

THE CATHOLIC.

QUOD SEMPER, QUOD UBIQUE, QUOD AB OMNIBUS CREDITUM EST.—WHAT ALWAYS, AND EVERY WHERE, AND BY ALL IS BELIEVED.

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Original.

EXTRACTS FROM A POEM ON THE "POWER OF MONEY,"—
DEDICATED TO HIS LATE ROYAL HIGHNESS THE DUKE
OF KENT. CANTO II. MONEY'S MENTAL REIGN. Continued.

But worse, if worse may be, the lot of those,
From Virtue's path whom Belial's sons decoy
With thy so winning bribe, that in its shape
Might less than Jupiter free access find
To maid as beauteous e'er and safe secur'd,
As cloister'd Danae fair: for still thou'rt found
The price and prize of Beauty's charms, reveal'd
To many a panting swain; and thy rich mead
Still from her Paris wanton goddess wins.

Yet on the favours of the venal fair
What dangers oft and deadly feuds attend,
To mar the transport, momentary felt,
Of guilty love! when th' injur'd husband grasps
Th' avenging poignard; or the mortal tube
Points hateful at th' invader of his right,
The spoiler of his bliss and dearest joy.
Or on the object late of his regard
The fondest cherish'd, and sole centre found
Of ev'ry tend'rest feeling, warmest wish,
Now faithless prov'n, his wrath indignant wrecks:
And if with murd'rous hand life's slender thread
He tears not frantic; breaks the nuptial tie;
And from him flings, as worthless grown and vile,
His jewel once inestimable priz'd.

Such quarrels oft have mightiest states convuls'd
With rage of war, and empires vast o'erthrown:
As erst Atride's wrath shook Ilium's walls.
For beauteous Ellen, by Dardania's prince,
Vain, gaudy, gay, adult'rous youth, decoy'd;
When in the strife for ten revolving years,
Did Greece her blood, and Troy profusely shed;
Till Zanthus more nor Simois could contain
Within their delug'd banks the carnage pil'd.

Rome, too, such furious contest felt appall'd,
Through all her wide domain; when 'twixt her chiefs,
For meek Octavia by her fickle lord
Slighted, and Egypt's sprightlier queen preferred,
She saw at Actium civil discord rage,
And crouching slav'ry hail the victor crown'd.

Not less of jealous rivalry th' effects
Are felt destructive; which not patient brooks
Th' access denied, or other's haughtier claim
To th' envied pref'rence and exclusive bliss,
So heighten'd, and more priz'd, as still withheld;
With Gothic prowess hence the gauntlet thrown
And proud defiance hurl'd, provokes the fight;
Till either champion falls, or vanquish'd yields
The long disputed prize to his vaunting foe.

The Protestant Bishops and National Education.—The Cabinet, in reply to certain proposals made by the above dignitaries, (relating to the remodelling of the National Board of Education, and the introduction of such changes as would meet the wishes of the Protestant Church) has stated its determination to uphold the present system of education.

From the Catholic Expositor.

THE GENERAL COUNCILS OF THE CHURCH.

COMPILED BY THE REV. CHARLES CONSTANTINE PISE, D. D.
(Concluded.)

The sixteenth was convoked at Constance, under John XXIII., A. D. 1413, opened on the 16th of November, 1414, and concluded on the 22nd of April, 1418, under Martin V., whose election was made in the 41st session, after the deposition of John XXIII. and Benedict XIII., and the resignation of Gregory XII.—The forty-five articles of John Wickliffe, who had been dead several years, were condemned *in globo*; as also the thirty of Huss, who was delivered over to the secular arm, and doomed to the stake. Jerome of Prague shared the same fate. Three hundred bishops attended at this council.

The seventeenth was convoked at Basle. It was œcumenical in its convocation, but schismatical in its termination. How long it continued œcumenical, is a vexed question among divines. Tournely admits only the sixteen first sessions: others are of different opinions. It is not mine, in this brief sketch, to settle this grave controversy. It would be a task, however, worthy the investigation of the theologian.

It was assembled by Martin V., in order to repress the heresies and seditions of the Bohemians, and to reform the morals of the faithful. It opened on the 14th of December, A. D. 1431, under the sanction of Eugenius IV., who had succeeded Martin. Julian, a cardinal, presided as apostolic legate.

After the first session, Eugenius translated it to Bologna. 1. Because very few Bishops had met at Basle. 2. Because a war had broken out between the dukes of Austria and Burgundy, which rendered Basle unsafe. 3. Because the Greeks whose union with the Latin Church was much desired, required a more convenient place, and nearer the sea-coast. 4. Because the fathers of Basle usurped an illegitimate power over Eugenius, the rightful sovereign pontiff.

The Council opposed this translation, and contemplated the deposition of the pope; who, for the sake of peace, revoked this decree for its dissolution. In the seventeenth session, he authorized JULIAN to represent him, prescribing certain regulations and conditions; to which the bishops refused to submit. He again dissolved the council, and was unjustly deposed from the papacy in the thirty-ninth session. In this place Amadeus was intruded under the denomination of Felix V.;—the eighteenth anti-pope.

The eighteenth was that of Florence, over which Eugenius IV. presided; present, a hundred and forty-one bishops, with the Emperor John Palæologus, the Patriarch of Constantinople, and legates from the patriarchs of Alexandria, Antioch, and Jerusalem. In the first session, the Cardinal Abbergatus acted as legate *a latere*; in the others, the pope himself presided.—There were sixteen sessions at Ferrara; the seventeenth was held at Florence. In this council, the union of the Greek and Latin churches was effected, and the Definition of Faith issued, commonly styled *Decretum Unionis*; in which it is declared, first, that the Holy Ghost proceeds from the Father and the Son; and that the word *filioque* was lawfully added to the Symbol. Secondly, that the consecration is valid, as well in leaven as unleavened bread. Thirdly, that *purgatory* exists, where some souls are doomed to suffer for a time, and may be

assisted by the prayers of the living. Fourthly, that the Roman Pontiff is the true Vicar of Christ, and successor of St. Peter, the Head of the Whole Church, &c.

After the departure of the Greeks, there remained at Florence some cardinals, bishops, and learned priests, by whom the delegates of the Armenian patriarch were instructed, and received into the bosom of the Church. They received the orthodox truths in the form of a decree, which is known in the schools under the name of the *Decretum Eugenii ad Armenos*.

The Jacobites, A. D., 1441, were likewise admitted into the church. The council being removed to Rome, in the Lateran, there arrived ambassadors from Abyssinia in Ethiopia, who were likewise united to the Church.

The nineteenth was the Council of Trent, convoked and opened by Paul III., A. D., 1545, continued under Julius III., in 1551, and happily concluded under Pius IV., in 1563. In this was confirmed the Faith of the ancient church, against the errors of Luther and Calvin; and discipline, which had languished amid wars and heresies, was restored. There were twenty-five sessions, at all of which the legates of the apostolic see presided; and a hundred and twenty-seven canons were issued.

Of this famous council a false and foolish history has been composed by *Fra Paulo*, which is solidly and learnedly confuted by Cardinal Palavicinus, from the authentic acts preserved in the Vatican library.

Bellarmino and others differ with respect to the number of general councils. They say that that of Lateran was the fifth; it was celebrated in May, A. D., 1512, over the four first sessions, Pope Julius II. presided; over the fifth, Raphael, Cardinal of Ostia, (the pope having died,) and over the seven others Leo X., newly elected. There were present a hundred and fourteen bishops, eighteen cardinals, the patriarchs of Alexandria and Antioch, and many abbots, doctors, &c. It terminated in the year 1517.

Whence Bellarmine admits but eighteen general councils.

This brief synopsis of the œcumenical councils of the Church will suffice, at present, for the general reader. In a future number, a full and detailed account of the Council of Trent will be given.

I conclude in these admirable words of Saint Gregory the Great: (lib. i. epist. ep. 25:) "*Quia corde creditor ad justitiam, ore autem confessio fit ad salutem, sicut sancti Evangelii quatuor libros sic quatuor Concilia suscipere et venerari me fateor; Nicænum scilicet Constanstinopolitanum, Ephesinum, Chalcedonense quia in his velut in quadrato lapide S. fidei structura consurgit quantum quoque Concilium pariter veneror cunctas vero quas præfato Concilia personæ respuunt, respuo; quas venerantur, amplector; quia dum universali sunt consensu constituta, se et non illa destruit, quisquis præsumit aut solvere quos ligant, aut religare quos solvunt. Quisquis ergo aliud sapit, anathema sit.*"

There are several young Chinese now at Rome, who are acquiring an education that they may preach as missionaries.

* Saint Gregory died in the year 604, when only five general councils had been celebrated. With reason, therefore, do we extend his declaration down to the last, viz. the Council of Trent.