

# THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] APRIL 19, 1843.

NUMBER 32.

## THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

THE VERY REVEREND WILLIAM F. MACDONALD, V. O.  
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 BENEFI-  
CENT REIGN.

Continued.

Thus all the knowledge, that exalts the man  
O'er brute superior, that awakes his hope  
Of future bliss and sweetens present pain,  
Flows copious from thy source, to such wise end  
When careful led along its precious stream:  
Which else with Miser stagnates, and the mind  
With shiv'ring tertian shakes, like fume exhal'd  
From putrid lake, or pestilential bog;  
Rank smelt and rich, to surfeit all, but those,  
The grov'ling reptiles, born to court its slime.  
Not less with profligate the current rolls  
Like torrent wasteful on; till sudden drain'd  
It leaves a rough and barren track behind;  
Still hurtful shown, save where 'tis guided on  
With studied skill, and taught life's scenes t' adorn,  
Till all, like blissful Eden, smile around.

Nor but t' exalt our nature, and the mind  
With wisdom's lore replenish, while our homes  
Thou stor'st with comforts, was thy treasure giv'n:  
But in their exile here as all are doom'd  
To partial pain, 'twas lent that pain to soothe,  
And mitigate, if not preclude our woe.  
This Charity best knows, whose gen'rous breast  
Her bounteous God has fir'd with love to man,  
His image: whose delightful task is still  
Her suffer'ing fellow mortals to console  
In sickness, want or grief, howe'er so seen,  
Lib'ral to all and each, far as her means  
Extending furnish ready the supply.

Oft has she call'd thee forth in all thy might  
T' assist, else vain, her efforts to provide  
For poor humanity, diseas'd and lorn,  
Th' asylum's refuge sure, and hospital's;  
Where she might nurse and lodge with pious care  
The homeless, hopeless outcasts of their kind,  
Unheeded like the birds of air, that roam  
O'er Nature's common; piteous forced to crave  
Of their own richer brother some small share  
Of all her bounty lent him; yet that share  
So slender crav'd, so needful, oft withheld,  
And bitter taunt and sharp rebuke, bestow'd.

Mourn not, ye poor! nor at your lot ordain'd,  
Though seeming hard, impatient e'er repine!  
Time yet shall be, when they who slight you so,  
Shall wish their fate were yours: theirs but a dream  
Of pleasure passing soon, nor void of pain.  
Yours of unmix'd, supreme and endless joy.

Bless'd are you styl'd, did you your bliss but know,  
By Him, who for our sake, though God, became  
A suffering man by choice, and ev'n of men  
The outcast and reproach. Nor home had he

Though Nature, all his own, stoop'd at his call;  
Nor cov'ring left to screen him from the blast.

What though not yours the pomp and pride of wealth  
Not yours are then its cares, its dangers not,  
And all its duties in proportion great.  
For think not Pleasure's cup, when sweetest pour'd,  
Untemper'd e'er with gall, and though her strain  
Delights the ear, and fair her form is seen;  
'Tis all seductive snare of Syren fell;  
Who but th' unthinking crew, an easy prey,  
From Virtue's arduous path would thus decoy,  
With meteor gleam of unsubstantial bliss,  
Though seeming near, that from th' immediate grasp  
Still flies evasive; or, when haply seiz'd,  
Straight vanishing in Sorrow's deepest gloom  
Immers'd and hopeless quite its dupes forsakes.

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 Hal'. 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.]

His activity was prodigious. By means of his legates he was every where actively engaged by means of councils, provincial and national, in reforming abuses, and restoring ecclesiastical discipline. His vast mind grasped the whole world, and yet entered every where into the most minute details! He has left nine books of letters written to every class of persons, from the prince on his throne, to the monk in his cell. His penetrating eye reached even Africa, where the few Christians that were left were trampled under foot by the Moors. He was very solicitous about the reunion of the Greek with the Latin Church. He was the first to conceive the project of a crusade, one great object of which was to aid the Christians of the east, and to heal the Greek schism. This conception alone would show how vast was his mind. He made two efforts to arouse Europe to a sense of its importance—but Europe was not yet prepared to throw herself on Asia. Hungary, Bohemia, Russia, Denmark and Spain were all sharers in his pastoral solicitude. He seemed to attend to each thing, as though he had nothing else to do; and even when beset by the greatest difficulties, he relaxed in nothing his ceaseless labors for the general good of the Church. He celebrated in Rome no less than eight councils, all of which were very numerously attended.

His letters exhibit perhaps the best portrait of his mind and heart. His style is similar to that of St. Gregory the Great, whom he greatly admired. Those who accuse him of worldly ambition have not read, or have not understood his letters. They all breathe higher motives, and a spirit not of this world. Mr. Voigt has exhibited a condensed analysis of his principles and maxims from his letters, which evidences great industry, and a thorough acquaintance with his subject.

But the quality which most distinguished Gregory was his moral courage. No dangers appalled him—no obstacles nor difficulties deterred him from doing what was right. His soul grew with the events through which he had to pass. Who will not admire the calm compo-

sure which he evinced, when he was seized on Christmas night at the very altar by an armed band of assassins led on by Cencius, when he was cruelly beaten; his hair plucked out, his pontifical robes torn off, and himself dragged off a prisoner to their leader's castle? Who will not admire the forbearance which requited this outrage, with so effectual an interposition, as screened its perpetrator from the effects of popular indignation? Who will not be struck by the noble courage manifested by him in the last council he held in Rome, in 1083, when, beset on all sides with difficulties innumerable—with Henry's victorious troops threatening Rome, he rose in the council, and, with the face "more of an angel than of a man," spoke with an eloquence so stirring as to move all who were present to tears! This noble courage was his great ruling feeling, strong even in death; and the memorable words, which were the last he uttered before he expired an exile at Salerno,—"*I have loved justice and hated iniquity, and therefore I die in exile,*" contribute much to give us an insight into his character.

II. Such were the qualities of Gregory—such the difficulties he had to contend with in fulfilling the duties growing out of his spiritual relations to the Church. He had to encounter obstacles yet more fearful in his temporal relations to civil society. He could not expect to carry out his favorite plan of reformation, without being thwarted at every step by the princes of the earth. Besides the pernicious influence of their example, their claims in regard to investiture were as we have seen, at war with the liberties, and subversive of the dearest interests of the Church. Gregory saw fully the difficulty of his position. He perceived the storm which was gathering, and was prepared to endure its most merciless peltings! He quailed not, either in the anticipation, or, when the fearful reality more than justified his worst forebodings!

The charges brought against him by his enemies may be reduced to these two heads: 1. He is accused of ambition, in seeking to make the kings of Hungary, Dalmatia, Sardinia, Spain, and England take the oath of fealty to the holy see: and he is charged with aiming at universal dominion in civil as well as in ecclesiastical matters. 2. He is greatly blamed for having attempted to depose Henry IV. emperor of Germany. We will endeavor to meet both these charges, and to prove that in his relations to princes, his influence was highly beneficial to civil society.

1. All the writers of the eleventh century paint Europe as being in a most distracted condition. England was passing through the revolution under William the Conqueror, and the south of Italy was also being revolutionized by Robert Guiscard; while Spain was struggling with the Moors, and Germany was torn by the most fierce civil wars between Henry IV. and the princes of the empire. France was not free from internal troubles, while its southern frontier was threatened by the Saracens; and in the east, Constantinople was tottering to its fall, and the rising dynasty of the Turks menaced with extermination the Christian name, in places where it had been once so illustrious. In civil society every thing was in a state of disorder; the laws were trampled under foot with impunity; and might and right were viewed as almost synonymous terms. The weak were oppressed by the strong; and the feudal system which had just obtained a firm foothold in Europe, was bringing forth its bitter first fruits—of anarchy, petty civil wars, and bloodshed. St. Peter Damian draws a graphic