

CONSIDERATIONS OF CATHOLICISM BY A PROTESTANT THEOLOGIAN.

Sacred Heart Review.—CCCXII.

The Presbyterian Witness says: "In Christ alone is found the true refuge from Atheism."

True. But the Witness goes on to make peculiar applications of this truth. These applications seem to mean that Catholics, at least large classes of their leaders, are not in Christ, and so teach religion as to drive their pupils into atheism.

It goes on to say: "Voltaire was a pupil of the Jesuits, who would not, if they could, leave the slightest exercise for reason in relation to religion."

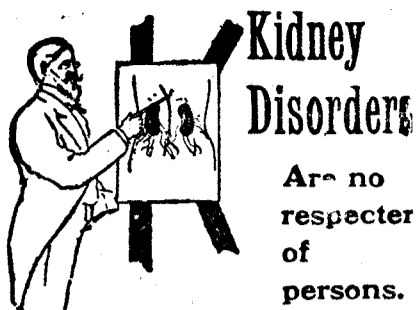
Now, even if this were true of the Jesuits, it would not be to the point. Voltaire's religion, like himself, was frivolous and shallow, but he was not an atheist. He was a very decided Deist, and wrote in defence of Deism. Moreover, there was sufficient energy in his Deism to drive his disciple, Robespierre, into sending a good many people to the guillotine because they were atheists.

In Voltaire's odious motto "Ecrasez l'infame," "Crush the Wretch," "l'infame" does not mean God, but Christ. There seems little reason to regard Voltaire's hatred of Christianity as due to any reaction against Jesuit influence. In his contempt of the Gospel, he naturally speaks more or less contemptuously of the Jesuits, less as Jesuits, than as Christians. Besides, as the current was then running decidedly against the Society he would hardly have been Voltaire if he had not wanted to be "in the swim," for that was what he dearly desired. Ytt as a former pupil of the Jesuits, he bears affectionate testimony to their friendliness, their purity, piety, their simplicity, their disinterestedness, their skill and diligence in their calling. Had he been a man of deeper religious character there really seems very little reason why he might not have become one of them. In that case his incomparable wit and sagacity would have atoned for his want of profundness, and possibly have enabled him to extinguish the antagonistic influence of Pascal.

His hatred of Christianity seems to have been due to the severity of its morality, so opposed to his frivolous immorality; to the worldly sycophancy induced in the higher French clergy (not in the lower) by the mingled oppression and patronage of the State; to the inheritance of intolerant cruelty under which all Christian Europe still labored, and which so revolted his generous temper; to the decline of the theological ability induced by the wearisome struggle between Jesuits and Jansenists; and to the obstinacy with which good people, in every age of fresh knowledge, will still identify old superstitions with the Gospel, a temper against which the Jesuits appear to have contended manfully from the beginning. The Jesuits seem to have had little specific responsibility for Voltaire's hatred of Christ.

How strange, to say that the Jesuits would not allow reason any scope in religion if they could help it! This is of the Order which its founder directed to build on St. Thomas, that reasoner of the reasoners! Where did the Jesuit Bellarmine obtain his wonderful fairness of presentation, in the Protestant controversy, if not from the Angelical Doctor, who marshals the arguments on either side of every conceivable proposition, from the beginning of God to the question whether minor Orders are a sacrament, with such impartiality, that it is only the conclusion by which we learn how he himself leans? The Doctor who draws into service the philosophy of the pagan Aristotle, of the Jewish Maimonides, of the Mohammedan Averroes and Avicenna!

Yet, although the Jesuits began with St. Thomas, we know how freely they have varied from him where they saw occasion. There may, perhaps be divines who treat his definitions as if they were of



People in every walk of life are troubled. Have you a Backache? If you have it is the first sign that the kidneys are not working properly.

A neglected Backache leads to serious Kidney Trouble.

Check it in time by taking

DOAN'S KIDNEY PILLS

"THE GREAT KIDNEY SPECIFIC."

They cure all kinds of Kidney Troubles from Backache to Bright's Disease.

50c. a box or 3 for \$1.25 all dealers or

THE DOAN KIDNEY PILL CO., Toronto, Ont.

faith, but the Jesuits have always known how to distinguish between even this great Schoolman and the Catholic Church. We know how their freedom in dealing with the forms of expression, and with many current opinions, for a good while rendered the Spanish Inquisition very suspicious of them. Indeed, more than one Jesuit fell a victim to its harshness, not to say that St. Ignatius himself was thrown into prison by it, and that St. Francis Borgia, the third General, found it expedient to leave Spain for the more friendly asylum of the Holy See.

We know how there long prevailed within the Order itself, between Molinism, represented by the General Aquaviva, and the stricter, predestinarianism of the eminent Mariana, a sharp controversy, spreading thence into the Church at large, the Apostolic See refusing to condemn either side. I wonder whether the Witness imagines that the controversy between Calvinism and Arminianism has been carried on without the strenuous exercise of reason. Yet this intra-Jesuitic controversy bears a close analogy to it, although Molinism saves the electing purpose of God, which modern Arminianism seems to abandon. Indeed, it was a Catholic divine, and I believe a Jesuit, who first effectively defended the Calvinists against certain popular caricatures of this system.

There is hardly a more decided test of independent conviction than the measure of courage with which a new school of thinkers deals with popular accretions to the truth. This is seen in the freedom with which the Bollandist Jesuits have dealt with the lives of the Saints, throwing out legend after legend which had come to be popularly accepted almost as if it were a part of the faith. Herzog-Plitt remarks on Jesuit independence in such matters. Yet often, we know, it is safer to propound a heterodox, tenet; somewhat disguised, than to attack a popular tradition. When a Switzer first impugned the legend of William Tell, he was condemned to be burnt alive, and only escaped because he could not be found.

This spirit of courageous independence does not seem to have forsaken the order. At a late Catholic Congress it was a Jesuit who called attention to the many superstitions and unwarranted legends which Catholic scholarship has yet to uproot, and who reminds that while pious feeling, intertwined with a pious tradition, is to be reverently regarded, only Apostolic Revelation is of the faith. Indeed, some of his illustrations were of a boldness which surprised me. I submit to the Witness that if its editors will keep their eyes open, they will find that the Jesuits are by no means afraid to use the pruning-knife of reason in matters of religion.

For some fifteen centuries the Church had included in her Canon law an implication of the possible salvation of non-Catholic Christians, living in piety and good faith. Yet the statement is embryonic and in the constant controversies of the centuries had scarcely come into Catholic consciousness.

Diabetic NOTHING TO PAY Patients will hear of something to their advantage by writing to the Diabetic Institute, St. Dunston's Hill, London, E.C.

THE MOORE PRINTING CO., LTD.

Printers & Publishers Manufacturers of Rubber Stamps

All Kinds of Book and Job Printing for Country Merchants Statements, Bill Heads, Letter Heads, etc. Mail Orders receive prompt attention.

ADDRESS ALL ORDERS TO— The Moore Printing Co., Ltd. 219 McDermot Ave. Winnipeg, Man.

What Fruit-a-tives are 'Fruit-a-tives' are fruit juices in tablet form. They are the laxative, tonic and curative principles of fruit—combined into pleasant tasting pellets. They contain all the virtues of fruit—but by the secret process of making them, their action on the human system is many times intensified. What 'Fruit-a-tives' are for 'Fruit-a-tives' are the natural and logical cure for all Stomach, Liver and Kidney troubles. Their action is that of fresh fruit, only very much surer and more effective. Then too, they are free of fruit acids, sugar and woody fibre which often prevent fresh fruit being beneficial. Try 'Fruit-a-tives' and see how quickly they cure you of Constipation, Biliousness, Sour Stomach, Bilious Headache, Loss of Appetite and Kidney troubles. At all Druggists. In 50c. boxes.

Now, for two hundred and fifty years, the Jesuits have applied themselves to develop this embryonic statement into full distinctness, using the weapons of reason, of philosophy, of tradition, of pious feeling. Their first great victory was achieved in 1713, when Rome condemned the Jansenist position: "Grace is not given out of the Church." In 1718 they were arraigned before the Inquisition of Naples, on the ground that they taught that "many heretics, and even many heathen, would probably be saved." They did not answer, and the Inquisition did not act. Thenceforward they went on developing the implications of the Canon Law and of the Schoolmen, until, remarks Cardinal Newman, whose satisfaction is shared by Cardinal Manning and by Mr. Ward, there appeared, August, 10, 1863, the first authoritative papal declaration, making no distinction of race or religion, that all persons, whatsoever, being withheld from Christian and Catholic Communion only by the invincible influences of education, but honestly doing the will of God as far as known to them, "are able, by the operation of divine light and grace to lay hold on eternal life." Nor, except in official form, is this anything new, for, says the Pope to the Bishops of Italy, "it is already known to us and to you." Then, at a time when the American board, and other Protestant

TIME TABLES

Canadian Pacific

Table with columns: Lv., EAST, Ar. and various station names like Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Imp. to, Detroit, Niagara Falls, etc.

Canadian Northern

Table with columns: Lv., EAST, Ar. and various station names like St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances, etc.