

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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THE CATHOLIC

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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 III. MONEY'S RATIONAL AND BENEFI-
CENT REIGN.

Continued.

Woe to you rich, the Saviour said, who here
Have all your comforts! But ye poor are blest,
If poor in spirit; then you're blest indeed;
Content, and to your humble lot resign'd—
For your's is future hope, by Him assur'd,
Who can that hope fulfil; and oft on earth
He gives sweet foretaste of the promis'd joy.

Say in your humble homes when toil is o'er,
How grateful rest is found! What relish then
Seasons, though coarse, your fare! And to your couch,
So hard and lowly laid, loes balmy sleep
From palace loath'd swift wing his silent flight.
No surfeit yours, to break your slumbers soft,
Or scare with frightsome dreams your troubled minds.

For you e'en nature wears her loveliest form,
Unnotic'd by the great. For you her trees
Sigh waving in the gale, and soothe you stretch'd
Careless beneath their shade: for you the birds
Warble their glad some notes: the bleating flocks,
The lowing herds—the hoarsely murr'ring floods—
Wild Nature's chorus, more delight your ear,
Than sounds combin'd of artful minstrelsy.
For you e'en pelting show'r and freezing blast,
Though bitter fit, when from their influence screen'd,
Sensation sweet afford of ease from pain;
Faint presage giv'n of transport, on the soul
That seizes, when from earthly ills reliev'd.
Thus disencumber'd, on through life you pass,
Nor, but the needful, covet on your way;
Regardless else what'er befalls, and oft
Like traveller, sighing for his journey's end.

Nor need you e'er despair, while ling'ring here,
The needful still to find. That needful He
Who feeds the ravens—who so lavish decks
The meads with beautiful flow'rs of rich perfume,
Himself has promis'd sure to all who seek
Celestial chief, not earthly fleeting joys.
Does he, who made the eye, himself not see [pray'r?]
Your wants?—Not hear, who form'd the ear, your
To mouth he fashion'd, can he grudge its meal?
Or body grant, the raiment to refuse?
No: nearest oft behind his gather'd cloud
He list'n'ing stands, when most he distant seems,
In urgent case to lend the wish'd support
Immediate; as myself immediate oft,
When least expected, I his help have found:
While out his help remain'd, and hand to guide
My solitary steps in all their ways
Through life perplex'd, and thwarted and expos'd

By sea as land; when frequent round my head
War's murderous hand her rattling tempest flung.
Or ho his meek ey'd Charity sends forth
As substitute, his functions to fulfil.
Blest Saint! His dearest Fav'rite here below,
As most himself resembling; and to all
Dear and delighting found, as summer show'r
To the parch'd fields, and thirs'y drooping flow'rs,
That lift their heads reviv'd, and blushing smile,

Thou, Money, in her holy hand becom'st
A renovating balm to feeble Age,
That o'er the wrinkled cheek the grateful smile
Diffuses; and, like dying lamp renew'd,
The dim eye sudden lights with sparkling joy.
The shield of virtue thou, stretch'd tenuous forth
By her protecting arm, to turn aside
Seduction's shafts, 'gainst artless innocence
Of un-suspecting youth so deadly set.
The Orphan's stay; the Widow's sweet resource;
Sweet, as to lone benighted wand'rer seen
The moonbeam shooting sudden through the gloom.
The prop of suff'ring worth, that sinks beneath
Oppression's crash, or bends before the blast
Of rude misfortune; and the pow'ful charm,
Or cure and antidote of human woe.
Nay, in her hand thine utmost worth acquir'd,
Of bliss eternal bought thou'rt fix'd the price:
Sole from her sainted motive so enhanc'd,
Thy meanest mite secures a heav'nly crown.

From the U. S. Catholic Magazine.

VOIGT'S HISTORY OF GREGORY VII.

Histoire du Pape Gregoire VII., et de son siecle, d'apres les monuments originaux. Par J. Voigt, profess. a l'universite du Hall. Traduite de l'Allemand, par M. l'Abbe Jager. Paris, 1839. 2 vols. 8vo.

History of Pope Gregory VII., and of his age, from original documents. By J. Voigt, Prof. at the University of Hall. Translated from the German by the Abbe Jager. Paris, 1838. 2 vols. 8vo.

[CONTINUED.]

1.—From the commencement of his pontificate, he employed every means in his power to win the heart of Henry: he wrote to him two letters full of sweetness, unction, and a divino eloquence, in which he appealed to him by every consideration that was calculated to touch his heart, and arouse him to a proper sense of his duty. In both of these letters he, however, hinted to him, that, in conformity with the jurisprudence of the age, the right to the crown could be secured to him *only* on condition "of his governing according to the law of God, and protecting the liberty of his holy Church." To his own efforts, his influence added those of Henry's mother, the pious Empress Agnes, and of the Countesses Beatrix and Matilda, his (Henry's) relatives; not to mention those of the great and good Anno, archbishop of Cologne.

2.—When Henry, notwithstanding the hopes with which his answer had at first inspired Gregory, still continued in his evil courses, the latter did not immediately excommunicate him. He proceeded slowly and cautiously.—His object throughout seems to have been to correct, not to crush Henry. He first excommunicated the unworthy bishops who had purchased their sees from him; then five of his evil counsellors: hoping that he would

profit by these unequivocal demonstrations. And when ever Henry made the least show of repentance, with what paternal tenderness did not the pontiff felicitate him. About this time, (A. D. 1073), Henry wrote him a most submissive and hypocritical letter; and though Gregory saw through the deceit, and knew well that Henry's difficult political position alone had prompted the letter, yet with what sweetness did he not answer this letter!

3.—Nearly two years later, in 1075, occurred the infamous plot of Cencius, and the outrage upon Gregory's person alluded to above. The pontiff had every reason to believe, that Henry and Guibert archbishop of Ravenna, were at the head of this plot; and yet he forbore! He does not even allude to it in any of his controversy with Henry!!

4.—In the same year, 1075, the brave Saxons, after a noble struggle against tyranny, submitted to Henry on the faith of a solemn treaty at Gerstungen, in which he promised to protect their property, and the liberty and rights of their princes. Henry violated his solemn oaths, and trampled the brave Saxons in the dust. Crushed, and bleeding they appealed to the Pope for protection. The "holy see," says Mr. Voigt, "was the only tribunal, which could set any limits to imperial despotism, as a second defender of humanity." He might have said, that it was the *first*, and, in many cases the *only* defender of humanity, of human liberty and rights. In those times of anarchy and confusion, to whom could the oppressed cry, but to the common father of Christians? Could Gregory be indifferent to their cry for relief; could he do otherwise than hear their appeal, listen to their complaints, and endeavour to redress their wrongs? Henry himself had also appealed to the holy see against the Saxons; so that Gregory saw both parties appealing to him to settle their quarrel. By the fact, he was virtually chosen *arbitrator*. Who can then blame him for taking cognizance of the cause, and for deciding in it according to justice? Would not posterity have censured him, had he neglected the appeal, thus solemnly interposed? At the instance of Rodolph, duke of Suabia, and of other German princes, Gregory had been induced nearly two years previously in 1073-4, to act as *mediator* between Henry and the rebellious Saxons. He had accepted the office and had written a most eloquent letter to many bishops and princes of Germany, imploring them by their influence to stop the effusion of blood, until the difficulties could be amicably adjusted. But amidst the din of arms, this voice had not been heard. About the same time, Henry had sent ambassadors to Rome to complain of the Saxons; so that he may be said to have appealed twice to the holy see. Gregory therefore had a *right* to interfere in the political affairs of Germany, under each of two characters—that of *mediator*, and that of *arbitrator*. Why have his enemies concealed these facts?

5.—And who were the Saxons, whose cause Gregory espoused? They were the oppressed: they were the advocates of *liberty*. The decision of Gregory against Henry, was a blow aimed at tyranny, and struck for the rights of the people! If ever a people deserved liberty, the Saxons deserved that boon. Instead of being the fierce savages that some historians would fain represent them, they were remarkable for their accurate perception of right & justice, & for their firm, yet moderate, advocacy of their liberties. At the famous conven-