

THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] FEBRUARY 15, 1843.

NUMBER 23.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

THE VERY REVEREND WILLIAM F. 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 II. MONEY'S MENTAL REIGN.

So wert thou slighted, Homer, king of bards !
When poor and sightless seen ; from door to door,
With sorry might and morsel mean repaid
For all thy lofty strain : that form'd, though late,
The boast of Greece, and triumph posthumous
Of Genius bright, by Fame immortal crown'd.

Thou too, with drop serene whose sight suffus'd,
No longer caught the prospect, various spread,
Of scene sublunar ; but, all inward turn'd,
In reason's ray beheld'st with angel's ken,
The world immense of intellectual being ;
Whose vent'rous Muso, straight at the vision fir'd.
So boundless op'ning on her steadfast gaze,
First Eden trac'd, in all its early bloom,
Of innocence and love the blest retreat
Orig'nal destin'd ; and with Seraph pure,
And bright ethereal sprite, mov'd in their rounds
Through all the flow'ring wilderness of sweets ;
Thence bolder grown, as frequent wont to wheel
With Heav'n's wing'd messengers her slight essay'd,
Beyond earth's sphere, beyond the utmost range
Of planetary worlds, she sudden darts
Her course sublime, and soaring seeks the throne,
At nearest distance view'd, of Nature's God :
Which found, and mark'd the more than giant strife
Of hosts angelic wag'd ; she wondrous dares
Amid the bick'ring flame, and lightnings fierce,
In fiery deluge pour'd contiguous forth ;
And pealing thunder's crash ; and dire uproar
Of God's own anger rous'd ; to mix, of all
Observant ; nor the headlong routed crew
Forsook appall'd, when yawn'd the dark abyss,
And fiery gulf receiv'd them ; but took note
Of now their faded splendour, tort'ring pain,
And deep despair, tho' buoy'd with hellish-pride,
Humbled but unsubdu'd ; and raging hate,
In speech blasphemous 'gainst th' Eternal hurl'd ;
And ruin prann'd of man, his fav'rite new,
Destin'd their vacant room to fill in Heaven :
Thence, 'scap'd the Stygian gloom th' arch fiend their
chief ;

On deadly errand bent ; his course she trac'd
In all its winding through th' unreal void ;
Till earth at last, her native planet, reach'd ;
She sees, alas ! full soon its alter'd state,
And dire disaster on our race entail'd.
Such, Milton, thy vast theme : and yet thy strain
Of all sublime conceiv'd the most sublime,
And comprehensive ; since creation's whole
Thy Muso aspiring grasps ; above, beneath,
Around, throughout, her range immense pursu'd ;

And yet thy strain, of human genius tried
The prodigy unmatch'd, for needful mite
Did'st poor exchange, that millions since has earn'd ;
Though not, when wanted most, for thee or thine,
Of ign'rant wealth the scorn ; and with thyself
Unnotic'd near had pass'd th' immortal by.
Thy nation's loss, as now her envied boast.

From the Catholic Advocate.

REASONS FOR NOT BEING A CATHOLIC.

We read in Boswell's life of Dr. Johnson, concerning the religious transformations of Sir Robert Sibbald, a celebrated Scottish antiquary and the founder of the royal college of physicians at Edinburgh. The account is found in a manuscript life of Sir Robert, and written with his own hand. The candour is not the conduct of this gentleman is worthy of admiration. "He tells us that the Duke of Perth, then Chancellor of Scotland, pressed him very much to come over to the Catholic faith ; that he resisted all his grace's arguments for a considerable time, till one day he felt himself, as it were, instantaneously convinced, and with tears in his eyes ran into the Duke's arms, and embraced the ancient religion ; that he continued very steady in it for some time, and accompanied his grace to London one winter, and lived in his household ; that there he found the rigid fasting prescribed by the church very severe upon him ; and this disposed him to reconsider the controversy ; and having then seen that he was wrong, he returned to Protestantism."

Boswell stated the above facts to Dr. Johnson, and said that he had a thought to publish this curious life some time or other. One of the company observed, "I think you had as well let alone that publication. To discover such weakness exposes a man when he is gone." Whereupon, Johnson said, "Nay it is an honest picture of human nature. How often are the primary motives of our greatest actions as small as Sibbald's for his reconversion ?"

Sibbald's reasons for abandoning "the ancient religion," have influenced thousands, if not to withdraw from the church, at least to neglect its practices, and prevented thousands from joining it whose minds were convinced that it is the true church. "Rigid fasting" was too severe upon Sibbald, and had the effect to give peculiar keenness to his perceptive facilities, and he forthwith saw "that he was in the wrong." Protestants cannot stand fasting, and consequently prefer a church which does not require it. Many other practices, of a painful nature in use with Catholics, have a like marvellous efficacy upon men who are in search of a pleasant, easy, comfortable religion. It is very painful and humiliating to go to confession, to perform penitential works, to make amends for injuries, to make restitution of ill-acquired goods. It is disagreeable to be restrained from accumulating the fruits of usury, to be trammelled by the laws of justice, or harrassed by the appeals of charity. It is a sort of silent reproach of a man's worldly voluptuous life, to behold others who observe the counsels as well as the commandments of Christ, and hence he cannot tolerate the sight of a monastery or convent, or the idea of an unmarried priesthood. He would be freed from all these things, and therefore he perceives as clear as noonday, that Protestantism is true, that it "is wrong" to belong to "the ancient religion," and if

in a more penitent and self-denying mood he had been led to join it, he is *reconverted*, or if he had never yet embraced it, he contents himself with some hue or shade, some variation of Protestantism.

"My son," said the mother of Melancthon to this worthy Patrocles of the Achilles of the reformation, "my son ! which religion is the better, that of the Catholic church, or that of the new gospel ?"

"Mother" said Melancthon, "The Lutheran church is the best to live in, the Catholic the best to die in."—Most of those who joined the ranks of reform, like Luther, wanted a church to live in, a church that left all the passions free for indulgence, & neither humbled the pride nor mortified the self-love of its followers. But in order to die well, it is necessary "to fast and pray," to deny ones-self and take up the cross, to refrain from drunkenness and impurity, to practice humility, to chastise the body with its vices and concupiscences,* to do and suffer much that is painful to pride and self-love of the human heart. The Catholic Church teaches her followers the necessity of these things, and grounds her injunctions upon the express words of Christ, hence in her bosom it is safest to die. Therefore, those who desire to die safely, should not be solicitous to live easily, and those who seek a religion which permits an easy life, ought to dread lest they do not find a secure death.

Better in this world, to "mourn with the disciples of Christ," better fast rigidly, and humble and mortify ourselves according to the prescriptions of Catholic faith, with the prospect of a safe death ; than have an easy, comfortable, unrestraining religion ; and a death insecure at best, if not altogether hopeless. For Christ says "he that would come after me let him deny himself, take up his cross and follow me."

From the Catholic Herald.

Below is an extract from the early laws of the Puritans ; now dignified, forsooth, with the title of PILGRIM FATHERS ! If this specimen of toleration was the result of their continual, noisy cant, of "civil and religious liberty"—"freedom of conscience"—"right of private interpretation"—"worshipping God according to the dictates of conscience,"—we can only say in fervent supplication : "From the tender mercies of Puritanism, good Lord deliver us !" FENELON.

"No food or lodging shall be afforded to a Quaker, Adamite, or other heretic. No priest shall abide in the dominion, he shall be banished, and suffer death on his return. Priests may be seized by any one without warrant. No woman shall kiss her child on the Sabbath or fasting day. Whoever wears clothes trimmed with gold, silver or bone lace, above two shillings by the yard, shall be presented by the grand jurors, and the selectmen shall tax the offender at £300 estate. No one shall read common prayer, keep Christmas or Saint days, make mince pies, dance, play cards, or play on any instrument of music, except the trumpet, drum, and jewsharp. Married persons must live together, or be imprisoned. Every male shall have his hair cut round according to a cap."

According to a late census, made by authority, the city of Montreal contains 40,136 inhabitants, of whom 25,637 belong to the Catholic church, 6,564 to the Anglican Establishment, 6,371 to the Scotch church, and the rest to various sects. Quebec contains 31,747 inhabitants, of whom 26,897 are Catholics, 4,024 Anglicans, 1,774 members of the Scotch church.

* See 1st Corinthians, ix. 27.