

four years, during which he had been actively employed in various important affairs by previous pontiffs. From the pontificate of the holy Pope IX (A. D. 1049,) who had made him archdeacon of the Roman Church, to the day of his own election, he was right arm of the Church's defence. So great was the confidence entertained in his judgment, that St. Peter Damian says, that he himself followed his opinions as he would the canons of the Church. It was he who promoted Bruno bishop of Toul, nominated Pope Leo IX by Henry IV, to take off the insignia of the papacy at the monastery of Cluny, to walk as a pilgrim to Rome, and not to accept of the tiara until he should be canonically elected by the clergy and people of that city. This was his first step towards the emancipation of the Church. He it was who advised, and perhaps penned the famous canon of the Roman council held under Nicholas II in 1056, which fixed the mode of electing the sovereign pontiff, by the cardinals, with the consent of the people, and made the approval by the emperor a mere personal privilege to belong to those emperors ONLY, to whom it would be specially granted by the Pope.

Having brought to the pontificate so much wisdom, learned from experience, he employed it all in the government of the Church. He undertook nothing rashly. He was as cool and deliberate in taking his measures, as he was firm and persevering in carrying them out. All his efforts for the extinction of simony and incontinence among the clergy, and every stage of his struggle with Henry IV, of Germany, evidence his coolness and wisdom. He was consistent throughout. Every thing tended to the carrying out of his great plan—to secure the freedom of the Church and then to enforce its ancient canons. He steadily pursued this plan for nearly thirty-six years. He was too clearly convinced of the soundness of his principles, and of the justice of his cause, ever to waver or falter in his course for one moment.

Yet he was not excessively stern, as many are inclined to believe. He had a tender and susceptible heart, sometimes filled "with an immensity of joy," and anon, "straitened with the most cruel grief." His treatment of Henry IV, when he humbly sued for reconciliation with the Church at the castle of Canossa, is not an exception to his general character in this respect. He treated Henry with some rigor, because he had too much reason to doubt the sincerity of the young king's repentance, and we even furnished a sad proof of his forecast. Yet it must be borne in mind, that, though Henry immediately after broke all his solemn oaths, Gregory abstained for more than three years from renewing the excommunication, though repeatedly urged to do so. And when he did renew it, it was with the greatest reluctance. He was severe towards the obstinate, but at the first sign of repentance, his heart melted with sympathy. His kind treatment of Brenngarius, who recanted in the synod of Rome in 1079, is a well known evidence of this. He even offered to pardon the wicked antipope Guibert of Ravenna, if he would repent; and

he repeatedly offered to receive Henry himself again into the Church, after his enormities, if he would but repent and repair the scandals he had given. He himself informs us that he was accused of too much leniency, and Cardinal Hugh de Die, his legate in France, complained of the facility with which he absolved those ecclesiastics who had been excommunicated in French councils.

All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, APRIL 12, 1843.

In that paper called *the Kingston News*, the Editor seems to have run a much against the poor priest, J. B. Petit Jean; and in his fanatical frenzy, he has hunted to the death the sainted shades of Ignatius and Xavier. In the height of his sectarian madness he roars out blood and wounds, fire and flame, against all such popish missionaries. Hear the wild enthusiast's unchristian war-whoop: "More thorns beset your way than even those which lacerated the feet of Xavier, when, mad enthusiast that he was, he rang his faithful bell in the streets of Goa and Malacca. England to forget her Wickliffs, her Lollards, and her Ridley's!! First shall her quiet homesteads reek with blood; First shall her public squares red-den with the funereal pyres of a new line of Martyrs; (sublime) first shall the sovereign be foresworn; her people struck with mental palsy,—and the darkness of the mediæval ages settle back upon the world." The worthy advocate of a worthless cause! We wish them joy of him, who employ him.

Our neighbour of *the Law Church*, we are told, has been treating his hearers for some weeks past with a set of tract-peddled philippics against our Romanist idolaters; whose Priests are therein represented as in the habit of selling to their simple people pretended pardons and indulgences. Now, that these pardons and indulgences may turn out somewhat to his advantage, we hereby engage to pay into his hands the whole amount that he can prove us to have ever received for such from any one. The truth is, he knows as little about the nature of Catholic indulgences, as about the laws and manners of the moon's inhabitants, if such there be. We will thank him, however, to continue his tirades against us; as they will induce people at last to ascertain by themselves (which they never do,) the real doctrines of our Church; and we hail by anticipation the consequence of their earnest and unbiassed enquiries. In the meantime, we have the satisfaction to inform him, that only last week we received into the Catholic Church twelve converts from Protestantism; and that there are just now others waiting for admission at the very threshold of our sanctuary. *Truth is powerful, and must prevail.*

CATHOLIC EXPOSITOR.—We beg to acknowledge the receipt of the 1st number of a new volume of this very interesting and ably-conducted periodical. It contains some excellent articles, besides a splendid engraving of the Rev. Dr. Pise. The publishers will please forward from the commencement of this volume two copies to the following persons: "S. J. Lynn, Toronto, C. W." and "W. Wallis, Newmarket, C. W." Their subscriptions (\$5) remains in our hands to be forwarded the first opportunity.

MILLERISM.—Our readers will find a lucid article on this subject, in another column, taken from the *Catholic Advocate*. The time is close at hand now, according to their own account, when they will either "make a spoon or spoil a horn;" and as the latter no doubt will be the result, we may shortly expect to hear of the annihilation of this later excrescence of Protestantism. We give the following extracts of a letter received from a Markham correspondent relative to the outrageous proceedings of this sect in the writer's neighborhood.

MARKHAM, 3d April, 1843.

"Millerism is rampant here at present, and the people are in a high degree of excitement, as the strolling vagabonds who are holding forth on the subject, have fixed Friday, the 7th inst., as the period when the gates of mercy will be finally closed. In several places mills and other machinery are standing idle,—the people have ceased working; and are making seeming preparation for the final audit.—These blasphemous absurdities are propagated, principally, here, by two itinerant Gospel-Cobblers, who affect the utmost sanctimony, refuse all pecuniary compensation, and confine themselves to a simple regimen of cold potatoes and spring water. The thing is perhaps too ludicrous and contemptible for your notice, and too sacrilegiously impious for the columns of your respectable paper.

It argues, indeed, a deplorable state of society, when such daring and reckless imposters are allowed a hearing, much less to gain proselytes, yet such is the fact, and if any proof were wanting to shew the unsatisfactory nature, and utter inefficiency of Protestantism, this alone would be sufficient. In all its countless gradations, from semi-Catholic Puseyism, down in dim, dismal, and distant perspective, to the cold, cheerless, and dreary regions of infidelity, there is nothing to satisfy the aspirations of the human mind, nothing on which the immortal spirit can rest with implicit confidence. And while sectaries of every grade are crowding around these new-Gospellers, it is consoling to reflect, that neither here, nor elsewhere, as far as can be ascertained has one solitary member of our Holy Communion been found in the ranks of the fanatics.

Based on the *Rock of Ages*, the Catholic stands unmoved amid the general excitement. Fully and perfectly satisfied with the doctrines he has received, he expects no new revelation, and "even an Angel from Heaven" to him, would preach

"another Gospel in vain." High, and holy, and happy privilege! to be a subject of that kingdom, of which there shall be no end! to be even the meanest lamb in the "One fold of the one shepherd!" The subject is too awful and sublime for mortal comprehension, and "While here the brightest Seraphs could no more Than hide their faces tremble and adore," a feeble worm of earth can only with humble gratitude, "bless God, for the unspeakable gift."

BEAUTIES OF THE BREVIARY.—"The attraction increases in proportion to our study of the Roman service books. Much, well nigh all, in them, is so beautiful, so solemn, so reverently bold, so full of Catholic teaching, so fitted to the deepest devotional cravings of which we are capable, and has, historically, been the road and training of such eminent, saints, that we return almost with a feeling of disappointment and sense of lowering to our own formularies. The hold which the Breviary takes upon us is strengthened while we allow its austere hymns to raise our affections higher than their wonted pitch, while we learn many things we knew not of, from the selection of the readings, and pause over the antiphons, where a word from one part of Scripture seems to meet another and make a key, and open up whole mines of mystical exposition, much of it, probably, belonging to very ancient traditional treasures in the Church."—*Faber*, p. 155.

The Devil and the parson, it would seem, have declared war, in the *Toronto Church*, against Father Mathew and tee-totalism. If protestant fanatics turn wine to water in their Lord's supper, as they call it; have Catholics to answer for their scripture-judging mania?

We seem to have trodden on the sore toe of the *Toronto Church* Editor, by proving the uncertainty of Matthew Parker's ordination; for uncertain it still is, and uncertain it will ever remain, whatever truth there may, or may not be in the story of *the Nag's head* consecration: and he vents, in his number of the 7th inst., his peevish humour at the pain we have caused him in the following vexed and vindictive strain: "Popery, of a truth, has lost none of her spoils. She still fabricates lying wonders: Still points her blind votaries to modern miracles: Still performs her liquefaction of the blood of St. Januarius: Still bids her unhappy children crawl upon bleeding knees over jagged stones, as an expiation for sin, and a service acceptable to God, &c."

Penitential exercises, we know, form no part or parcel of the Anglican, or Protestant doctrine. Our Parliament Clergy in particular, would not, like the saintly penitents of old, do penance in sackcloth and ashes. They would rather feast with the rich glutton than fast with Jesus Christ and his followers.—What a popish fool must they not think Saint Paul to have been, "who chastized his body, and brought it under subjection, lest, as he says, while he preached to others, he himself should become a reproach." 1. Cor. ix, 27. No, no.—They