

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 II. MONEY'S MENTAL REIGN.

Continued.

Lo where thy secret vot'ry kneels apart
Before thy shrine, close curtain'd from the sight,
The Miser, thy poor penitent austere;
Rag'd and spare, and sleepless while he keeps
Thy painful vigils; lest, should he remit
Ought of his servile duty, paid to thee,
Thou might'st resenting in some evil hour
Sudden withdraw thy presence; nor again,
In thine own shape returning, bless his sight.

Ne'er hooded Friar in coarser weeds was drest,
Or fast observ'd, more rigorous: ne'er denied
Himself more Nature's cravings, and his flesh
With wilful rigid discipline more vex'd,
Storing 'gainst future want the present joy;
Than he, intent still to thy sacred hoard,
For worship, not for use, by him retain'd,
The well sav'd mite to add: till he attract,
And oh! might but his wish be granted soon!
Till he thus, bit by bit, and grain by grain,
Attract monopoliz'd thy substance whole.

Such all his study; such his only wish,
So center'd still in thee. Nor, wert thou whole
His own bestow'd, would he not wish thee more;
And weep, like Macedon's victorious youth,
That, all obtain'd, not more was left to crave.
For, though his god, thou 'rt finite: but his love
Of thee no term, or bounding limit knows.
Ev'n age, that calmly sees each passion's flame
Die out successive, sole excepted thine,
Close by thy fire is shiv'ring seen to crouch,
And heap with wither'd hand thy blazing pile;
That, like phosphoric glow, no genial warmth
Can to her spare and bloodless limbs impart;
But tempts her fancy craz'd, with gleamy show.

And how, when Death would seize his victim due,
Struggles the feeble wretch against his force
Resistless! How to thee in vain she clings
Adhesive! How, though vanquish'd, still her eye
On thee she fixes wild! Still heaves for thee
Her deepest sigh! her latest pang endures!

And is it thus to ruin and degrade
Our species in this world the noblest found,
Terrestrial but in part, its better half,
The mind, celestial and immortal made;
That not to objects here her view confines,
But shoots in thought beyond the bounds of time
Excursive, and, in distant prospect shewn,
Her native world, the intellectual spire;
As from his rock the new-fledg'd eagle plans
In short excursions tried, his flight sublime
O'er th' empty space; till bearing on the sun,
And lost to human gaze, his steady eye
He rivets on the loveliest object seen,
And spreads his pinions in his warming rays:

And is it thus to ruin and degrade
Our species, Money, that wise Heav'n has lent
To man thy shining treasure? Is it thus,
With toils and broils perpetual, to torment,
And fright us with the din of rushing war,
That so disturbs life's quiet, and our earth
So beautiful desolates with ruthless hand?
O no; with kind intent wert thou bestow'd
Ne'er by the sov'reign Donor meant our bane;
But through life's every varying scene design'd
To ease our sufferings and our bliss promote.

Then be 't my task, at length more grateful found,
To wrest thee from the clench of Miser's gripe,
From villain's ruffian clutch, or hand profane
Of profligate, who for his sensual end
Thy treasure squanders; and from grasp of all,
Who worship thee their God for purpose vile.
So shalt thou lovelier shine, untarnish'd more
With revel's foul debauch; or crust of hoard,
That cank'ring blots thy countenance; nor begrimm'd,
And smear'd with gore of human victims slain
Daily, and round thy threshold reeking strew'd:
Though thou not crav'st such offerings, nor so fell,
Like Moloch fierce, thy suppliants would'st devour.
(END OF CANTO II.)

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.

I.—Our blessed Redeemer foretold (Matt. xviii) that scandal should come; and even under his own eyes, & in the college of apostles, taught immediately by himself, a most grievous scandal was given by that traitorous disciple who sold his Divine Master. It was not to be expected that the members of the Church, even the ministers of its altars, should be all of them stainless. It was not promised that the gates of hell should not rage against the Church, but that they should not prevail (Matt. xvi). The storm was to howl fiercely around the ship of the Church, while pursuing her voyage over the stormy ocean of life, but in the hour of our greatest peril, when every thing would threaten shipwreck, and the timid would exclaim: "Lord save us or we perish," Jesus would arise from his apparent slumber, extend his hand over the boiling waves, command the winds and the sea, and suddenly there should come a great calm (St. Matt. viii, 25, 26.) This miracle has been renewed in all the great emergencies of the Church. "She may be attacked, she cannot be conquered." Persecution had tried her, and she came out fresher and brighter than ever. Heresy had assailed her on all sides, and yet she gained the victory. At the period of which we are speaking, a flood of immorality broke in upon her, penetrating even within the sacred chancel of her sanctuary, and from this new and most terrible ordeal she was destined likewise to come out unharmed and unsullied. Perhaps the preservation of the Church, under such circumstances, is a greater miracle of God's providence, than any other recorded in her annals.

Gregory VII was the chief instrument employed by Divine Providence for the correction of the crying mo-

ral evils of his age. His vast mind immediately perceived the source from which this torrent of disorders flowed; and he directed all his efforts for nearly thirty-six years, towards drying it up. The Church had unworthy ministers and had to weep over many immoralities, even at the foot of her altars, because she had been enslaved by the princes of the earth,—her canons contemned, her liberties crushed, and her very sanctuaries sacrilegiously invaded by those who were clothed with the civil power. The right of investitures, claimed chiefly by the emperors of Germany, was the principal cause of all the evils of the Church. The emperors having richly endowed the bishopricks and abbeys, claimed the right of nominating to them, and of investing the subject thus nominated with the insignia of his office. The new incumbent took an oath of fealty, which required among other things that he should join the standard of his sovereign with his armed retainers, whenever called on to do so. In the appointment to bishopricks, more regard was often had to birth, and military talents, than to the virtues and learning required by the canons. What was still worse, these preferments were often purchased by money, and the most unworthy men were thus thrust into the holy places.—Under the wicked and dissolute Henry IV., simony and consequent immorality became the order of the day in Germany and northern Italy, where his power in this matter was more baneful, because less questioned. The Church was thus disgraced with wicked ministers, because "the princes of the world had thrust them on her."

The right of investiture was manifestly an usurpation of the German Emperors and other princes, at least in the sense in which it was understood and practised by them. It was viewed, not only by Gregory, but by many other holy men of the time, such as St. Anselm of Lucca, and St. Peter Damian, as the chief cause of all the evils which they so much deplored. It was in direct opposition to the enactments of the ancient canons regarding the election of bishops. These secured to the Church the right of choosing her own Ministers, and perfect freedom in the exercise of that right. If the people often co-operated in the election of bishops during the first centuries, it was more as witnesses of the good qualities of the candidates than as electors: and perhaps one cause of the modification of discipline in this respect was the well grounded fear that when the people would become more numerous and perhaps less pious, popular clamor might impair the liberty of election. Princes never had the right of nomination to bishopricks, without the consent and concurrence of the Church. The thirtieth canon of those called "the Apostolic," believed by the learned to exhibit pretty accurately the discipline of the three first centuries of the Church; pronounces sentence of deposition against bishops who received their sees from princes. The fourth canon of the great council of Nice, held in 325, regulates the manner of appointing bishops by all those of the province, or by at least three of them—without even alluding to any right of the people or of princes in this matter. The twenty-second canon of the eighth general council held at Constantinople in 879, goes still farther, and pronounces an anathema against any "lay prince," who would interfere in the "election or promotion of any patriarch, metropolitan, or bishop, so as to prevent its canonical freedom." Many other authorities could be produced to prove that the claim set up by the princes of the eleventh century, not only had no sanction from the Church, but was in the very face of all its rights and laws. By being liberal to the Church, temporal princes acquired no right to enslave it, and to introduce into its bosom the feudal, on the ruins of its canon law.