

THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] APRIL 26, 1843.

NUMBER 33.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at
No. 21, JOHN STREET.

THE VERY REVEREND WILLIAM P. MACDONALD, V. G.
EDITOR.

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 BENEFIT-
CENT REIGN.

Continued.

Happy they seem, who nurs'd in Fortune's lap
Have all their wants supplied, and ev'ry wish
No sooner form'd, than granted! Happy lodg'd
In stately palace, cloth'd in rich attire,
With gold and gems adorn'd and sumptuous fed
On Nature's delicacies plenteous pour'd:
While Music soothing breathes soft harmony
On costliest beds of down to lull them laid,
And ling'ring sleep invites with opiate spell
To shut their sense, and weary eyelids close!

Happy, when forth they far, and proud attract
With gorgeous equipage the public eye:
Or at the ball, or mingling in the rout,
As pastime's round enchanting they pursue,
Still meet the courteous smile, th' admiring gaze,
And homage, lowly bending at their nod,
Rejoic'd that seems their mandates to fulfil:
Fresh honours round their path, like flower's, are strew'd;
And ev'ry rugged step, each rude access,
Before them straight by Memal's hand is smooth'd.

Yet look behind the scene, where all so gay
These actors figure o'er life's crowded stage:
Not there internal peace, not hearts content,
Found sole in virtue's duty well perform'd;
But lassitude from friv'olous toils you spy,
Or listless languid apathy, each thought,
Like gulf, absorbing; and each sense of joy,
Lost in the hollow void of time mispent,
When all the ceremonial bustle's o'er,
And fled the mirthful vision of the day.

So glides their life apace, at best a dream,
On fashionable follies vainly spent.
Yet has that dream its horrors; and ev'n here
Amid their short enjoyments oft the rich
Their woe denounc'd anticipating feel:
On easy chair though stretch'd and cushion'd round,
When rack'd their pinion'd limbs they feel by Gout,
Of glutt'd Indolence the dire disease:
Like tort'ring Fiend, that stings intense, and burns,
And wreathes their pamper'd frame with mortal throes.

Nor less is felt their mental anguish keen,
Which sullen mood betrays, and peevish frown,
The fretful humour, and the sudden blaze
Of anger kindled, and convulsive rage,
At slightest trifle mov'd, though late appeas'd:
As smoothest stream first ruffles in the breeze.

Besides, what care to keep, what fear to lose,
The gather'd pelf their anxious thoughts employ:
Or how to turn to worldly best account
The hoarded treasure: ne'er provision made
For th' endless life to come, th' eternal day,
Or rather night for such, their day when done.

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, 1838. 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.]

Gregory could not hope to carry out his plan for reforming the Church, without the co-operation of temporal princes. From many of them he had reason to expect the most determined opposition. Hence it is not at all surprising, that, intent upon one great idea, he sought, from the very commencement of his pontificate, to rally around him the princes of the earth. This will explain to us his course of conduct in regard to Dalmatia, Hungary, Saragossa, and part of Spain, which in various letters, he sought to prove, to have been in former times feudal dependencies of the holy see. We read of no resistance to his claims in any of these countries which proves that they were well founded, and that the documents he alleged were genuine. This should put to shame those maligners of the sainted pontiff, who would fain persuade us, that he forged documents to suit his own purposes!! To prove, that the princes and people of the middle ages were not advocates of passive obedience, even to the Pope, particularly where temporal matters were concerned, we may adduce the refusal by William the Conqueror, to take the oath of fealty to Gregory. His answer to the pontiff is brief, blunt, and characteristic of the Norman; yet even *he*, while positively refusing to take the oath, says nothing in his answer to impugn the motives of Gregory. He had been the early favorite of Gregory who had extolled him as a model of princes; and on his refusal to take the oath, the pontiff in his letter to his English legate Humbert, only complains of the bluntness of the English monarch, and of his refusal to suffer the English bishops to visit Rome. This last fact will perhaps explain to us his motive for endeavoring to induce William to take the oath.

Those who would charge Gregory with motives of mere worldly ambition, have not learned the first elements of his character. Had worldly grandeur been his object, why did he not obtain it, as he certainly could have done? Why did he not doff his humble and coarse apparel, and clothe himself in the "soft garments of Kings?" Why did he not keep up a splendid court, and live luxuriously in the midst of earthly pomp and display? Why did he not die a great temporal prince, instead of a poor exile at Salerno? Ambition, forsooth! Nothing was more foreign from his mind and heart,—All his letters breathe a higher spirit,—all his acts imply higher motives. He was not a man to swerve one iota from the plain path of duty, for all the kingdoms of the world! "I would rather," says he, "undergo death for your salvation, than obtain the whole world, to your spiritual ruin. For I fear God, and therefore value but little the pride, and pleasures of the world."

2. Much has been written of the pontiff's long and painful struggle with Henry IV of Germany; but those who have taken occasion from it to cast all the blame on Gregory, betray great ignorance of the history of that

remarkable contest. In the first place who was Henry, and what was his character? He was the most powerful sovereign of his day, and his vast empire extended over more than half of Europe. His influence was immense for good or for evil. He was in his twenty-third year, when Gregory was raised to the pontificate. His many natural good qualities had been almost destroyed by a vicious education from his earliest youth—the stream of his existence had been tainted in its very source. He had given into the most criminal excesses from the time he had first mounted the throne, and from a confirmed *debauchee*, had become the most heartless and cruel of men. For his criminal excesses, and his shameful sale of bishoprics and abbey, he had been already summoned to appear before the holy see in the last year of Pope Alexander II. This summons had no other effect upon the dissolute young king, than to cause him to enter momentarily into himself; but on the death of Alexander, his excesses became more enormous and insufferable than ever. He no longer observed any bounds. His court resembled more the seraglio of the mus-ulman, than the residence of a Christian prince. Perhaps a greater monster never disgraced a throne. To obtain the objects of his criminal passion, he stopped at nothing—husbands, fathers or lovers—were removed by assassination! He knew how to refine on cruelty; he could smile on you one day, and have a dagger sent to your heart the next! In adversity, he was the meanest of sycophants, and the most crouching of slaves: look at him at the diet of Tribur, when the Saxons were victorious, and the princes of the empire had abandoned him; look at him also at the castle of Canossa when suing for reconciliation with the Church. When flushed with victory, he was the most ferocious of tyrants—crushing and trampling in the dust those who had already submitted: witness the horrible manner in which he overran Saxony, Thuringia, and Suabia, as most graphically painted by Voigt. He was as perfidious, as he was cruel. He could be bound neither by treaties the most solemn, nor by oaths the most sacred. In one word, he was the Nero of the middle ages, and his contemporaries gave him this title. All these charges could be substantiated by facts almost innumerable from Mr. Voigt, were it deemed necessary.

Such was the monster with whom Gregory had to deal. He could not escape a contest with such a man, without sacrificing his most sacred duty. For, in addition to Henry's private and political crimes, he made a regular traffic of the bishoprics and abbey, intruding into them the most unworthy subjects; thus deluging the Church with a flood of scandals! He would sell a bishopric to one, and if another subsequently offered more, he would have the former deposed as simoniacal, and bestow the investiture upon the latter! By this abuse, some of the principal Churches had two, and that of Milan, had three bishops at one time!! Thus schisms were added to the other evils of the Church.

How did Gregory deport himself in his controversy with Henry! The limits of this article will not allow more than a very brief *expose* of the various stages of that contest; and those who may wish a fuller account of it, are referred to the luminous work of Mr. Voigt. We will endeavour to present in order the various facts of the case, scattered through the two volumes of our author; and we think, it will be seen, that the simple unadorned statement of facts is the best possible vindication of Gregory's course.