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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*.

22.—ABNEGATION NECESSARY TO THE DEFENDERS OF RELIGION.—ON THE IDOLATRY OF NAMES.—ADVICE TO CATHOLICS ON THE MANNER OF EXERCISING THEIR RIGHTS.

In explaining our views on the part which God wishes men to play in the great events which are forthcoming, we have addressed ourselves to all, for all are called to lend a hand in these things, those still more than others, who being nothing in their own eyes, aspire to be nothing before men.

Let us remember that, when God will do great things, it is to the weakest, and the most lowly that he addresses himself, to the end that *no flesh should glory in his sight* (I. Cor., I., 29.) What then? He warns us that *He will not give His glory to another* (Isaias xlvi., 11.) We can never reverse the decree.

He loves, it is true, to glorify them who glorify Him, but He covers with ignominy those who despise Him, so far as to require for their services the glory which comes from men. With such a master, we are sure of losing nothing; He promises, even in this life, an hundred-fold remuneration for whatsoever is given up for his sake, but above all He would have us abandon ourselves. Whoever, not confiding in this promise, seeks only in the divine cause the means of attaining distinction for himself, will do well to keep aloof from it; he would labor for his own destruction still more than that of religion.

The idolatry of names, so natural to human religions which live only by the breath of man, is so contrary to true religion, that God cannot endure it.—This is of the utmost importance, and addresses itself to all, but especially to that nation which is the most subject to this sin, although the multitude of its great names should preserve it from that failing more than any other.

Not to speak of her archangels recently cast down for having too eagerly inhaled the incense which ought to ascend to God alone, had not the France of the last century contracted the habit of saying at every turn: The religion, the Catholicity of our Bossuet? Now this mode of speaking, though being at first sight, nothing more than a just tribute of homage to one of the greatest names that France has given to the Church, nevertheless involves a capital error. This the enemy perceived; he sought in the works of the Bishop of Meaux that which, at a moment of general excitement, the great man had had the misfortune to add to Universal Catholicism; he found it, and thenceforward France learned, to her cost, the difference between the Bossuet of Catholicity, and the Catholicity of Bossuet.

God will be paramount in religion; it follows, therefore, that men must vanish. All must assist at the inauguration of the great King; but no man is to take part therein until such time as God calls him from darkness into light. Each ought to bring with him whatever power he may have. That power, is the word, omnipotent with God, when it ascends in the name of His Son, based on faith and love,—omnipotent with man, when it reaches him full of grace and truth.

Let him whose word is limited to the domestic circle become the apostle of that circle; the world is made up of families. Let him whose voice may be heard by the public, make it resound every where. The opposing press weighs down the world with daily increasing darkness; the religious press must dispel the clouds by letting in floods of light.

Let them not be discouraged by the magnitude of the evil, or the power of error. Error has no power but in the absence of truth, to which all power has been given. Light moves more rapidly than shadows. The flame of a taper triumphs over leagues of darkness.

Let us address to all the language suitable to all, a language of reason, seasoned with wit, with a large proportion of charity. When we come to speak of rulers, to charity let us add respect. God wills it, and so do order, interest, and national honor. It is a sad way to raise ourselves before Europe, to degrade those whom she regards as our head! Will they be stronger for good, when we have taken from them the little confidence which they enjoyed. They are only working for themselves, it is said. Well, they are only doing what any man who is surrounded by enemies, ought to do—they are thinking of defending themselves.

Let us praise whatever is praiseworthy, and censure what is reprehensible, but all with moderation; perhaps we may then find less to censure. Let us enlighten, and encourage. Let us prove to anti-Catholic governments that it is indispensably necessary to do away with the fatal negation, and to Catholic governments that they must be more and more Catholic, and in the truest sense of the word.

We may, doubtless, be asked: Where are the Catholic governments?

We answer; They are wherever the people are Catholic.

Except in a case of revolutionary outbreak,—a species of jaundice wherein a vicious and extravasated humor impresses its color on the whole social system—the government is the expression—more or less faithful—of the moral life of a nation. Any administration which would declare itself hostile to the opinion of the great mass of the people, could only sustain itself by violence; and would soon die the death common to all violent governments.

Such being the case, there is but one way to give rulers a direction truly Catholic, and that is, to Catholicize that public opinion which they are to express in their acts. So long as the public opinion has not been prepared, it would be idle to expect from statesmen demonstrations of Catholicism which would condemn the majority of minds who think in public (and it is only they whom governments heed), and Catholics cannot exercise disputed rights, without struggling against the state.

We shall not say, then, to the clergy and to the zealous defenders of Catholicity, what was said to them, fifteen years ago, by a voice of power, and what is still repeated by voices, happily not so powerful: Leave to itself a political society which is dissolving and dying, rejecting all religious influence; break down the barriers which an oppressive power opposes to the exercise of your rights; keep together, notwithstanding its prohibitions; choose your spiritual chiefs, and invincibly refuse the nominees of the state.*

If we have but little love for dynastic devotion in a body which ought to be devoted to God and to humanity, we have still less inclination for revolutionary tendencies. We know that the priesthood must survive all revolutions, but we also believe that God would justly abandon to revolutionary torments, the clergy which would invoke them to its aid. To deliver themselves from its shackles, the priesthood has received from God a weapon much more powerful and infinitely less perilous than the sword of rebellion, ever ready to rebound on those who have the imprudence to place it in the hands of the people. This weapon, we have said before, but cannot say too often, is the word.

If we had the right, which no one has less than we, to offer an advice to Catholics, both clergy and laity, we would say to them: "Remember that you are the disciples of Him who *quenched not the smoking flax*, and who has promised the conquest of the world to faith armed with meekness and patience.—You have a safe and sure way to overcome the laws which retard your motions and would even put you down, if that were possible, or urged on by some powerful adversary,—it is to undermine the ideas which are their support. Do what your Divine Master told you:—*Go, teach; do it with all patience and doctrine*" (2 Tim., iv., 2.)

The positions which you would have without, gain them first in men's minds. It would be both imprudent and dangerous to resume publicly the exercise of certain rights which opinion, still more than law, denies you; there is no danger in revolutionizing opinion, and through it law. Jesus Christ has not given you the power, which he did not even use himself, of constraining unjust minds; but he has given you the far greater power of bringing minds under the yoke of justice.

Demonstrate to the public what you yourselves see, that Catholic liberties, rights, and interests, are not, as may be supposed, the liberties, rights, and interests of a section, or of a party, but the liberties, the rights, the interests of all the friends of order, and can only displease the small number of wretches who desire no other freedom than that of destroying society with themselves. When the public shall see what you see, it will do as you would have it.

It is only within the last two or three years that you have made use of the press, or acted on public opinion; why should you be surprised that the latter still offers some resistance? Leave the Catholic word to make its way. Instead of going up loud and angry to people in power, which was necessary, at the outset, in order to fix attention and establish a noble independence, let it circulate familiarly through the crowd, full of reason and of truth, with a slight sprinkling of what gratifies the mind; it will soon have either gained over or neutralized the indifferent, and secured for the good cause those who are only hostile to it through prejudice. You know it has already made many conquests, aided mainly by the violence and acrimony of the enemy's abuse.

Light is the universal agent; *all things were made by it, and without it nothing was made*. That is incontestible in the physical order, and chaos would still subsist if the light had not come to preside over its unravelling.

* De Lamennais, *Des Progres de la Revolution*, &c. p. 290.

It is the same in the social order. Minds will never cease to clash together in darkness, to do and to undo, to demolish and construct, so long as the sun shines not. To overcome the antipathy of heterogeneous elements, all means must be tried; ink, gold, human blood, all shall be employed to bind up truth and error, religion and impiety, virtue and vice, submission to authority and the right of insurrection. This work of fusion shall only cease when society, reduced to the state of atomic dust, shall fly away on the wing of the tempest.

See that this chaos is penetrated by the evangelical light, which cannot without a crime, be hid under a bushel, and you shall see order spring up without noise, without a shock, without violence; God Himself will act by the law of affinity, conducting minds from end to end, that is to say, from truth to goodness by the force of conviction, imposing on the will no other bonds than the sweet bonds of order.

The majority of minds are still too weak to bear a flood of light descending from heaven; temper its radiance by bringing it through human mediums, presenting it such as it is found in the books, and in the laws of men. There are truths every where; the champions of error only prevail by means of some true principles which they pervert to suit their purpose. Take hold of these principles, for every truth belongs to those who are in possession of the whole truth.

They will, perchance, object to your speaking of the divine right. Well; speak, then, of the natural right, the public right, the civil right, which are but the human form of the divine right. The form is of small importance, provided we have the substance.

They are on their guard against the religious word, which they call, priestcraft. Let us, then, speak reason,—philosophy; it is we alone who have reason complete, and philosophy which is never short on the most difficult questions of social order.

Why, then, should not Catholics succeed, if to that patience which gives man the possession of his own soul (St. Luke xxi., 19), they join the labor which gives possession of the world, the labor of speech,—a labor of all others the most active under an appearance of slowness which discourages only the weak. Have they not, like others, freedom to write on all, except questions of a secondary order, from which it is good to abstain? It is necessary to lay the foundations of society before we come to the cope-stone, if we would raise a building which is to last.

Patience then! we would say to those who are not disposed to wait. The ablest masters of the word employed three centuries in the restoration of the Roman world. What would have been the consequence, if, on the day after their arrival in the eternal city, Peter and Paul had chosen to erect a pulpit in the Vatican, and plant the cross on the altar of Jupiter-Stator! Your task is infinitely less laborious; you labor on a soil which is wholly Catholic.

Work without ceasing! we would say to those who expect all from time which does but destroy.—Men will ever be subject to those who can best speak to them. Who can speak to them better than you to whom God has given his word? Let him amongst you who has two coats sell one to procure himself the sword which prevails over all others—a pen!

PASTORAL LETTER OF THE MOST REV. DR. CULLEN, CATHOLIC ARCHBISHOP OF DUBLIN.

(Abridged from the Tablet.)

PAUL BY THE GRACE OF GOD AND OF THE APOSTOLIC SEE, ARCHBISHOP OF DUBLIN, PRIMATE OF IRELAND, DELEGATE OF THE APOSTOLIC SEE, AND ADMINISTRATOR OF ARMAGH, TO THE CLERGY OF THE DIOCESE OF DUBLIN.

Never was there an eulogy pronounced on any human being so highly merited as that which the lips of Elizabeth pronounced on the faith of Mary—"Blessed art thou that hast believed, because those things shall be accomplished that are spoken to thee by the Lord."—Luke i., 45. Zacchary, the High Priest of the Lord, staggered and wavered at the announcement of a miracle which had its precedent in the history of his race—in the family of the father of the faithful. But the most stupendous of all miracles, and the most transcendent of all mysteries, viewed in its after developments, finds the assent of Mary's understanding as prompt and unhesitating as the generous devotion of her will. "Behold the handmaid of the Lord; may it be done unto me according to thy word."—Luke i., 38. And surely were we to seek a living symbol or personification of Faith, it would be Mary gazing on the babe at Bethlehem, in the noiseless rapture of adoration, recognising the traits of infinite power and majesty where the human eye can discover nought but the helplessness of infancy and the abjection of utter destitution, or pressing him with more tender emotion

to her breast as the treasure that was to ransom the world, as she traverses the desert in her flight to Egypt, or standing in the shadow of the cross, her pale brow sprinkled with the blood of its victim, expressing in her look of agony the supernatural intensity which Faith gives to the throes of her maternal anguish.

And as this holy Faith was the source and fountain of all other virtues by which the character of Mary was adorned, so it is in every Christian the principle and root of all justice. It matters not how specious and brilliant in the eyes of men other qualities may appear—they are not entitled to the name of Christian virtues, unless they spring from Faith, without which it is impossible to please God.

Specially favored as our people have been by a merciful Providence with that primary and special virtue, "rich in Faith," to use the language of St. James, though poor in all that regards the possessions of this world, we have, Rev. brethren, but too many painful proofs of the organised conspiracy which has been formed to rob them of this treasure, to question the necessity of the closest and most persevering vigilance to guard it from the insidious attacks of its enemies. Happily and successfully as you have heretofore combated the assaults of proselytism with your characteristic zeal, firmness, and prudence, it will be necessary rather to increase than to relax your exertions against its future efforts. The name of that wicked spirit is legion, its forms are as numerous as its malice is untiring; and the tenacity with which it holds its unfortunate victims is persevering and fatal. No sooner has it been expelled from the soul of its unfortunate captive than it returns with a band of evil spirits more wicked than itself; substituting for the holy progeny of Faith every vice by which religion can be desecrated and dishonored, and morality outraged. As it is against the rising generation that the efforts of proselytism are principally directed, and education is the instrument by which it seeks to accomplish its unholy object, you will, Rev. brethren, continue to watch over that most important portion of the flock of Christ, with your wonted charity and solicitude, and to give to their educational training that salutary direction which may combine the promotion of piety and morals, with the intellectual advancement of the pupil. For this purpose it is most desirable that you should give every encouragement to the poor schools that are under the care of the Christian Brothers, and the many excellent communities of ladies with which this city abounds; schools in which, whilst secular knowledge is admirably imparted, the strongest and most salutary religious impressions are made upon the tender mind.

The Brothers of St. Vincent and the several pious Confraternities of the Christian Doctrine will, without doubt, give you invaluable assistance in providing for the wants of youth, and preserving them from danger; and I need scarcely add, that the services rendered every day in this respect by the Ladies' Association of Charity of St. Vincent, are above all praise. Their pious solicitude, their zealous labors, and their unbounded charity, will bring down blessings upon themselves and their families, whilst at the same time they will be a source of edification to all, and a living proof of the advantages which society derives from our holy religion.

Whilst availing yourselves of these aids, you will not omit to instruct the parents, that it is a duty on their part, which admits of no compromise whatsoever—no palliation or excuse, to save their children from any schools or institutions, where their Faith or morals may be grievously endangered.

And if this obligation presses with indispensable rigor on the destitute and famishing, assuredly it can admit of no relaxation on the consciences of the rich and the prosperous, who have no such temptation to encounter—no such plea to offer, but whose conduct would be aggravated by the additional circumstance of scandal.

The awful and heartrending consequences with which Divine justice so frequently punishes the worldly-minded parent for betraying the eternal interests of his child on account of some precarious temporal advantage, are of too notorious occurrence to require commentary or observation. To say nothing of our excellent existing schools and colleges, the establishment of a Catholic University, for which we are now making all the necessary preparatory arrangements, an institution so strongly recommended to us by the Father of the Faithful—suggested by his wisdom, and consecrated by his benediction—an institution which has found in your enlightened zeal and generous charity such a prompt and munificent support—which at present engages the active sympathy of so large a portion of the Christian world, as it will continue to be sustained by its patronage and assistance, and which has for its Rector one of the most accomplished scholars and profound Divines of the age in which we live, whose merits are only