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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.)

POLITICAL ADVANTAGES OF THE MISSIONS.—MORAL INFLUENCE.—THE ONLY EFFICACIOUS MEANS OF ABOLISHING THE SLAVE TRADE.

Yes, truly, whoever will study, under all its aspects, the work of missions, shall find therein matter to call forth the noble sentiments which still lie buried in the heart of society.

To those who would, first of all, behold a crown of glory on the nation's brow, and the sceptre of moral power in her hand, let us say: That is one of the infallible effects of the missions and of the support which a nation gives them.

How comes it that France is still called by the Chinese, the *China of Europe*, the mother of arts and sciences? Why is it that a French Ambassador obtains there for the asking, what others have to wrest with the force of cannon? It is because that, from the foundation of Chinese Christianity, by the reverend Father Ricci, down to the period of their destruction, the French Jesuits, in order to obtain permission to evangelise the Celestial Empire, accepted the highest as well as the lowest offices at the Court of Peking, taught the sciences there to every one, from the emperor to the lowest of the mandarins, and practised every art.

Why is the name of Louis the Fourteenth and that of France still so great in India, in Persia, in Syria? Why was it that at the Court of Versailles the ambassadors from Siam met the chiefs of the American tribes? Why, again, in 1787, did the King of Cochin China, Gia-laong, send his son to the King of France under the care of a Vicar-Apostolic, to solicit his protection and offer him in return great commercial advantages? Because it was the temporal power of the nation that sent the missionaries; it was the result of the protection extended to them by a wise policy.

Before he sank into the tomb, the great king saw those laurels wither which he had gained, by the consummate bravery of his generals; the moral ascendancy won for him by the virtue and the learning of the missionaries still survives.

To those who are not content with glory, but would also have positive advantages both political and commercial, let us demonstrate that moral power gives all those much better than material power could, if left to itself. The latter has made fearful ravages, picked up a little gold all wet with blood and tears, and accompanied by bitter hatred; it has never made the conquest of conquests, that of hearts. Let us ever repeat with what joy, with what enthusiasm, converted nations salute the flag which has borne to them, with the men of God, the science of happiness.

There is no doubt that, whatever may be your nation, whatever may be your religion, you are sure of finding friends amongst a people trained by the Catholic priest; for, before all else, he teaches them that there is no God but one, and that all men are brethren. But of the foreigners who land on a conquered shore, he who is never a stranger, he whose presence brings joy to every heart, is the countryman of the spiritual father,—the representative of the nation who brought forth the new people to faith and to civilisation. Happy is it if that stranger do not lower by his conduct the lofty estimate which the missionary had given of his countrymen! And here it would be of importance to disclose one of the most formidable obstacles in the way of the missionaries, and denounce to the government the scandalous actions which destroy their moral influence amongst the heathens.

To those who interest themselves so justly and so energetically to bring about the abolition of the slave trade, to those who invoke the severity of the law on those who are addicted to this odious traffic, we would make our point clear.

The laws and the treaties for the abolition of the slave trade are, doubtless, honorable to Europe; but the violation of those laws will continue to disgrace humanity whilst we confine ourselves to punishing the buyers and sellers of slaves. It is to the sovereigns who, instead of picking up the gold from out their purses, prefer to gain it by the blood of their subjects; it is to the parents who, on the appearance of a slave ship, drag their children to the shore if they cannot walk as fast as their baneful cupidity would wish—it is to these that we must address ourselves. And how?

The European, thanks to Christianity, is the elder brother of the great human family; his are the intelligence and the strength, let him employ them with regard to the African as a good brother does towards a younger brother who is still a child, though already capable of reasoning. He must, first of all, present the light to that feeble mind, and grudge not the time

required to penetrate it, remembering that he, too, was once a child, and required centuries to become a man. If the light be rejected, then threats must be used, and should they, too, fail, he may strike, but lightly, prudently, and with reluctance.

"Pshaw!" cries impatience, "that method is too tedious." "All a mistake! it is the only efficacious, and, therefore, the shortest method."

But, then, before nations can be converted there will be thousands of missionaries slaughtered, empaled, and millions of negroes sold to murderous masters!

That there may be missionaries massacred is very likely, nay, quite certain—the blood of the Apostle being the indispensable fructifier for evangelical culture. If there be a grand massacre, it will be our fault. Why not add to the Apostolic commission—*Go teach!* this other mandate: *let us teach, or if not—!*

If, after ten years evangelising, we learned that those petty crowned ogres still continue their frightful traffic, our statesmen would have only to despatch the smallest of their frigates, with this message:—

"You are at liberty, both you and your people, to embrace, or not to embrace, the religion which teaches men to imitate the true God, and sacrifice themselves for others, but you are expressly forbidden to live on human flesh. Your subjects, whether they be Christians or not, are our brethren, because they are men; we will have them governed by men. If you continue to devour them, as do the tigers of your forests, then the officer who bears this message to you, and whose duty it is to see our will executed, shall put you in confinement. Should there be any resistance offered, he will call in some of our ships which are hovering round your coasts."

For reasons which we do not pretend to judge, but which certainly are less arbitrary, do we not say to a European people, deliberating on the choice of a ruler—"That one does not suit you—take this other."

Do we not say to a queen who contemplates marriage, and to her people—"The choice of that husband would cause disturbance; accept this one!"

Does not commerce obtain powerful fleets to compel a great empire to receive and to purchase the millions of chests of poison thrown each year into its bosom by a diabolical cupidity?

Be assured that our warriors, both of land and sea, who so frequently expose their lives for mere trifles, would be overjoyed to risk it for the noblest, the holiest of causes, for the life and liberty of their fellow creatures, whether black or white. Before God and man, such a war as this would expiate the guilt of many others.

UNIVERSITY EDUCATION.

DR. NEWMAN'S THIRD LECTURE.

(From the Tablet.)

The Very Rev. Dr. Newman delivered his third lecture on University Education on Monday, May 24, in the Exhibition Rooms of the Rotundo, Dublin.—As on former occasions, the room was crowded with a brilliant assemblage of the learned and fashionable society of Dublin.

Among those nearest the platform may be mentioned the Hon. Charles Langdale, Mr. Christopher Fitzsimon, Mr. Charles Bianconi, Mr. John O'Connell, the Rev. Dr. Quinn, Mr. William Ford, the Rev. Dr. Meagher, Mr. Henry W. Wilberforce, Mr. Patrick Segrave, the Rev. Mr. Esmond, S.J.; Mr. John O'Brien, the Very Rev. Dr. Spratt, Mr. James O'Farrell, the Rev. Matthew Collier, Mr. Wm. Nugent Skelly, &c. &c.

His Grace the Lord Primate occupied a seat on the platform where also were seated the Very Rev. Dr. Yore, P.P., V.G.; and the Rev. Dr. Cooper.

Michael Errington, Esq., of Kingstown, was called to the chair, and opened the proceedings with a short and appropriate speech, in which he remarked how cheering a sign for the cause of learning and religion was afforded by the interest these lectures excited. Distinguished audiences crowded into that room, and were hanging upon the accents of the accomplished academician, the enlightened philosopher, the learned theologian, and devout confessor of Christ, whom they saw weekly by that reading-desk. Might they not fairly anticipate from all this the widely-extended, the universal enthusiasm, that would be evinced at the glorious moment when precept would be exemplified in practice, and when their distinguished lecturer would breathe his own spirit into a real, living, working, Irish Catholic University? (Applause.)

The Very Rev. Dr. Newman then proceeded with his lecture, which, as before, we are precluded from giving *in extenso*, in consequence of the rights of the publisher, but the most striking fragments of which will probably be found in the following extracts which we are enabled to furnish. The whole lecture, if possible, even exceeded the two former in brilliancy

and power, and throughout produced a very great effect on the audience. The learned President commenced as follows:—

"When men of great intellect, who have long and intently, and exclusively given themselves to the study or investigation of some one particular branch of secular knowledge, whose mental life is concentrated and hidden in their chosen pursuit, and who have neither eyes or ears for anything which does not immediately bear upon it, when such men are at length made to realise that there is a clamor all around them, which must be heard, for what they have been so little accustomed to place in the category of knowledge as religion, and that they themselves are accused of disaffection to it, they are impatient at the interruption; they call the demand tyrannical, and the requisitionists bigots or fanatics. They are tempted to say, that their only wish is to be let alone; for themselves, they are not dreaming of offending any one, or interfering with any one; they are pursuing their own particular line; they have never spoken a word against any one's religion, whoever he may be, and never mean to do so. It does not follow that they deny the existence of a God, because they are not talking of it, when the topic would be utterly irrelevant. All they say is, that there are other beings in the world besides the Supreme Being; their business is with them. After all, the creation is not the Creator, nor things secular religious. Theology and human science are two things, not one, and have their respective provinces, contiguous it may be, and cognate to each other, but not identical. When we are contemplating earth, we are not contemplating Heaven; and when we are contemplating Heaven, we are not contemplating earth. Separate subjects should be treated separately. As division of labor, so division of thought is the only means of successful application. 'Let us go our way,' they say, 'and you go yours.' We do not pretend to lecture on theology, and you have no claim to pronounce upon science."

"With this feeling they attempt a sort of compromise between their opponents who claim for theology a free introduction into the schools of science, and themselves who would exclude it altogether, and it is this—viz., that it should remain indeed excluded from the public schools, but that it should be permitted in private, wherever a sufficient number of persons is found to desire it. Such persons may have it all their own way when they are by themselves, so that they do not attempt to disturb a comprehensive system of instruction, acceptable and useful to all, by the intrusion of opinions peculiar to their own minds.

I am now going to attempt a philosophical answer to this view of the subject, that is, to the project of teaching secular knowledge in the university lecture room, and remanding religious knowledge to the Parish Priest, the Catechism, and the parlor; and in doing so you must pardon me, gentlemen, if I find it necessary to sacrifice composition to logical distinctness, and trust to the subject itself to give interest to processes of thought, which I fear in themselves may be wearisome to follow.

"Truth is the object of knowledge of whatever kind; and when we require what is meant by truth, I suppose it is right to answer that truth means facts and their relations, which stand towards each other pretty much as subjects and predicates in logic. All that exists, as contemplated by the human mind, forms one large system or complex fact, and this, of course, resolves itself into an indefinite number of particular facts, which, as being portions of a whole, have countless relations of every kind, one towards another. Knowledge is the apprehension of these facts, whether in themselves, or in their mutual positions and bearings. And as all taken together form one integral object, so there are no natural or real limits between part and part; one is ever running into another; all, as viewed by the mind, are combined together, and possess a correlative character one with another, from the internal mysteries of the Divine essence down to our own sensations and consciousness, from the most solemn appointments of the Lord of all down to what may be called the accident of the hour, from the most glorious seraph down to the vilest and most noxious of reptiles.

"Now, it is not wonderful that, with all its capabilities, the human mind cannot take in this whole vast fact at a single glance, or gain possession of it at once. Like a short-sighted reader, its eye pores closely, and travels slowly over the awful volume which lies open for its inspection. Or again, as we deal with some huge structure of many parts and sides, the mind goes round about it, noting down, first one thing, then another, as it may, and viewing it under different aspects, by way of making progress towards mastering the whole. So by degrees and by circuitous advances does it rise aloft and subject to itself that universe into which it has been born.

"These various partial views or abstractions, by means of which the mind looks out upon its object, are called sciences, and embrace respectively larger or smaller portions of the field of knowledge, sometimes extending far and wide, but superficially; sometimes with exactness over particular departments, sometimes occupied together on one and the same portion, sometimes holding one part in common, and then ranging on this side or that in absolute divergence one from the other.

"Since sciences are the results of mental processes about one and the same subject matter, viewed under various aspects, and are true results, as far as they go, yet at the same time independent and partial, it follows that on the one hand they need external assistance, one by one, by reason of their incompleteness, and on the other that they are able to afford it to each other, by reason, first, of their distinctness in themselves, and then, of their identity in their subject matter. Viewed all together, they become the nearest approximation to a representation or subjective reflection of the objective truth, possible to the human mind, which advances towards the accurate apprehension of that object, in proportion to the number of sciences it has mastered; and which, when certain sciences are wanting, then has but a defective apprehension, in proportion to the value of the sciences which are thus wanting, and the importance of the field on which they are employed.

"Now what is theology? First, I will tell you what it is not. And here, in the first place, though of course I speak on the subject as a Catholic, observe that, strictly speaking, I am not assuming that Catholicism is true, while I make myself the champion of theology. Catholicism has not formally entered into my argument hitherto, nor shall I just now assume any principle peculiar to it; for reasons which will appear in the sequel, though of course I shall use Catholic language. Neither, on the other hand, will I fall into the fashion of the day, of identifying natural theology with physical, which said physical theology is a most *jejune* study, considered as a science, and really is no science at all, for it is ordinarily nothing more than a series of pious or polemical remarks upon the physical world viewed religiously, whereas the word 'natural' really comprehends man and society, and all that is involved therein, as the great Protestant writer, Dr. Butler, shows us. Nor, in the third place, do I mean by theology polemics of any kind; for instance, what are called 'the Evidence of Religion,' or 'the Christian Evidence,' for, though these constitute a science supplemental to theology, and are necessary in their place, they are not theology itself, unless an army is synonymous with the body politic. Nor, fourthly, do I mean by theology that vague thing called 'Christianity,' or 'our common Christianity,' or 'Christianity the law of the land,' if there is any man alive who can tell what it is. I discard it, for the very reason that it cannot throw itself into a proposition. Lastly, I do not understand by theology, acquaintance with the Scriptures, with what Protestants are fond of calling 'the Bible;' for, though no person of religious feelings can read Scripture, but he will feel those feelings roused, and gain various knowledge of history into the bargain, yet historical reading and religious feeling are not science. I mean none of these things by theology—I simply mean the Science of God, or the truths we know about God put into system; just as we have a science of the stars, and call it astronomy, or of the crust of the earth, and call it geology.

"For instance, I mean, for this is the main point, that, as in the human frame there is a living principle, acting upon him and through it by means of volition, so, behind the veil of the visible universe, there is an invisible, intelligent being, acting on and through it, as and when he will. Further, I mean that this invisible agent is in no sense a soul of the world, after the analogy of human nature, but on the contrary is absolutely distinct from the world, as being its creator, upholder, governor, and sovereign lord. Here we are at once brought into the circle of the doctrines which the idea of God embodies. I mean, then, by the Supreme Being, one who is simply self-independent, and the only being who is such; moreover that He is without beginning or eternal, and the only eternal; that in consequence He has lived a whole eternity by Himself; and hence that He is all sufficient for His own blessedness, and all blessed, and ever blessed. Further, I mean a being, who having these prerogatives, has the supreme good, or rather is the supreme good; all wisdom, all truth, all justice, all love, all holiness, all beautifulness; who is omnipotent, omniscient, omnipresent; ineffably one, absolutely perfect; and such, that what we do not know, and cannot even imagine of Him, is far more wonderful than what we do and can. I mean one who is