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THE IDEAS OF A CATHOLIC AS TO WHAT SHOULD BE DONE.

Translated from the French of Abbé Martinet, for the True Witness.

(Continued from our last.)

13—CHARACTER OF THE CATHOLIC MISSIONARY. WHAT SOCIETY AND HUMANITY OWE TO HIM.

Who is the Catholic missionary? He is, in the first place, a young man who, at the age of vain and frivolous thoughts, nourishes the greatest, the most generous aspirations which can move the heart of man. Deeply touched by the hard fate of so many millions of our fellow-creatures who are what we should still be, if the Son of God had not devoted Himself even to the cross, and if the cross had not found devoted men to plant it in our country at the price of their blood, this young man takes the resolution to consecrate himself to the work. Thenceforward, he is solely occupied in preparing for the sacrifice, and consoling those friends and parents whose hearts will be rent asunder with grief for his loss.

Do not think because you see him depart with a tearless eye, and an all but smiling countenance, that the young man, infatuated with love for beings whom he has never seen, can tear himself without pain from the embrace of a venerable father, or tender mother, from brothers, sisters, friends, all dear to him as his own soul. God, who can alone inspire, consummate and reward such sacrifices, is likewise the only one who knows their extent.

He departs unknown from that Europe, fallen too low to perceive that a drop of heroic blood is escaping from her veins, or to say to the young conqueror: "God bless thee, noble child of my old age! Thou wilt prove to the tribes of another hemisphere that I am still the mother of great men!"

Arrived alone, or almost alone, at the distance of five or six thousand leagues from his country, what does he do? If he falls not, on his landing, under the tomahawks of his beloved savages, like the venerable bishop of Sion, who received the crown of martyrdom at the entrance of his immense diocese, he shall begin at once to suffer, to suffer incessantly, and to suffer beyond what it seems possible for man to bear. The tortured martyr of some minutes, of some hours, a martyr, too, in life-long privations and fatigue which no missionary can escape. What does he more? If he lives for five or six years amongst the savages, behold what fruit he leaves behind when he dies or sets out for new conquests.

That tribe which called human flesh a *divine food*, and which considered it perfectly natural for the husband to roast his wife by way of a repast for his guests,—that tribe is now become a community of angels, recalling, by the sweetness and purity of their morals, the early Christians of Jerusalem, of Antioch, and of Rome. The Man-God has visibly descended in the midst of that people.

That tribe, cannibals from necessity as well as choice, and every year exposed to die of hunger on a soil of the very richest; those people who cried out "a miracle!" when they first saw water boil in a kettle, and who suffered themselves to be devoured by vermin and famished by wild beasts; those creatures who were totally naked, inhabiting a dung-hill covered with leaves, and having nothing to oppose to the most cruel and disgusting maladies, but the silly, and often sanguinary, mummeries of sorcerers and jugglers; those people have become laborious, industrious; they are in possession of every alimentary article appropriated to the soil; they cultivate, and weave both hemp and cotton; they build houses and churches; they have got rid of noxious insects, beasts of prey, and devouring monsters. To the juggler and the sorcerer have succeeded the physician and the surgeon. Those beings so filthy, so loathsome, bedaubed with human blood, having their heads decorated with the scalps of their enemies, and scarcely retaining the features of our race, are now become men, often very handsome men.

It is plain that that nation has been visited by one of those fabulous beings whom the ancients adored under the names of Osiris, and of Hercules.

That nation had kings and nobles (they are every where, they shall be every where, and if it be true that they are going, it is very probable that the nations themselves shall go with them), but those kings and those nobles, faithful to the lessons of the gods whom they worshipped, amused themselves with devouring their fellow-men. Now they have learned that, amongst a Christian people, there is but one way to be truly great, and that is to imitate the Divine Chief who immolated Himself for His flock.—Small states are organised on the plan of the divine society—living solutions of the grand problem:—"Much order with much liberty."

It must be acknowledged that a constituent genius far superior to the ancient or even modern legislators has left his impress there.

That nation had been wallowing for ages in utter ignorance, though gifted with uncommon quickness of mind—a fair proof, this, of the nullity of reason without the stimulus of faith, and the inability of man to see any thing as it really is, so long as he remains in ignorance of God! Now, that nation is acquainted with what we have been learning for eighteen centuries. Being now masters of their own language by grammars, and dictionaries, they discover in it a mine of hidden treasure. That language is gradually enriched, by the translation of our best elementary works, with the sum and substance of European thought. The arts and sciences have arrived, hand in hand with the catechism; it was sung, versified, and painted in order to make it understood. The tribe swarms with painters, musicians, poets, and the reader of the *Annals* may already judge of the excellence of their first attempts.

Appolo has descended on those dreary shores and touched with his golden sceptre myriads of souls who had been slumbering in the mire.

This is but a faint outline of what our young missionary has done for humanity. Let us search the history of the world, and we shall find none to exceed that man, save the Man-God and His first ambassadors.

What has he done for his family, for his country? Has he offered them in sacrifice to the great human family, to the great country—embracing all countries? Not so; religion which enlightens and inspires him, destroys nought but evil; she strengthens and elevates all sentiments, all duties, by harmonising them together.

The parents who bewailed the loss of a child—the brother who grieved for his brother—have found him multiplied an hundred fold. Fathers and mothers who were sad because of having but one son, and that he was demanded of you in sacrifice, be glad and rejoice! Imitators as you are of Abraham's heroic submission, you have already received your reward; Christ has made you the heads of a numerous family. The first savages admitted to the sacred font have received your names. They know that, after the Supreme Father of souls, they owe their real life to you, and that they are the children of your blood, of your tears. Here below, their prayers and their love are your portion; in heaven, their happiness shall be the perfection of yours.

The town, or the village, where the missionary first saw the light, shall also give its name to the first rising village, and who knows but an obscure hamlet may thus become the sponsor of one of the greatest capitals of that infant world! One thing is certain, viz., that an insignificant district, overlooked in our maps, is made the theme of many tongues, six thousand leagues away; it is mentioned in the fervent prayers which daily ascend to heaven, and will one day shine in the historical records of the new nation.

The magnates of his own land shall not be forgotten; when the great chief shall come to the bath where St. Remi transformed the tawny lion into a lamb, he shall receive, as a great honor, and a solemn charge, the name of the living monarch, and him who already enjoys the fruit of his labors in the other world.—Queens and Princesses, when becoming the god-daughters of our Queens and Princesses, shall learn that virtue is the richest attire of their august god-mothers, and, above all, that spirit of benevolence which reaches misery beyond the limits of their fathers' or brothers' power.

The officers of the savage court shall bear the names of the ministers and great officers of our realm. The chief rower of the royal canoe shall be the god-son of one of our admirals, of the captain of the vessel which conveyed the missionary, or which brought the wine for the holy sacrifice, or yet, some of the sacred vestments. Should the missionary have obtained some royal present for these ragged dignitaries, such as a sword, a coat, or some pictures, vases, ornaments for the new cathedral, those objects shall be as a standard planted on these shores. But the standard of all others, is the missionary himself, whether living in his cabin, or reposing in the grave. He is indeed the great man whose bones shall defend better than our cannons—the country which he so dearly purchased, nay, conquered for us—a conquest the more noble and the more lasting, because love and gratitude secure it to us—a conquest, gained without the loss of blood, if not, perchance, that of the missionary himself.

Go seek amongst the names most justly honored by mankind, and find, if you can, one more worthy of respect than that of the Catholic missionary.

O you, who with hearts capable of appreciating greatness, have received the talent to describe it, and make others appreciate it too, we conjure you, for the sake of humanity, and the credit of your own genius, to study the missionary! Read, and re-read the *Annals*: as you read, let your thoughts often revert

to that religion which is the mother of all greatness. There are virtues which, by their sublimity, escape the view of him who regards them only with the eye of man.

UNIVERSITY EDUCATION.

(From the Tablet.)

DISCOURSE I.—DELIVERED AT THE ROTUNDA, DUBLIN, ON MONDAY, MAY 10, 1852, BY THE VERY REV. J. H. NEWMAN, D.D., PRESIDENT OF THE CATHOLIC UNIVERSITY OF IRELAND.

In addressing myself to the consideration of a question which has excited so much interest, and elicited so much discussion at the present day, as that of university education, I feel some explanation is due from me for supposing, after such high ability and wide experience have been brought to bear upon it in both countries, that any field remains for the additional labors either of a disputant or of an inquirer. If, nevertheless, I still venture to ask permission to continue the discussion, already so long protracted, it is because the subject of liberal education, and of the principles on which it must be conducted, has ever had a hold upon my mind; and because I have lived the greater part of my life in a place which has all that time been occupied in a series of controversies among its own people and with strangers, and of measures, experimental or definitive, bearing upon it.—About fifty years since, the Protestant university, of which I was so long a member, after a century of inactivity, at length was roused, at a time when (as I may say) it was giving no education at all to the youth committed to its keeping, to a sense of the responsibilities which its profession and its station involved; and it presents to us the singular example of an heterogeneous and an independent body of men, setting about a work of self-reformation, not from any pressure of public opinion, but because it was fitting and right to undertake it. Its initial efforts, begun and carried on amid many obstacles, were met from without, as often happens in such cases, by ungenerous and jealous criticisms, which were at that very moment beginning to be unjust. Controversy did but bring out more clearly to its own apprehension the views on which its reformation was proceeding, and throw them into a philosophical form. The course of beneficial change made progress, and what was at first but the result of individual energy and an act of the academical corporation, gradually became popular, and was taken up and carried out by the separate collegiate bodies, of which the university is composed. This was the first stage of the controversy. Years passed away, and then political adversities arose, and a political contest was waged; but still, as that contest was conducted in great measure through the medium, not of political acts, but of treatises and pamphlets, it happened as before that the threatened dangers, in the course of their repulse, did but afford fuller development and more exact delineation to the principles of which the university was the representative.

Living then so long as a witness, though hardly as an actor, in these scenes of intellectual conflict, I am able, gentlemen, to bear witness to views of university education, without authority indeed in themselves, but not without value to a Catholic, and less familiar to him, as I conceive, than they deserve to be. And, while an argument originating in them may be serviceable at this season to that great cause in which we are just now so especially interested, to me personally it will afford satisfaction of a peculiar kind; for, though it has been my lot for many years to take a prominent, sometimes a presumptuous, part in theological discussions, yet the natural turn of my mind carries me off to trains of thought like those which I am now about to open, which, important though they be for Catholic objects, and admitting of a Catholic treatment, are sheltered from the extreme delicacy and peril which attach to disputations directly bearing on the subject matter of Divine revelation.

What must be the general character of those views of university education to which I have alluded, and of which I shall avail myself, can hardly be doubtful, gentlemen, considering the circumstances under which I am addressing you. I should not propose to avail myself of a philosophy which I myself had gained from an heretical seat of learning, unless I felt that that philosophy was Catholic in its ultimate source, and bestitting the mouth of one who is taking part in a great Catholic work; nor, indeed, should I refer at all to the views of men who, however distinguished in this world, were not and are not blessed with the light of true doctrine, except for one or two special reasons, which will form, I trust, my sufficient justification in so doing. One reason is this:—It would concern me, gentlemen, were I supposed to have got up my opinions for the occasion. This, indeed, would have been no reflection on me personally, supposing I were persuaded of their truth, when at length

addressing myself to the inquiry; but it would have destroyed, of course, the force of my testimony, and deprived such arguments, as I might adduce, of that moral persuasiveness which attends on tried and sustained conviction. It would have made me seem the advocate, rather than the cordial and deliberate maintainer and witness of the doctrines which I was to support; and while it undoubtedly exemplified the faith I reposed in the practical judgment of the Church, and the intimate concurrence of my own reason with the course she had authoritatively sanctioned, and the devotion with which I could promptly put myself at her disposal, it would have cast suspicion on the validity of reasonings and conclusions which rested on no independent inquiry, and appealed to no past experience. In that case it might have been plausibly objected by opponents that I was the serviceable expedient of an emergency, and never could be more than ingenious and adroit in the management of an argument which was not my own, and which I was sure to forget again as readily as I had mastered it. But this is not so. The views to which I have referred have grown into my whole system of thought, and are, as it were, part of myself. Many changes has my mind gone through; here it has known no variation or vacillation of opinion, and though this by itself is no proof of truth, it puts a seal upon conviction, and is a justification of earnestness and zeal. The principles, which I can now set forth under the sanction of the Catholic Church, were my profession at that early period of my life, when religion was to me more a matter of feeling and experience than of Faith. They did but take greater hold upon me as I was introduced to the records of Christian antiquity, and approached in sentiment and desire to Catholicism; and my sense of their truth has been increased with the experience of every year since I have been brought within its pale.

And here I am brought to a second and more important reason for introducing what I have to say on the subject of liberal education with this reference to my personal testimony concerning it; and it is as follows:—In proposing to treat of so grave a matter, I have felt vividly that some apology was due from me for introducing the lucubrations of Protestants into what many men might consider almost a question of dogma, and I have said to myself about myself—"You think it, then, worth while to come all this way in order, from your past experience, to recommend principles which had better be left to the decision of the theological schools!" The force of this objection you will see more clearly by considering the answer I proceed to give to it.

Let it be observed, then, that the principles I would maintain on the subject of liberal education, although those as I believe of the Catholic Church are such as may be gained by the mere experience of life.—They do not simply come of theology—they imply no supernatural discernment—they have no special connection with Revelation; they will be found to be almost self-evident when stated, and to arise out of the nature of the case; they are dictated by that human prudence and wisdom which is attainable where grace is quite away, and recognised by simple common sense, even where self-interest is not present to sharpen it; and, therefore, though true, and just, and good in themselves, though sanctioned and used by Catholicism, they argue nothing whatever for the sanctity or Faith of those who maintain them. They may be held by Protestants as well as by Catholics: they may, accidentally, in certain times and places, be taught by Protestants to Catholics, without any derogation from the claim which Catholics make to special spiritual illumination. This being the case, I may, without offence on the present occasion, when speaking to Catholics, appeal to the experience of Protestants; I may trace up my own distinct convictions on the subject to a time when apparently I was not even approximating to Catholicism; I may deal with the question, as I really believe it to be, as one of philosophy, practical wisdom, good sense, not of theology, and, such as I am, I may, notwithstanding, presume to treat of it in the presence of those who, in every religious sense, are my fathers and my teachers.

Nay, not only may the true philosophy of education be held by Protestants, and at a given time, or in a given place, be taught by them to Catholics, but, further than this, there is nothing strange in the idea, that here or there, at this time or that, it should be understood better, and held more firmly by Protestants than by ourselves. The very circumstance that it is founded on truths in the natural order accounts for the possibility of its being sometimes or somewhere understood outside the Church more accurately than within her fold. Where the sun shines bright, in the warm climate of the south, the natives of the place know little of safeguards against cold and wet. They have, indeed, bleak and piercing blasts; they have chill and pouring rain, but only now and then, for a day or a week; they bear the