CONSIDERATIONS OF CATHO-LICISM 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 Jesyits, 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,

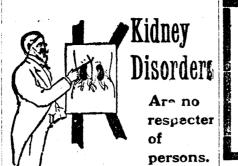
Wretch," "I' infame" does not mean God, but Christ. There seems little reason to regard Voltaire's hatred of Christianity as due to any reaction against Jesuit influence. In his contempt of the Gospel, he naturally speaks more or less contemptuously of the Holy See. Jesuits, less as Jesuits, than as Christians. Besides, as the current ed within the Order itself, between was then running decidedly against Molinism, represented by the Genthe Society he would hardly have eral Aquaviva, and the stricter been Voltaire if he had not wanted predestinarianism of the eminent to be "in the swim," for that was Mariana, a sharp controversy, what he dearly desired. Ytt as a spreading thence into the Church former pupil of the Jesuits, he at large, the Apostolic See refusbears affectionate testimony to ing to condemn either side. I their friendliness, their purity, wonder whether the Witness imapiety, their simplicity, their disin- gines that the controversy between terestedness, their skill and dili- Calvinism and Arminianism has gence in their calling. Had he been been carried on without the strenua man of deeper religious character ous exercise of reason. Yet this there really seems very little reas- intra-Jesuitic controversy bears a on why he might not have become close analogy to it, although Molone of them. In that case his in- inism saves the electing purpose of comparable wit and sagacity God, which modern Arminianism would have atoned for his want of seems to abandon. Indeed, it was profoundness, and possibly have a Catholic divine, and I believe a enabled him to extinguish the an- Jesuit, who first effectively defendtagonistic influence of Pascal.

frivolous immorality; to the world- the measure of courage with which ly sycophancy induced in the high- a new school of thinkers deals er French clergy (not in the lower) with popular accretions to the by the mingled oppression and truth. This is seen in the freedom patronage of the State; to the in- with which the Bollandist Jesuits heritance of intolerant cruelty un- have dealt with the lives of the der which all Christian Europe Saints, throwing out legend after still labored, and which so revolted legend which had come to be popuof theological ability induced by a part of the faith. Herzog-Plitt years, the Jesuits have applied heathen as "going down in one unthe wearisome struggle between remark's on Jesuit independence in themselves to develop this em- broken array o eternal death," Jesuits and Jansenists; and to the such matters. Yet often, we know, bryonic statement into full dis- the substance of the Pope's encyobstinacy with which good people, it is safer to propound a hetero- tinctness, using the weapons of clical, supported by Jesuit teaching in every age of fresh knowledge, dox tenet, somewhat disguised, reason, of philosophy, of tradition, was already a commonplace in inwill still identify old superstitions than to attack a popular tradition of pious feeling. Their first great structed Catholic circles. The inwith the Gospel, a temper against When's Switzer first impugned the which the Jesuits appear to have legend of William Tell, he was concontended manfully from the be-demned to be burnt alive, and only position: "Grace is not given out form, was not disparaged, but the ginning. The Jesuits seem to have escaped because he could not be of the Church." In 1718 they were extravagance of our common Prohad little specific responsibility for found. Voltaire's hatred of Christ.

any scope in religion if they could Catholic Congress it was a Jesuit bably be saved." They did not the Jesuits do appear to have help it! This is of the Order which who called attention to the many answer, and the Inquisition did not its founder directed to build on superstitions and unwarranted le- act. St. Thomas, that reasoner of the gends which Catholic scholarship Thenceforward they went on dereasoners! Where did the Jesuit has yet to uproot, and who re-veloping the implications of the Bellarmine obtain his wonderful minds that while pious feeling, in- Canon Law and of the Schoolmen fairness of presentation, in the Pro- tertwined with a pious tradition, is until, remarks Cardinal Newman, testant controversy, if not from to be reverently regarded, only whose satisfaction is shared by the Angelical Doctor, who marshals Apostolic Revelation is of the Cardinal Manning and by Mr. the arguments on either side of faith. Indeed, some of his illustra- Ward, there appeared, August, 10, every conceivable proposition, from tions were of a boldness which sur- 1863, the first authoritive paral and the inspector stopped to enthe beginning of God to the ques- prised me. I submit to the Wit- declaration, making no distinc- quire the meaning of the word. tion whether minor Orders are a ness that if its editors will keep tion of race or religion, that all Silence ensued until a bright eyed sacrament, with such impartiality, their eyes open, they will find that persons, whatsoever, being withthat it is only the conclusion by the Jesuits are by no means afraid held from Christian and Catholic scandal is when nobody does nowhich we learn how he himself to use the pruning-knife of reason Communion only by the invincible thin' and everybody talks about leans? The Doctor who draws into in matters of religion. service the philosophy of the pagan For some fifteen centuries the ly doing the will of God as far as Aristotle, of the Jewish Maimoni- Church had included in her Canon known to them, "are able, by the des, of the Mohammedan Averroes law an implication of the possible operation of divine light and grace and Avicenna!

freely they have varied from him bryonic and in the constant con- the Bishops of Italy, "it is already where they saw occasion. There troversies of the centuries had known to us and to you." may, perhaps be divines who treat scarcely come into Catholic con- Then, at a time when the Amerihis definitions as if they were of sciousness.

in an analysis in the second s



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faith, but the Jesuits have always Robespierre, into sending a good known how to distinguish between many people to the guillotine be- even this great Schoolman and the cause they were atheists. The Catholic Church. We know how middle part of the Reign of Terror their freedom in dealing with the has been defined as a successful forms of expression, and with many struggle of Theism with Atheism. current opinions, for a good while In Voltaire's odious motto "Ec- rendered the Spanish Inquisition fasez 1' infame," "Crush the 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

We know how there long prevailed the Calvinists against/certain His hatred of Christianity seems popular caricatures of this system.

to have been due to the severity. There is hardly a more decided of its morality, so opposed to his test of independent conviction than his generous temper; to the decline larly accepted almost as i it were

salvation of non-Catholic Christ- to lay hold on eternal life." Nor, Yet, although the Jesuits began ians, living in piety and good except in official form, is this anywith St. Thomas, we know how faith. Yet the statement is em- thing new, for, says the Pope to

YDDAY HINEL

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Now, for two hundred and hity boards were speaking arraigned before the Inquisition of testant talk about the heathen had This spirit of courageous in- Naples, on the ground that they long since been effectively dis-How strange, to say that the dependence does not seem to have taught that "many heretics, and credited in Catholic circles," not Jesuits would not allow reason forsaken the order. At a late even many heathen, would pro- least under Jesuit influence. Really

influences of education, but honest- it."

can board, and other Protestant

made considerable use of their reason.

There are some points to be yet noted.

CHARLES C. STARBUCK Andover, Mass.

At a school examination the children came to the word scandal child held up her hand-"Please sir

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Portage la Prairie, Gladtone, Neepawa, Minnedosa, Yorkton, and intermediate 7 45 points...daily except Sun. 18 40 Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boisse-valn, Deloraine, and inter-8 50 mediate points, daily ex Sun

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9 20 Kootenay ... daily Headingly, Carman, Hol-Headingly, Carman, Holland, Cypress River, Glenboro, Souris and intermediate of 40 points...daily except Sun. 15 20 portage la Prairie. Carberry, Erandon, and interference de la Prairie. Brandon, Portage la Prairie. Brandon, Erondyiew, Reggins

don, Broadview, Regina, Moose Jaw. Medicine Hat, Imp. Calgary, Banff, Revelstoke, Lim. and all points on Pacific Coast and in East and West

22 60 Kootenay daily 5 55 NORTH

Mountain, Stone-

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17 15 Tues., Thurs., Sat.

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Kamsack, and intermediate

River, and all intermediate points.... Wed., Thur., Sat, 10 45 Mon., Wed., Fri. Bowsman, Birch River, Er-

wood and intermediate points
Mon. Wed.
Fork River, Winnipegosis
Fri., Sat. Sat., Tues.
Oak Bluff, Carman, Leary's

11 05 daily except Sun.

and intermediate points...
7 00 ... Mon., Wed., Fri....
St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points