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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.)

16.—POSSESSION OF ALGIERS.—MEANS OF CONSOLIDATING IT.—REFUTATION OF CERTAIN PREJUDICES REGARDING IT.

Where is,—we say not the Catholic,—but the honest man in Europe or elsewhere, who is not rejoiced to see a great Christian nation maintain its banner over the den of brigands, where so many Christians of all countries were lately in cruel bondage? Who would not condemn the mean and envious policy which would dispute with France a conquest truly European, purchased by sacrifices so great, illustrated by so many noble deeds of arms, and so rich in hopes for any one who takes an interest in the religious and social condition of the unhappy children of Ham and of Ishmael?

We here speak with the independence of a man who belongs to France only by language, by friends who are dear to him, and by that multitude of brethren, known and unknown, but all devoted to that religion before which disappear all the limits prescribed by nature or by man.

Beautiful and consoling it is to see the sacred sign of true civilisation appear once more on the classic soil of Barbary; and mournful it would be if, for want of an energetic exertion of moral force, France were reduced to choose between two means, equally disastrous: to give up a land watered by so much blood and sweat, and restore the dominion to the pirates, or maintain herself there only by the total extermination of tribes avowedly hostile, thus placing vast and impenetrable deserts between the colonists and the natives.

Let those who have given some reflection to the labor of civilisation, and the transforming power of Christianity, let them apply themselves to combat these three prejudices:—the Arab is inconvertible; to deprive him of his religion would but increase his fanaticism, already so great, to fury; it would be necessary to change his nature, to enlighten, to train him, to inspire him with a taste for our social institutions, and then perchance he might become a Frenchman—a Christian.

The Arab inconvertible! Is he, then, worse than the old Anthropophagi of Brazil and the modern cannibals of Futuna? Has he not a quick and penetrating mind?—a fund of generous warmth in his heart? Has he not a singular veneration for our priests and monks?

You are, perhaps, not aware that Mahomet has placed in the Koran, in favor of our *santons*, an exception to the hatred which all his disciples owe to Christians. There are, you know, many of our fellow-citizens who can no longer bear the sight of our Catholic *santons*; promote, therefore, the recruiting and conveying towards Africa of these proscribed of anti-Christian liberalism, and you will see that the Bedouins abroad shall give lessons in toleration to the Bedouins of Europe.

If some of these peaceful conquerors of hearts share the fate of the heroes of Sidi-Brahim, say to your generals that they must not take fire and shoot down a whole tribe for so small a thing. Some dozens of heads are cut off Jesuits, or Lazarists, or Capuchins,—what of that! Shall we ever be without missionaries? Is not the blood of martyrs a fruitful seed?

Then, forget not that these poor Arabs are children. By smiting them for ever, you will brutalize, you will exterminate, but you will never civilize them. Beside the warrior, and even in advance of him, place the man who enlightens, who civilizes.

Take from the Arab his religion!—who talks of any such thing? That is the language of a man of the sword who says to his men: Go, take that flag—replace it by ours! The man of the sword goes not so fast; but he, too, attains his end. He, at first, chats with the enemy, speaks of the rain, the fine weather, of agriculture with the father, of domestic affairs with the mother; he teaches the children to read and to sing, and he nurses and tends the sick.—With the lion-heart of the fearless soldier, he has the watchful cunning of the serpent, the mildness and simplicity of the dove.

One day, the ancient flag of the Koran is plucked down—by what hand? by that of the Arab, who rejects it now, and turns away from it with disgust.—The cross is planted; who will defend it? who will go to plant it without noise, without bustle, from door to door, from village to village? The Arab. You may then, without fear, confide to him the French banner, and say to our soldiers, whose ranks are thinned more by the climate than by war: Soldiers, your glorious task is done. Return to your homes, and hear to the mother-country the glad tidings: In Morocco or in Tunis there is no longer an Algiers, but a second France!

The Arab will be a good Frenchman, a valiant soldier, from the moment that he shall become a Christian. So long as he has the Koran in his heart, and not the Gospel, he will require a French ruler; and if the ruler chance to slumber at his post, he runs the risk of being assassinated.

But you fear, you say, the excessive zeal, the enthusiasm of proselytism. Send not, then, amongst the Arabs those hawkers of bibles and *tracts*, mercenaries without knowledge, without education, who treat as idolaters all those who refuse to make a religion for themselves with the help of the Bible. How could the Bedouin find true Christianity where the Protestant sectaries see but myths? The leaves of the sacred book, which the Chinese convert into slippers, would be employed by the Arab in fabricating cartridges against his conqueror, or for lighting his calumet.

You will confide the evangelizing of Algiers to the priests, to the monks, a race long since broken in at the trade of spiritual warfare. If there be amongst those men of peace a 'child of thunder,' his superiors there will reduce him to order or send him home.

And then, are the excesses of zeal the only excesses you have to fear? Has your great caution in the matter of religion hitherto availed you against insurrection? A little band of missionaries, laboring silently, and, as it were, stealthily, is the only countermeasure that you can successively oppose to the unceasing action of revolt. You can never make any progress against the latter, until you attack it in its source, which is conscience. Abdel-Kader is but a living and vigorous form of the Koran: he once removed, there will arise others more or less strong and active. The source from which they spring will never cease to produce them while itself subsists.

Renounce the chimerical idea of making Frenchmen without making Christians. Do not suppose, because you see a multitude of Frenchmen fulfilling all the duties of men and citizens exactly and honorably, without any apparent religion, that it will be the same case with the Bedouins. You would thereby shew that you neither knew the Bedouins nor your own countrymen.

Give us a Frenchman the most neglectful of his religious duties, nay, even an unbeliever, who will tell us in good faith: I am not a Christian; no sooner shall we drop the question of religion and take up another topic, than we shall find him having Christian sentiments and ideas on his duties as a son, husband, father, brother, friend, citizen; justice—probity,—honor,—humanity,—love of liberty without license,—order without slavery,—sensitivity to the wants of others,—he possesses all that. What does he want, then, to be a perfect Christian? Some practices, essential, it is true, but which may be neglected without infringing on other duties. He requires the fixed belief, which serves as a root to the tree of social virtue, and yet, when you sound him farther, you will almost invariably find that belief under a froth of incredulity produced by the effervescence of passion.

At bottom, that unbeliever is still a good Christian, and hence it is that he is a good Frenchman.

But the Bedouin, whilst he remains a Mahometan, what will he be? He will be anti-Christian, anti-French, given to theft, assassination, treason, to every thing that he regards as not only permitted, but even meritorious, against those *dogs of Christians*.

If you pretend to destroy the Arab's faith in the Koran without making him believe in the Gospel, you attempt a thing the most difficult and the most hopeless. You may draw a nation from one religion to another; but to deprive it of all religion, is to make it an ape of incredulity—an ape more dreadful than the tiger, for it would have the heart and the claws without the skin. To inspire the Arab with contempt for a religion which contains some fair precepts borrowed from the Gospel, without making him acquainted with the true Gospel, would be to deprive him of the germ of the virtues which he has, to give him vices which he has not.

Do not imagine that, when he ceases to believe it his duty to hate you, he may be drawn over and civilised by friction. Friction will only polish him without, it will only smooth down his hair. The beast will remain without other bridle than that of fear.

That principle of moral life, which distinguishes us from the automaton, that centre of gravity which makes us walk straight, without being taken for a bar of iron, these must be placed in the centre of the soul. Call those, therefore, who understand themselves, to refine and civilize souls; otherwise you will but cultivate corruption,—you will form only ferocious monkeys,—you will civilize after the manner of Mahomet, and of Mehemet-Ali. It is a sorry method of civilizing a young nation to say to it, with a tap on the cheek: Walk as a Christian nation should!

Nothing can be finer than the idea of planting in Algiers an Episcopal Cross beside a Marshal's staff, and to place both in good bands; but those hands

must not be tied, if you will take a permanent and solemn possession of that land in the name of God and of France.

In a word, you must do in Algiers what your missionaries do elsewhere, especially in the Levant, where, by schools, charitable institutions, and magnificent colleges, established in the very centre of Mahometanism, they diffuse light and blessings, and prepare rich harvests for religion and their country.

When the grand fabric of Islamism, crumbling on every side, shall invite to political pillage, it will be seen what is due to the peaceful conquerors of the spiritual world. Physical force does wonders without much expence, when it walks in the train of moral force. Every soul gained over is an ally given you, a soldier enlisted for you, a son left to his mother.

But wherefore enlarge on this subject to men who so well understand the art of developing a fruitful idea, when they are disposed to take the trouble of reflecting? Let us go on to point out another phase of the divine work.

UNIVERSITY EDUCATION.

DR. NEWMAN'S FOURTH LECTURE.

(From the Tablet.)

The Very Rev. Dr. Newman delivered his fourth lecture in the Rotundo on Monday, May 31st. The attendance was, as usual, very numerous and influential. John O'Connell, Esq., was in the chair.

The Very Rev. Dr. in proceeding to deliver his lecture, the subject of which was "The bearing of other branches of knowledge on Theology," briefly recapitulated what he had said in previous lectures as to the important principle that theology is a branch of knowledge, and therefore cannot be excluded from its place in the circle of universal knowledge, and he showed how this principle met the popular objection that theology was afraid of science. On the contrary, to have truth at all we must have all truth, and it was in the interest of science itself that no one grand province of it should be left out. "It is not then," he said, "that Catholics are afraid of human knowledge, but that they are proud of Divine knowledge, and that they think the omission of any kind of knowledge whatever, human or Divine, to be as far as it goes, not knowledge, but ignorance."

This general principle, that the exclusion of any one branch of knowledge ruins the rest of the circle, he illustrated by the following preliminary observations:—

"I observe, then, that if you drop any science out of the circle of knowledge, you cannot keep its place vacant for it; that science is forgotten; the other sciences close up, or, in other words, they exceed their proper bounds, and intrude where they have no right. For instance, I suppose if ethics were sent into banishment its territory would soon disappear, under a treaty of partition, as it may be called, between physiology and political economy; what, again, would become of the province of experimental science, if made over to the Antiquarian Society; or of history, if surrendered out and out to metaphysicians? The case is the same with the subject matter of theology; it would be the prey of a dozen various sciences, if theology were put out of possession; and not only so, but those sciences would be plainly exceeding their rights and their capacities in seizing upon it. They would be sure to teach wrongly, what they had no mission to teach at all. The enemies of Catholicism ought to be the last to deny this: for they have never been blind to a like usurpation, as they have called it, on the part of the theologians; those who accuse us of wishing, in accordance with Scripture language, to make the sun go round the earth, are not the men to deny that a science which exceeds its limits falls into error."

Coming to religion, he found the same rule apply, viz., that it would be endangered by the cultivation of any secular science exclusively, and this, because "no science whatever, however comprehensive it may be, but will fall largely into error if it be constituted the sole exponent of all things in Heaven and earth, and that, for the simple reason that it is encroaching on territory not its own, and undertaking problems which it has no instrument to solve." Dr. Newman went on to develop this by showing that the human mind was distinguished from that of the brute creation by its necessarily grasping at and taking hold of what meets the senses. Brutes gaze on sights, and are arrested at sounds, but there they stop. Man's intellect energises as well as his ear or eye, seizes and unites what the senses present to it, invests lines and colors with an idea, gathers up notes into a melody, phenomena into general laws, effects into causes, in a word, views things, and stamps them into one form.

This being a natural tendency of the human mind, all have it, the ignorant as well as the informed.

Hence, the multitude of off-hand sayings, flippant judgments, and shallow generalisations that abound. "The busy mind will ever be viewing. We cannot do without a view, and we put up with an illusion when we cannot get a true one." In matters even of speculation the same natural tendency works.—People must have a view of all subjects, even out of their own province, and they will interpret things they do not know by things which they do know, "generalise upon the basis of their own pursuit, get beyond its range," and become men of one idea. They thus of necessity can only get "a view partly true, partly false, which is all that can proceed from anything so partial." He gave the following instances:—

"Hence it is that we have the principles of utility, of combination, of progress, of philanthropy, or, in material sciences, comparative anatomy, phrenology, electricity, exalted into leading ideas and keys, if not of all knowledge, at least of many things more than belong to them—principles, all of them true to a certain point, yet all degenerating into error and quackery, because they are carried to excess, at a point where they require interpretation and restraint from other quarters, and because they are employed to do what is simply too much for them, inasmuch as a little science is not deep philosophy."

Just in the same way, to refuse to recognise theological truth in a course of Universal Knowledge, "is not only the loss of theology, it is the perversion of other sciences. What it unjustly forfeits, others unjustly seize. They have their own department, and in going out of it attempt to do what they really cannot do; and that the more mischievous, because they do teach what in its place is there, though when out of its place, perverted, or carried to excess it is not true."

He proceeded to illustrate this, first by showing that arts and sciences, even more or less friendly to religion, were sure to be mischievous to it the moment they forget their place and aim at becoming principals instead of servants. Painting, at the first rudimental, by outlines and emblems shadowed out the Invisible, but, when developed as an intellectual power, having an end of its own, and that of earth, "it rather subjected religion to its own ends than ministered to the ends of religion, and in its long galleries and stately chambers adorable figures and sacred histories did but mingle amid the train of the earthly, not to say unseemly forms, which it created, borrowing with a colouring and a character from that bad company." We quote at length the following splendid passage of this part of the lecture, interesting as it is in so many points of view:—

"Music, I suppose, though this is not the place to enlarge upon it, has an object of its own; as mathematical science, it is the expression of ideas greater and more profound than any in the visible world—ideas, which centre indeed in Him whom Catholicism manifests, who is the seat of all beauty, order, and perfection whatever, still after all not those on which revealed religion directly and principally fixes our gaze. If then a greater master in this mysterious science (if I may speak of matters which seem to lie out of my own province) throws himself on his own gift, trusts its inspirations, and absorbs himself in those thoughts, which, though they come to him in the way of nature, belong to things above nature, it is obvious he will neglect every thing else. Rising in his strength he will break through the trammels of words, he will scatter human voices, even the sweetest, to the winds; he will be borne on upon nothing less than the fullest flood of sounds which art has enabled him to draw from mechanical contrivances; he will go forth as a giant, as far as ever his instruments can reach, starting from their secret depths fresh and fresh elements of beauty and grandeur as he goes, and pouring them together into still more marvellous and rapturous combinations; and well indeed and lawfully, while he keeps to that line which is his own; but should he happen to be attracted, as he well may, by the sublimity, so congenial to him, of the Catholic doctrine and ritual, should he engage in sacred themes, should he resolve to do honor to the Mass, or the Divine Office,—he cannot have a more pious, a better purpose, and religion will gracefully accept what he gracefully offers: but is it not certain, from the circumstances of the case, that he will rather use religion than minister to it, unless religion is strong on its own ground, and reminds him that, if he would do honor to the highest of subjects, he must make himself its scholar, humbly follow the thoughts given him, and aim at the glory, not of his own gift, but of the Great Giver.

"As to architecture, it is a remark, if I recollect aright, both of Fénelon and Berkeley, men so different, that it carries more with it even than the names of those celebrated men, that the Gothic style is not as simple as Ecclesiastical structures demand. I understand this to be a similar judgment to that