

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.

(Continued.)

Thus, Money, sole thou can'st our freedom keep,
And ev'n when lost, our liberty restore ;
Can'st life and health, maintain, and ease secure,
With ev'ry comfort this wide world affords.

'Tis thou mak'st industry laborious toil
To clothe the land with all th' autumnal pomp
Of harvest, and spread plenty all around.
'Tis thou provid'st our raiment ; thou our home
That rear'st, and furnishest, and cheerful mak'st,
With all the elegance of art adorn'd.
Man, but for thee, had like a savage roam'd
The dreary waste, and sought his scanty food,
Or roots deep dug in earth with harden'd hands ;
Or herbs, at random pluck'd along the fields ;
Or, cull'd from forest-bough, fruits sour and coarse,
Wild nature's gift, precarious, as unearn'd.
Or reptiles caught obscene ; or birds and beasts,
With artless toil by hungry huntsman slain ;
Their skins his cov'ring, and their flesh his feast.
Condemn'd when pelted by the pitiless blast,
To seek the gelid cavern's dark retreat ;
Or shrinking crouch beneath the wretched thatch
Of rushy wigwam. Ne'er for him was stor'd
By thee provision 'gainst the evil hour,
To furnish copious forth the strength'ning meal ;
Ne'er wine, his heart to warm, and banquet crown.
On husky nut he feeds and acorn harsh,
Dried crab and berry, from his wintry board
Brought sparing forth ; or sucks the sug'ry cane,
His choicest dainty ; nor, his thirst to quench,
Has he, but water from the frozen rill.

'Tis thine to bid the lofty tow'ring dome,
And column'd palace rise ; and long and broad,
Proportion'd vast, its stony bulk extend ;
To lodge thy choicest fav'rites ; at whose wish
Thou ever ready yield'st what fitted most,
Or for their use, or for their pleasure seems.
For them thou bid'st the tortur'd fleece be wove ;
And fashion'd neat and nice in vestment warm,
'Gainst winter's piercing cold ; or snowy lawn
Be slender spun ; or glossy silk be woun'd ;
To form the richest stuffs of ev'ry hue ;
And deck, not simply clothe, their persons fine.
For them thou bid'st the downy couch be spread,
And round their halls the costliest trappings hung ;
Bid'st art's ingenious hand its utmost skill
Exert, their ev'ry sense indulg'd to please ;
Whether it makes the painted canvass teem
With mimic life, and nature's pictur'd scene ;
Or sculptur'd bust and statue smooth erects ;

Or garden stores with fruits and decks with flow'rs,
That send the rich perfume ; or music wakes
Melodious ; or, improv'd ev'n nature's sweets,
Brings to the palate pleas'd ; or gen'rous steed
Tames to the yoke, and bids him whirl their car.

INTERCESSION OF THE SAINTS.

In an article in the *British Critic* of October, it is observed—

"Fleury, the French historian, in the 19th book of his work, quotes from Eunapius, a zealous pagan of the fourth century, a very interesting passage, in which he represents contemporary Christians as giving *divine* honours to martyrs. This is, of course, exactly the appearance which the ancient Catholic system would present to those *without* it ; and Protestants have, as was to be expected, zealously repeated the charge. "There is but *one* Mediator between God and man," they say, "but the early Christians trusted in *many* mediators." The ordinary controversial answer to this representation is, of course, that if the text in question be reconcileable with the expectation of benefits from the prayers of *living* Christians, so it is also of departed saints ; and as matter of argument this reply is felt to be unanswerable. But the more legitimate and satisfactory course is rather to retort the charge ; to press home to Protestants that it is *they*, and not the Catholics, who impair the full force of this and similar passages. The Protestant ordinarily, while he, of course, admits our Lord's *atonement*, still confines His *present* mediatorial functions to the office of praying for Christians (if such a term may be used), and pleading the merits of his passion on their behalf ; and while this makes up his whole creed on the subject, we are not surprised that he looks with suspicion on ingenious arguments and explanations, and maintains that as a broad matter of fact, if the early Catholics thought so much of the intercession of *martyrs*, they cannot have thought so much as they ought of the intercession of *Christ*. But, then, it is plain that there are two ways of raising the thought of *His* intercession above any danger of encroachment from the thoughts of *theirs* ; we may elevate our ideas of Him, instead of doing violence to the feelings of trust and veneration which we should entertain towards *them*."

He explains the mediatorship of Christ as raising us to an intimate union with the Deity.

"Partakers of the divine nature," St. Peter tells us that we are ; and St. Paul, that God "*hath* quickened us together with Christ, and *hath* raised us up together, and *hath* made us sit together in heavenly places in Christ Jesus." (2 Pet. i. 4 ; Eph. ii. 6.) His *past* mediatorship, then, existed partly in that through the means of His incarnation and life on earth, and by the especial merits of His death and passion, He has *provided* this great gift for us *once for all* ; He is *present*, in that through the Spirit He dispenses it to us one by one ; that, in proportion to our zeal in obedience and all good works, and with no other limit than our own sins impose, He "*mediates* bet'een God and us," becomes the channel of union and transformation of man into God, by imparting *Himself* to us really, substantially, and most intimately ; and that He presents us, moreover, to His Father clothed in His righteousness, and regarded, not as we are in ourselves, but as integral

parts of His mystical body. "The thought of His merits, when present with the Christian enables him, in spite of his sins, to lift up his heart to God ; and believing, as he does, that he is *in Christ*, or, in other words, that he addresses Almighty God, *not face to face*, but *in and through Christ*, he can bear to submit and open his heart to God, and wish it open."

Such is part of the doctrine included in those few words, which end our addresses to Almighty God, and which so many of us, it is to be feared, use with but slight perception of their real depth, "through Jesus Christ our Lord." And if men would embrace and realize this simple and scriptural view of our Lord's mediation (a truth which never could have been so neglected as it has been of late among us, *had we not neglected also the doctrine of His real presence* in Holy Communion), they would at once perceive it to be, from its very nature, wholly peculiar and dissimilar in kind to the mere mediation of intercessory prayer ; they would perceive that the very thought of the Saints in such a connection is, in the mind of the well-instructed Catholic, necessarily bound up with the thought of Him, who has united them and us together in so intimate a fellowship by knitting us into His own Body ; and that the fear is as wholly chimerical and visionary of trust in the intercession of Saints lessening the intensity of our trusting in the mediation of God Incarnate, as the fear would be of a similar effect resulting, from trust in the inspiration of the Holy Ghost, or in the providence of God the Father. But unthinking men will not bear in mind, that the ancient Catholic system is not a congeries of detached parts, but one consistent and majestic whole ; they join together *their own* doctrine of the intercession of Christ with the *Catholic* doctrine of the intercession of Saints, and then complain that the two do not happily consort together. The real wonder would of course be if they *did*."

The *Critic* calls on the professor of high-church principles to abstain from severe condemnation of the mediæval system :—

"He is justified, *e. g.* in saying that any such honour to Saints as encroaches on the supreme and undivided allegiance due to God, is anti-Christian ; but then he would have St. Bernard or St. Buonaventura as zealous as himself in asserting this great and essential truth. The question at issue is of course, *was* the mediæval honour to Saints such ? And this, as we say in the text, is a matter wholly foreign to his own experience. Again, he may believe that in *him* such language as they are known to have used, would encroach upon God's honour. Well, no one wishes him to use it : but how does it therefore follow that it did so in *them* ? What inconceivable boldness to decide peremptorily on such a question, where the objects of criticism are God's Saints ! Is it not quite a conceivable hypothesis (to say the very least) that holy and mortified men, whose conversation was in heaven, may have entertained feelings of devotion and love, *e. g.* towards the Blessed Virgin, which no human language can at all adequately express ; and yet their feelings to our Lord should be altogether different in kind, and indefinitely stronger in degree ? Yet what *words* could they find stronger than those already applied to the Blessed Virgin ? What *words* can be stronger than the strongest !"