

DR. NEWMAN ON THE NECESSITY OF UNITING RELIGIOUS WITH SECULAR STUDIES IN PUBLIC SEMINARIES.

THE sentiments of such men as Dr Newman on anything connected with the education and liberal studies of young men in public seminaries, may possibly be regarded even by your friends—the *Dunedin 'Guardian'* and *'Bruce Herald,'* as worthy of some little attention—vehemently as they may be opposed to everything Catholic. Dr Newman, as they are aware, was once a Protestant like themselves, and once entertained possibly as strong a prejudice against the principles of the Catholic Church as they now do. He was once the ornament of Oxford University, not merely as a great divine and a meek and unassuming Christian, but still more as a man of extensive and varied secular learning, and may therefore be expected to know a good deal about the proper principles on which the education of Christian youth ought to be conducted—especially in schools for higher studies. Hear, then, what he says on such a subject, ye proud Scotch philosophers and professors, and leaders of public opinion—or would-be leaders.

"The human mind may be regarded from two principal points as intellectual and moral. As intellectual, it apprehends truth; as moral, it apprehends duty. The perfection of the intellect is called ability, the perfection of our moral natures is virtue. It is our great misfortune here, and our trial, that as things are found in the world, these two are separate and independent of each other; that where the power of intellect is, there need not be virtue; and that where right and goodness and moral greatness are, there need not be talent." He reminds us that at the beginning this was not the case. That it is the result of man's fall, in consequence of which he was deprived of supernatural grace. By man's fall, virtue and talent became divorced. In the system of education sanctioned by the Catholic Church, an effort is continually being made, to re-unite what God originally joined together, but which the wickedness of men disjoins. He goes on to say:—

"It is the object of the Holy See and Catholic Church in setting up universities to re-unite things which were in the beginning joined together by God, and have been put asunder by men. Some persons will say that I was thinking of confining, distorting, and stunting the growth of the intellect by ecclesiastical supervision." Mark, this is just what the *'Guardian'* and other Scotch philosophers say of Catholic schools; but adds Dr Newman: "I have no such intention. I have no such thought as if religion must give up something and science something. I wish the intellect to range with the utmost freedom, and religion to enjoy an equal freedom; but what I am stipulating for is, that they should be found in one and the same place, and exemplified by the same persons. I wish the same spots and the same individuals to be at once oracles of philosophy and shrines of devotion. It will not satisfy me what satisfies so many, to have two independent systems—intellectual and religious—going on at once, side by side, by a sort of division of labor, and only accidentally brought together. It will not satisfy me if religion be here and science there, and young men converse with science all day and lodge only with religion in the evening. I want the intellectual laymen to be religious, and the devout ecclesiastic to be intellectual."

The sentiments here so well and forcibly expressed by Dr Newman are the sentiments of Catholic laymen no less than the Catholic clergy everywhere, and we will all act on them in spite of everything the enemies of the church can say or do to prevent us. In the United Kingdom, ever since the so-called Reformation to this day, Catholics have had the greatest difficulties to contend against in upholding schools even for elementary education; and as to a "University," the thing until very recently has not been so much as named. So it is in New Zealand. Government here, as at home, will throw every obstacle in the way of aiding Catholic schools out of the public funds, until forced to do so. When forced by constitutional pressure, they will yield—not before. Let us then gather up and concentrate, and husband well our political power. Let us be politically drilled for the poll, ere the day of battle comes. For this purpose I would like to see a Central Catholic Association formed for the whole colony, with corresponding committees in all large towns or populous districts.

A FEW NON-CATHOLIC TESTIMONIES.

THE Protestant journals of New York record the final proceedings of the "Evangelical Alliance" in that city. It appears that the builders of this new Babel tried to simulate an appearance of unity on the Nicene Creed, but the proposition was promptly rejected. The only thing in which they could agree was to revile the Catholic faith. The Rev. O. B. Frothingham, an American, alluding to their pretensions to "promote unity," said:—"Everybody knows what bitterness of hate prevails among Protestants," and though "at a Communion" in a Presbyterian Church "there participated the Dean of Canterbury and a Bombay delegate, and Moravian shepherds and others, when they all get home they will forget their temporary brotherhood, and fall into the old practice of assailing their neighbors." Then he added—"The Alliance cannot fight Catholicism." It has made the concession openly. As a religion Roman Catholicism has every advantage over Protestantism, in wealth of resources and general influence over the people. How is the fight to be waged? Not by force of doctrine, for Roman Catholicism is a more acceptable doctrine than Protestantism; not by force of organization, for the Roman Catholic organization has existed nearly 2000 years; not on the ground of faith and works, for in those regards Roman Catholicism is far ahead of Protestantism.

A "Scientific Unbeliever," writing in the *'Westminster Review,'* of October last, says—"Nothing is further from the truth than the common Protestant idea that the encouragement held out by the Roman Catholic Church to a celibate life is an example of Papal corruptions. It is a legitimate deduction from the spirit of Christianity, as set forth by its founder, and is, indeed, based on his own utterances. His immediate followers entertained no doubts on the subject."

HISTORY OF OUR SAVIOUR JESUS CHRIST.

By the Abbé J. E. DARRAS.
(Translated from the French for the 'New Zealand Tablet'.)

14. RATIONALISTIC DENIALS.

The Magi, coming from the remote East, to adore the dawning royalty of God in a stable; a star resting over the abode where Mary holds her son in her arms; the aged Herod trembling on his throne; Jerusalem set in motion by a zephyr, wafting from the extremities of Arabia, the name of the Messiah; the Jewish Sanhedrim, the Scribes giving an interpretation of the text of Micheas, so clear, precise, and positive, that prophecy assumes the appearance of history; all these miracles revolt our modern rationalists! If Jesus Christ had been the son of Augustus, it would be deemed nothing extraordinary that the world should be agitated at his birth. But Jesus Christ is the Son of God, and men are unwilling to allow that His cradle is surrounded by divine signs. The majesty of Heaven is not to be permitted to choose a court for itself; rationalists grant this favour only to the powers of earth. Accordingly, with what disdain do they not speak of "legends about Jesus, being the fruit of a great and entirely spontaneous conspiracy, developed around him during his lifetime! Already, perhaps," say they, "there was current more than one anecdote about his infancy, conceived with the idea of shewing in his biography the accomplishment of the Messianic ideal, or rather, of the prophecies which the allegorical exegesis of the time referred to the Messiah. At other times, they connected him, from his birth, with celebrated men, such as John the Baptist, Simeon and Anna, two aged persons, who had been remarkable for great sanctity; Herod the Great; some Chaldean astrologers, who, it was said, visited Jerusalem about this time!" These few lines, of themselves alone, represent, in the rationalistic gospel, the entire narration of the birth of St. John the Baptist, the Annunciation, the divine Nativity at Bethlehem, the Circumcision, the Presentation in the Temple, and the Adoration of the Magi. What! so many facts—acknowledged and believed universally by our Christian societies—yet expressed in these few words! A whole series of narrations which converted the world, enlightened and transformed millions of souls, inspired so many geniuses, consoled so many afflictions, and created upon the earth a new art; modern criticism assumes to itself the right to sum up all these events in a rapid preterition, and conscientiously to suppress them, without discussion or proof, by a vague "perhaps!" It is but too true. And for this reason all science—worthy of the name—has responded to these high-sounding frivolities, by a burst of contempt. But the crowd has greedily taken up these new sophisms. Ah! for the duped crowd, thus pitilessly deprived of the bread of the divine Word, the soul is touched with a feeling of ineffable compassion; it is forced to repeat the touching exclamation of the Saviour: *Miserere super turbam!* (2)

15. THE STAR OF THE MAGI EXPECTED BY THE WHOLE WORLD AT THE EPOCH OF THE BIRTH OF JESUS CHRIST.

The realities of history prevail over all the paltry quibbles of the sophists. You do not admit that a star shone over the cradle of the King of Heaven. Explain, then, how it was that the pseudo-Messiahs who wished at that time to usurp the rôle of redeemers—chose the hallowed name of "Son of the Star." *Barchochebas* has no other signification, and we know that the famous Jewish impostor who, under this title, organised the last Hebrew insurrection against Rome (135), drew all his inspirations from the writings of the Rabbi Akiba. It was then held for certain by the Jews that a star would be the signal of the coming of the Messiah. How often do not the Pharisees demand of Jesus Christ a sign in the heavens to confirm the truth of His mission? The Talmud of Babylon tells us that about the epoch of the Saviour's birth, "a great number of Gentiles" resorted to Jerusalem to witness the rising of the Star of Jacob (3). Thus the expectation awakened by the prophetic oracles had passed beyond the limits of Judea, and taken possession of the world. Explain why Virgil sang, at Rome, the return of *Astrea*, the celestial Virgin, precisely at the time when *The Star* of the evangelical text came to guide the Magi of Bethlehem (4)? Why does the Persian book, entitled *Magic Oracles*, affirm that "at an epoch not far distant a Virgin shall bring forth a Holy One, whose apparition shall be announced by a star (5)? Why, in fine, did the Chaldean Sibyl, speaking of the signs that were to precede the coming of a purer religion, announce "a contest of the stars, the triumph of a new star, and the fall of the Sabeism of the Magi? (6)." The Christians had it not in their power to influence the inspiration of Virgil, the prejudices of the Rabbi Akiba, and of the authors of the Talmud; the pseudo-Zoroaster, who wrote *Magic Oracles*. Now, suppose that these traditions, which set the whole world in motion, from east to west, in the latter days of Herod, had not been the commonly received opinion, then the Gospel narrative loses its meaning. Let three strangers enter to-day into one of our European Capitals, to speak to us of a star, appearing in the remotest part of Asia, and announcing the birth of an infant-king; their words will cause no sovereign to totter on his throne; public opinion will still remain unmoved, and the three visionaries will go on their way without creating the smallest commotion. There must needs have been exceptional circumstances attending the arrival of the Magi in Jerusalem, to agitate, as it did, the aged Herod, the Sanhedrim, the Scribes, and the whole of Jerusalem. But these exceptional circumstances, the Evangelist does not explain to us. Evidently then, the Gospel was written at a period when the recollection of them was still fresh in the memory of a contemporary generation. Thus, on all sides, bursts forth this luminous authenticity of the Evangelical text that incredulity would vain cover with a veil of clouds.

(1) *Vie de Jesus*, pag. 241, 242.

(2) *Marc*, viii, 2.

(3) *Talmud Babylon*, Sanhedr., cap. ii. This important passage was quoted for the first time by D. Juan José Heydeck, a converted Rabbi, in his work entitled: *Defensa de la Religion cristiana*, tom. II., Madrid, 1795.

(4) *Purg. Eclog.*, c. iv, 6.

(5) H. J. Schmidt, *Redemption du genre humain*, pag. 66.

(6) Münster, *Bildbilder der Alten Christ.*, Altona, 1825.