



CATHOLIC CHRONICLE.

VOL. IV.

MONTREAL, FRIDAY, JUNE 30, 1854.

NO. 46.

THE IRISH UNIVERSITY.

(From the Nation.)

On Sunday last, June 4, the Festival of Pentecost, the Very Rev. Dr. Newman made his solemn profession of faith, as Rector of the Irish Catholic University. The impressive ceremonies of the day were conducted by his Grace the Most Rev. Dr. Cullen, Archbishop of Dublin.

At the conclusion of High Mass, His Grace conferred the pontifical blessing on the congregation.—The prelate celebrant and deacons having left the altar, preparations were made for the solemn and public profession of faith by the Very Rev. Henry Newman, Rector of the Irish Catholic University. A moveable throne or *sedilium*, covered with crimson satin, was placed upon the platform directly in front of the high altar—and his Grace the Archbishop, assuming his mitre and crozier, left his throne at the side of the sanctuary, and was conducted by the Rev. Mr. Pope and the Rev. Dr. Taylor to the seat before the altar. The Rev. Dr. Newman, attended by two deacons, left his seat and knelt in prayer at the foot of the altar. His Grace the Archbishop turned to the altar and knelt before it, whilst the body of surrounding priests and dignitaries knelt prostrate also. The sublime hymn, "Veni Creator Spiritus," was chaunted by the full organ choir, whilst the congregation united with their Archbishop, Prelates, and Clergy in prayer to the Divine Mercy.

At the conclusion of the hymn, the Archbishop rose and took his seat as before in front of the altar, and the Very Rev. Dr. Newman, assisted by his two deacons, ascended the altar steps and knelt in front of the Archbishop. Two deacons assistant then approached, bearing the open volume containing the *forma juramenti*, or form of the profession of faith about to be made. The deacons held the volume before Dr. Newman, who then in a clear and firm voice proceeded to make his profession of faith, commencing—"Ego, Henricus, Newman, firma fide credo, et profiteor omnia et singula, quæ continentur in symbolo fidei, quo sancta Romana ecclesia utitur," viz., &c., &c., then proceeding to proclaim his firm faith in the great truths which the Catholic Church teaches, reciting as his true faith and belief each article of the Nicene Creed; also receiving as the truth and embracing as such all the apostolic and ecclesiastical traditions, observances, and institutions—receiving the sacred scriptures according to the sense and interpretation thereof, always held and taught by the holy Catholic Church—proclaiming his faith in the seven sacraments of the new law as instituted by our Lord Jesus Christ, and his belief in all things appertaining to their administration—declaring his firm faith in the sacred doctrines of the Church, of the real presence of the body and blood, soul and divinity of Jesus Christ—in the sacrament of the Eucharist offered up in the holy Mass—an offering true, proper, and propitiatory for the living and the dead; also declaring his faith in the communion of saints—that the saints reigning with Christ are to be venerated, and their intercession invoked, and that due honor be paid to their relics—also that the images of Christ, and of the Mother of God, and of the Saints, are to be preserved and honored—declaring his belief that Christ has left to his Church the power of forgiving sin, and of remitting by indulgence the temporary punishment to be suffered for it, and that the exercise of such power is most salutary amongst Christian people—recognising and affirming the holy Roman, Apostolic, and Catholic Church, to be the mother and mistress of all churches, vowing and professing obedience, absolute and entire, to the Holy Father, the Roman Pontiff, the successor of the blessed Peter, chief of the apostles, and Vicar of Jesus Christ on earth—confessing as faith, and believing all that the Catholic Church teaches, through her sacred councils, especially all things declared and defined by the most holy Council of Trent, all contrary doctrines and tenets being false and heretical—declaring that all doctrines contrary to her teachings, which holy Church has rejected, condemned, and anathematised, he also condemns, rejects, and anathematises. This true Catholic and Apostolic faith which now he of himself avoweth and professeth, and doth truly hold, he will preserve, with God's assistance, entire and inviolate even to the end of life, and will teach and inculcate said faith, so that it be held, taught, and proclaimed by all who shall be subject to him, or shall be committed to his care and directions.

The profession of faith concludes with the solemn adjuration—"Ego idem Henricus Newman, spondeo, voveo, ac iuro. Sic me Deus adjuvat, et hæc sancta Dei evangelia."

This deeply impressive proceeding having concluded, the Rev. Dr. Newman rose, and was conducted from the altar back to his seat in the sanctuary. The Archbishop then partially unrobed; divesting himself of cope and mitre, he put on the rochet and

baretta, and descending from the altar, his Grace knelt for a short time in prayer at the foot of the altar. Meanwhile the body of dignitaries, priests, and ministrants, within the sanctuary, as also the vast mass of the congregation, prepared to dispose themselves for the better hearing of the sermon, which was now about to commence. Shortly after, his Grace the Archbishop ascended the pulpit, and proceeded to deliver a discourse appropriate to the occasion. It proclaimed the majesty, beauty, and sanctity of the faith, and illustrated the benign character of its influence on the morals and literature of the world.

We subjoin the concluding passages of this beautiful discourse:—

"There is nothing favorable to ignorance or error in the teaching of the Catholic Church. How noble has been her career, and how beneficial to mankind in every age, even from the days of the apostles.—In the first period of her existence, when she was still struggling with penal laws and persecutions, or when her chains were scarcely broken, she nurtured within her bosom her Justins and Cyprians, her Origenes and Rusebiuses, her Bazils and Nazianzens, Jeromes and Augustines; men who, while they excelled in the wisdom which is from above, illustrated the world by their learning, their eloquence, and the depth of their philosophy. When borders of barbarians from the North had laid waste the fairest regions of the Roman Empire, the Church continued to exercise her benevolent influence. She civilised the most savage nations, she instructed and enlightened them, and taught them to obey just laws, and to adopt useful institutions. During the convulsions which occurred in this period she watched over and preserved the torch of knowledge, and she received within her temples the sacred deposit of every science; and, notwithstanding the difficulties of the times, do we not meet, in the darkest intervals, with men of the most enlightened minds—with Bernards and Anselms—with Thomases and Bonaventures—whose piety and learning, whose true Christian philosophy are still the wonder of all learned men. When happier and brighter days shone on the world—when letters were again generally cultivated—do we not find that the children of the Catholic Church still maintained her pre-eminence? Did they not excel in poetry, in painting, in sculpture, in architecture, in historic research, in philosophical speculations as well as in theological learning? Her Dantes and Tassos, her Michael Angelos and Raphaels, and innumerable hosts of men of letters and genius, have never been surpassed, whilst her theologians and sacred orators—her Suarez, her Petavius, her Bossuet, and Fenelon stand alone and unrivalled, and command universal respect. You will, perhaps, now ask how it comes to pass that the Catholic Church, which has conferred such benefits on mankind, is accused of being the enemy of human progress, and opposed to the development of the arts and sciences? Oh, my brethren, such charges, made by ungrateful men, who have profited by the labors of the church, have not the slightest shadow of foundation. The Church has always condemned ignorance—she has always encouraged true learning. It is true that she is unchangeable in her doctrines, and that she will not allow divine truth to be assailed or called into question. But is it not her duty to pursue this course? Are not her doctrines the doctrines of revelation, committed as a sacred deposit to her care by her Divine founder? And is she not declared to be the pillar and ground of truth? It is true also that she condemns works, and prohibits her children to read them. But her prohibitions are directed only against bad works, which would corrupt the heart, such as impure and immodest novels and romances, or sap the foundations of faith, by spreading infidelity and heresy. The mission of the Church is to bring her children to eternal happiness, and to do so she must preserve them from the contagion of vice and the darkness of error. Faith and good works must be cherished; they are absolutely necessary to secure our eternal happiness—for without faith it is impossible to please God. Outside of the Catholic Church there is no union with Christ; the corrupt and depraved can never be admitted to the presence of God. Would not the Church then be guilty of betraying her trust were she not to raise her voice against all attempts to corrupt the faith or morals of her children, and thus strip them of their birthright, of their hope of heaven, and of a blessed immortality? The Catholic Church also, it is to be admitted, opposes herself to certain schools and systems of education. But again, does she not do so, because they are dangerous to faith and morals? And whilst she condemns and rejects that carnal knowledge which is the enemy of God, that science which is characterised by St. James as earthly, sensual, devilish, does she not cultivate and cherish every useful art and every branch of knowledge that can be made subser-

vient to the great end of our creation? Has she not been the instructress of nations? Is it not to her that we are to attribute that general diffusion of knowledge in every class of society which is observed in every Christian country? In her charity she has raised up schools for the education of the poor, and founded colleges and universities for the benefit of the rich and powerful. Indeed, all the universities of Europe, with very few exceptions, owe their origin to her. Even the universities now unfriendly to the Catholic Church, such as Oxford and Cambridge, were founded and endowed by our Catholic forefathers, and cherished and encouraged by the successors of St. Peter. Those who are now separated from the Church may boast of the splendor and power of the great institution in their hands; but ought they not in justice to confess that the glory is not their own, that what they pride themselves in has been the work of Catholic hands, and the conception of Catholic minds. When these facts are examined, how can any impartial man charge the Catholic Church with being the enemy of the progress of mankind?

Even here in Ireland we have not many facts to refer to in justification of the spirit of Catholicity.—There was, indeed, a time, it is not long passed, when education was proscribed in this country—when it was felony for a Catholic to become a teacher, and for a parent to send his child to a Catholic school. To whom are we to attribute the spread of ignorance in such times—who were then the enemies of the arts and sciences? And yet there are men who talk of their love of knowledge and enlightenment who desire the return of those days of darkness and persecution. When the penal laws were a little relaxed, the first thought of the Catholics of Ireland was to provide for the education of their children.—With this view they covered the country with schools, they have built up colleges, and many of their educational institutions are not surpassed by those of any other kingdom, and all this has been effected by the charity of the people, and by their own unaided exertions. Undoubtedly we have had to oppose many systems and schemes of education, but only because they were introduced with the design of subverting our faith, and separating us from the Catholic Church. We are obliged to caution the rich and the poor against such systems—we call upon them to preserve their children from poisoned pastures, but we exhort them to provide them with the blessings of a good education, and to lead them to the fountains of true knowledge.

"Even now the Catholics of Ireland, under the guidance of their bishops, and in accordance with the exhortations of the Holy See, are giving a new proof of their love of knowledge by the exertions and sacrifices they are making in order to bring into existence a Catholic university, in which the youth of Ireland may slake their thirst for science, and devote themselves to the study of letters and arts without losing their faith, a calamity which has been the lot of many, or exposing themselves to the dangers and temptations which surround them in anti-Catholic establishments. The project is one of great magnitude and difficulty. Were we to rely on our strength alone, the greatness of the task would deter us from undertaking it. But our hopes are more elevated—our confidence is in God, in the powerful protection of the most Holy Virgin and our patron saints, in the sympathy of all Catholics, in the blessing of the successor of St. Peter, in the prayers of the faithful, and especially of the poor.

"The undertaking is a great one, but with God's blessing it will prosper. The care of bringing it to a successful issue has been committed by the Irish bishops to the very reverend father who, according to custom, on entering into office, has solemnly made his profession of faith this day in your presence, and declared that he will make every exertion to uphold, to preserve, and defend the doctrines of the holy Catholic Church. He is a man as distinguished for his profound learning, as for his virtues and piety.—He may glory in having suffered persecution for justice sake, and having gone through a severe ordeal because of his attachment to our holy religion. May we not hope, dearly beloved, that under the guidance of such a rector the mustard seed which is committed to his care will grow up to be a great plant, and cover the land with the luxuriance of its branches?—The festival of this day puts under our eyes an illustration of what the power of God can effect. Those twelve poor men who we see assembled together in fear and trembling in Jerusalem are destined to become the salt of the earth and the light of the world. They go forth without influence, without power, without wealth, and, in despite of the opposition of the powers of earth and hell, they reform the world, they banish idolatry and superstition, they subdue the nations of the earth; at their preaching, the cross, which was a stumbling block to the Gentile and a scandal to the Jew, becomes the proudest ornament

of the diadem of kings and princes, and is erected triumphantly on the noblest monument of Greece and Rome. If God, then, be with us, whom should we fear? Under His protection, and acting for the glory of His name and the salvation of our souls, may we not look forward with full confidence to the perfect completion of our designs.

"And you, very reverend father, to whom the execution of so great a work is committed by the church of Ireland, allow me to exhort you to meet the difficulties and trials which you shall have to encounter with courage and determination. You shall have with you the blessing of the successor of St. Peter, the sanction and co-operation of the Church of Ireland, and the fervent prayers of the faithful—all difficulties will gradually vanish, and a fair and open field will be presented to you for your labors. Teach the youth committed to your care to cultivate every branch of learning—to scan the depths of every science—to explore the mysteries of every art—encourage the development of talent and the flight of genius, but check the growth of error, and be a firm bulwark against everything that would be prejudicial to the interests of religion and the doctrines of the holy Catholic Church. In all circumstances, and at all times, let it be your care to infuse a strong Catholic spirit—a true spirit of religion into the tender minds of youth, make them understand the value of that element of that *aroma scientiarum*, without which the sciences only corrupt the heart, and spread baneful influences around them.—In this way your labors will tend to restore the ancient glories of this island of saints—you will enrich the state with obedient, faithful, and useful subjects, and give to the Church devoted and enlightened children. Your praises shall be in all the churches, and an imperishable crown prepared for you in heaven. May the Holy Spirit, who on this day descended on the Apostles, descend on all here present, purify our hearts, and give us that true wisdom whose beginning is the fear of the Lord, and which is necessary to guide us in working our eternal salvation."

The Catholic Standard has a Review of a new work entitled "England and Rome," being the history of the connection betwixt that country and the Holy See from the earliest ages to the great apostacy in the XVI century; we make the following extracts:—

"Our author proceeds to demolish the foolish theory of the 'Independence of the British Church,' by reference to documents of an antiquity and authority not only admitted by Lingard and other Catholic writers, but conceded to be irrefragable by such an opponent as Usher. All the weight of British tradition supported by the testimony of contemporary classical writers, and confirmed by the mention in an ancient Greek Calendar, of the consecration by St. Paul, of Aristobulus to be a Bishop of the Britons, points to the introduction of Christianity from Rome into this Island, during the life-time of the Apostles. In the Reign of Claudius both S. Peter and S. Paul were both resident at Rome; and in this reign also was the hero Caractacus brought thither captive together with his family. Bran, the aged father of Caractacus, known to the Britons by the cognomen of 'Blessed,' returned to his own country accompanied by 'Arwystli, a man of Italy;' and Eburgen, his daughter, by 'Iild, a man of Israel,' a church called by whose name stands to this day on a spot near that which tradition still points out as the residence of Bran. The Christian Claudia, the wife of the Roman Senator Pudens, was the daughter of Caractacus, whose identity is now proved with the client-king of Cogidunum, the Roman Chichester, and the sister of, or identical with Eurgan. To Eurgan is ascribed, by British tradition, the foundation of the original nucleus of the College of Caerworgorn, afterwards the famous Llan-Iltyd, or Lantwit, in Glamorganshire, for the instruction of her pagan countrymen, so long the redoubted and victorious antagonists of the Romans. According to the Welsh Genealogies, Cyllin, a son of Caradoc, or Caractacus, became chieftain over the Silures in the room of his father. Cyllin was a Christian. He had two sons likewise Christians, the eldest of whom succeeded him in his dignity as Prince of the Silures, and the younger, Coel, celebrated in British lore as a Druid, was the father of the celebrated Lleurwg, the King Lucius of the monastic writers, surnamed by his countrymen 'Lleuwer Mawr,' i. e., the Great Luminary, on account of the services which he rendered to religion. Lleurwg, though of royal blood, was never a king in the British acceptance of the word, but, following the profession of his father, a Druid of the highest order and rank, in which capacity he might have exercised almost regal authority over the tribe of which his relative was the actual sovereign. Be this as it may, the concurrent testimony of authentic history, as well as of native tradi-