the most beautiful historic art work ever published. Containing four hundred magnificent photographic views of everything of interest in the four provinces, with written sketches by Hon. Geo. F. Finerty, of Chicago. This charming work IRELAND IN PICTURES is now ready. It is an interesting, instructive and educational photographic panorama of Ireland as it is. Produced at a cost of over \$100,000. The size of this grand work is 11x14 inches. This anniversary edition is printed on fine art paper and contains views of the cities, towns and villages, rivers, lakes and streams, mountains, hills and valleys, cathedrals, chapels and abbeys, antiquated churches, crumbling monasteries, castles, and round towers. Celtic crosses and cemeteries, monuments to Irish heroes, battle fields, Celtic scenes and rural landscapes. Every home should contain this book. No library is complete without it. Send for it and be entertained, educated, instructed and pleased. Bound in fine grained cloth, embossed gold stamped side and back, gilt edges, silk top bands, elaborately illustrated with colored map of Ireland. This beautiful book is sold in the United States at \$6.00. On receipt of this amount we will forward it to any address—charges for carriage prepaid—and also give credit for one year's subscription to the CATHOLIC RECORD. Cash must in every case be company order. Address: Theos. Coffey, CATHOLIC RECORD Office, London, Ont.



USE THE GENUINE... REFUSE ALL SUBSTITUTES!

Placer Mining Claims in the Yukon Territory.

NOTICE is hereby given that all of the placer mining claims of the Yukon Territory, the property of the Crown in the Yukon Territory, will be offered for sale at public auction as follows: On the 2nd day of July, 1900.

Twenty per cent of the purchase money shall be paid by the purchaser on the day of sale, and the balance within thirty days of the date of sale.

There will be no restriction as to the number of claims which may be sold to any one person or company, but the purchaser must be a Canadian citizen, and the claim must be made in accordance with the provisions of the placer mining regulations then in force, with the exception of the provision as to the staking out of claims, and the claims shall thereafter be subject to the placer mining regulations.

A survey of the claims will be made by the Surveyor General of the Yukon Territory, and the claims shall include ground the Government Surveyor may define by survey in accordance with the provisions of the placer mining regulations then in force, with the exception of the provision as to the staking out of claims, and the claims shall thereafter be subject to the placer mining regulations.

In case for any reason it is deemed impossible by the Surveyor General to give title and possession to any claim disposed of at such auction sale, the Gold Commissioner will refund the deposit paid at the time of sale, and no claim shall be assigned to the Crown in the event of failure to give title or possession.

A second auction sale under the conditions above set forth, will be held at Dawson on the 2nd day of August, 1900, of all claims not disposed of at the auction sale of the 2nd day of July, 1900, and of any other claims which have in the meantime become the property of the Crown under the regulations in that behalf.

PERLEY G. KEYES, Secretary.

CLARKE & SMITH, Undertakers and Embalmers

113 Dundas Street, Telephone 586

Open Day and Night.

PLUMBING WORK IN OPERATION

Can be Seen at our Warerooms

DUNDAS STREET

SMITH BROTHERS

Sanitary Plumbers and Heating Engineers

LONDON, - ONTARIO.

Sole Agents for Fairless Water Heaters

Telephone 588

Largest Foundry on Earth making

CHURCH BELLS CHIMES

AND ALL KINDS OF CASTINGS

Warranted copper and tin only. Terms, etc., free.

McSHANE BELL FOUNDRY, Baltimore, Md.

Church Bells, Chimes and Poles of Best Quality, delivered anywhere.

BUCKEY BELL FOUNDRY

THE E. W. VAN DUZEN CO., Cincinnati, O.

REPAIRING DONE SINCE 1826

CHURCH BELLS CHIMES

AND ALL KINDS OF CASTINGS

Warranted copper and tin only. Terms, etc., free.

McSHANE BELL FOUNDRY, Baltimore, Md.

Church Bells, Chimes and Poles of Best Quality, delivered anywhere.

BUCKEY BELL FOUNDRY

THE E. W. VAN DUZEN CO., Cincinnati, O.

REPAIRING DONE SINCE 1826

CHURCH BELLS CHIMES

AND ALL KINDS OF CASTINGS

Warranted copper and tin only. Terms, etc., free.

McSHANE BELL FOUNDRY, Baltimore, Md.

Church Bells, Chimes and Poles of Best Quality, delivered anywhere.

BUCKEY BELL FOUNDRY

THE E. W. VAN DUZEN CO., Cincinnati, O.

REPAIRING DONE SINCE 1826

CHURCH BELLS CHIMES

AND ALL KINDS OF CASTINGS

Warranted copper and tin only. Terms, etc., free.

McSHANE BELL FOUNDRY, Baltimore, Md.

Church Bells, Chimes and Poles of Best Quality, delivered anywhere.

BUCKEY BELL FOUNDRY

THE E. W. VAN DUZEN CO., Cincinnati, O.

REPAIRING DONE SINCE 1826

CHURCH BELLS CHIMES

AND ALL KINDS OF CASTINGS

Warranted copper and tin only. Terms, etc., free.

McSHANE BELL FOUNDRY, Baltimore, Md.

Church Bells, Chimes and Poles of Best Quality, delivered anywhere.

BUCKEY BELL FOUNDRY

THE E. W. VAN DUZEN CO., Cincinnati, O.

REPAIRING DONE SINCE 1826

CHURCH BELLS CHIMES

AND ALL KINDS OF CASTINGS

Warranted copper and tin only. Terms, etc., free.

McSHANE BELL FOUNDRY, Baltimore, Md.

Church Bells, Chimes and Poles of Best Quality, delivered anywhere.

BUCKEY BELL FOUNDRY

THE E. W. VAN DUZEN CO., Cincinnati, O.

REPAIRING DONE SINCE 1826

CHURCH BELLS CHIMES

AND ALL KINDS OF CASTINGS

Warranted copper and tin only. Terms, etc., free.

McSHANE BELL FOUNDRY, Baltimore, Md.

Church Bells, Chimes and Poles of Best Quality, delivered anywhere.

BUCKEY BELL FOUNDRY

THE E. W. VAN DUZEN CO., Cincinnati, O.

REPAIRING DONE SINCE 1826

CHURCH BELLS CHIMES

AND ALL KINDS OF CASTINGS

Warranted copper and tin only. Terms, etc., free.

McSHANE BELL FOUNDRY, Baltimore, Md.

Church Bells, Chimes and Poles of Best Quality, delivered anywhere.

BUCKEY BELL FOUNDRY

THE E. W. VAN DUZEN CO., Cincinnati, O.

REPAIRING DONE SINCE 1826

CHURCH BELLS CHIMES

AND ALL KINDS OF CASTINGS

Warranted copper and tin only. Terms, etc., free.

McSHANE BELL FOUNDRY, Baltimore, Md.

Church Bells, Chimes and Poles of Best Quality, delivered anywhere.

BUCKEY BELL FOUNDRY

THE E. W. VAN DUZEN CO., Cincinnati, O.

REPAIRING DONE SINCE