

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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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.

Continued.

Ah! for such prize what will not ardent youth
Risk headlong! Loss of fame, of fortune, friends:
Ev'n liberty and life is rated nought,
If but the ecstatic moment's joy is caught,
That ends in vain regret and lasting pain.—
As feels alike the frail one, whom thy lure,
Money, entices from sweet Virtue's path:
Or boast of beauty's triumph, sounded vain:
Or sensual charm of lowly Delight, that smiles
Like Syren witch, and leaves the mortal sting.

For Beauty's reign, though sov'reign, is out short,
When longest and her spell is quick dissolv'd
By with'ring hand of age, or gnawing tooth
Of ever inward, rankling, fell disease:
That in her bosom, like a deadly snake,
Is hatch'd, and nurs'd, and glutted unperceiv'd
By suriented intemperance: till awak'd
By riot's headlong folly and excess,
The lo'ring spoiler riots in his turn.
Then fades youth's rosy hue: her lovely form
Shrinks pale and shrivell'd from the slightest blast,
That shakes her feeble frame, and threatens to strew,
Like silliest flow'rs, her honours in the dust.

Or should the fair, thus blasted in their bloom
Her charms perchance survive: she ne'er alas!
Can so outlive her shame. Poor wretch! Of all
The outcast and the scorn! Where may she hide,
So slunn'd, so loath'd, so poor, her guilty head?
Where shelter find? Who pitying shall replace
With warmer weeds the tatter'd shreds, now left,
Of once her gay attire! Where now are fled
Her lovers, erst so fond, that they too thus
Their idol all so sudden quite forsake?
If not best Charity, that hope imparts
Ev'n to the hopeless, sole whose eye can trace
In countenance, e'er so chang'd, the fair remains
Of God's own image, image still of Him
Who gave his life, as guilty though the source
Of righteousness, the guilty, but to save:
If not best Charity should chance to spy
Th' unfortunat' sufferer: then beyond redress
Her case is desp'rate found: condemn'd to drag,
Still 'mid the sink of vice, her wretched days:
And in some bagnio ply, a menial vile:
Where in th' intoxicating draught she drowns
Her sorrow with her cares: nor ought heeds she
Where, when, or how Death seize her: nor dreams e'er
Of God and future bliss: of heav'n or hell.

O would but pleasure's wealthy vot'ries think
To what dread precipice their gilded bait
The thoughtless fair allure! They ne'er would tempt,
Or tempted leave them on the crumbling brink
Of ruin so expos'd: Nor can they boast
Themselves of harm secure: her dragon train
When parting Pleasure, dire enchantress, shews.

Them too Disease invades, and tugging drags,
Like tiger fierce, clung to his bellowing prey,
Down to the dust their manly force subdu'd.
Just visitation of that strength abus'd
T' offend its Giver, and his mandate scorn.
Or squander'd all, on joys so transient felt,
Their life's provision; destitute they roam;
And prowl, where late their pomp allur'd the eye.
For debt immur'd they pine; or wait their doom
In dungeon chain'd for thefts and robberies dar'd.
Or in th' absorbing deep would, with themselves,
Wearied of life, their growing mis'ry plunge:
Or bid keen razor snap the slender thread
Of irksome life: or through their temples drive,
With sulph'ry tempest wing'd, the leaden death:
Or drink the mortal opiate: or full oft
O'er th' edge of time, where yawns the dark abyss,
That swallows all, their quiv'ring limbs suspend:
And 'mid Death's thousand gates, that open stand,
Rush headlong, eager groping which to find
The easiest, shortest, outlet, from this world.

FREEMASONRY.

We are happy to find that an illustrious Prelate of the Irish Church has given public testimony against this Anti-Christian and anti-social institution. It appears from a letter, lately received from the Archbishop of Tuam by the Rev. Mr. M'Donough, a Canadian priest, that some misguided members of that reverend gentleman's flock had justified their connexion with Masonic Lodges, under the pretence that Irish bishops and priests had sanctioned such. His Grace unequivocally denies the truth of this assertion. Such Lodges as exist among Irish Catholics maintain themselves, he adds, "in contempt and defiance of the repeated denunciations of the clergy."

We believe that the same may be said of British ecclesiastics. It is understood that the Vicars-Apostolic some time ago addressed their clergy upon this subject, charging them to warn their penitents that, by remaining Freemasons, they made themselves unworthy of the Sacraments. If here, as in Ireland and Canada, there should happen to be Catholics who continue their Freemasonry, "in contempt and defiance of these repeated denunciations of the clergy," we can only be sorry for their wilfulness.

It has been sometimes contended that Masonry has been only forbidden on the Continent; but that English Masonry, being a very different and harmless institution, does not come within the general prohibition of the Church. Now, admitting for a moment, the right of these objectors to interpret for themselves, and perhaps without examination, the precepts and prohibitions of the Church, it is quite enough to say that, in this instance, they are wrong in their facts. English Masonry and Continental Masonry are one. Foreign Lodges are open to English Brethren (to use the slang of these associates,) just as English Lodges are to Foreign Brethren. The same pass-words and signs which are used on the Continent are used here. It is the well-known boast of our Masons, that Masonry knows no national distinctions, and that, wherever they may find themselves, they are sure of favour and support at the hands of their Brother Masons, although there may be war between their respective countries. The bonds of Loyalty and Faith itself must fail, rather than those of Masonry.

It has been declared, upon very credible authority that the victory gained by our gallant countryman, Sir Charles Napier, over the fleet of Don Miguel, would have been less cheaply won, but for Masonic treason. It is known that by the Masons of Portugal Don Pedro was idolised. A few days before the battle, the fleet being still in port, there had been a change among Don Miguel's ministers; and the portfolio of War or Marine (we have forgot which,) had fallen to one who, whatever his other deserts, was a most zealous Mason. One of his first acts was to arrest the captain and first lieutenant of the flag-ship, so suddenly that the fleet had to sail without their posts having been filled up, and the command devolved upon the second lieutenant, an avowed Mason. No cause was assigned for the arrest of those officers, who were both worthy men; and none for their liberation, which took place very soon afterwards. Almost immediately after the fleet had left the port, Admiral Napier fell in with it, and captured it, after a very few shots from some of the smaller vessels; but, to his astonishment, with none at all from the ship on board of which the Mason held command!

It is a matter of history that the astounding and comparatively bloodless successes of the Jacobin armies, during the French Revolutionary War, owed much to Freemasonry. The governors of fortresses, otherwise impregnable, being Masons, their surrender followed of course. Condorcet, himself a Mason, openly declared that the French Revolution was the end, to which Freemasonry had, for so many years past, darkly and noiselessly been working its triumphant way. Yet, in France as everywhere else, Freemasonry professes to have no concern either with religion or with politics!

It should be observed, that at that period, as Barruel has shown, the headquarters of Freemasonry were established in France. They are there no longer. It is from St. Petersburg that the plots and treasons of the world are now directed, just as, a few years back, they were from Paris. The Russian Government has always shown itself a remarkably apt scholar, when the way to rule mankind has been the lesson. The foreign campaigns of the last war were to it so many new courses in that useful science. Freemasonry, as the suppressed Masonic papers of Gustavus might have shown, was playing the part of the French in the North of Europe, when these campaigns began. Under dexterous management, the reverse has now become the order of the day. It is deeply humiliating to reflect, that among British statesmen of late and present times, both the dupes of Russia and her hirelings happen to be precisely those, whose names are the highest on the rolls of British Masonry!

Freemasonry has been discouraged, not only by the Church, but also by temporal governments, whether Catholic or Protestant, absolute or democratic. Every one knows, that in the United States of America the Executive has felt itself compelled by the anti-social machinations of Masonic Lodges, to do its utmost to suppress them. One instance will suffice to justify the American Executive. A savage murder had been committed by one who was known to the police. His apprehension seemed inevitable; yet he escaped. He was a Mason, and his "brethren" concealed him till they could pass him on to another Lodge, and so from one Lodge to another, until at last he made good his escape from the country and its executioners!

If there be any profit or merit in these secret Societies, why hide they their light under a bushel? A loyal and religious institution needs no oaths of secrecy, no signs, no pass-words;—but a disloyal and Anti-Christian one needs them all. At all events, they are Secret Societies; and how can Catholics belong to Secret Societies? A. —London Tablet.