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MAGAZINE. NEW SERIES,
VOL. III FROM JANUARY 1
TO JUNE 1, 1844**

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THE
CATHOLIC MAGAZINE.



NEW SERIES.



VOL. III.

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The



Catholic Magazine.

THIRD SERIES, No. XIII.

JANUARY 1844.

THERE are three things which preeminently mark the Christian life, and advance it in the scale of holy perfection.

These three are, **POVERTY**, **HUMILITY**, and **PATIENCE**; the profession of which, though inculcated in spirit on all (St. Matth. v. 3), and counselled to all such as can take the three (St. Matth. xix. 10), has been perfected but in **ONE**, who is not only the bond of Perfection (Col. iii. 14), but Charity itself (1 John iv. 8.)

It hence necessarily follows that you, Gentle Readers, and we also, being followers of Him who is all perfect, must seek at a distance to follow His footsteps; and perhaps in no epoch of the Church are the above virtues more needful, to those that live in the world, than in the present day: perhaps it were better to say in the present **HOUR**.

If we take not the counsel of blessed Poverty, we must needs be so in spirit, and relieve **HIM**, in the person of His poor, by liberal and open-hearted alms-deeds; for, gentle readers, when you are reading these lines, at this season of general joy and rejoicing, it is but too true, that many most exemplary and worthy Christians

are pinched and straitened with lack of all things which a homely economy of superfluities could most amply relieve. Give, then, now, not vauntingly, but according to the Gospel precept (St. Matth. vi. 3), and without doubt if leavened highly with *Humility*, the *second*, though *first*, *Sabbath* (St. Luke vi. 1), of holy virtues, so sweetly incumbent (St. Matth. xi. 29) on all Catholics, it will prepare the way to that Kingdom which is only to be obtained when we have perseveringly fulfilled that third and perhaps most trying precept of all, namely, *Patience*,—by which we ought to bring forth fruit (St. Luc. viii. 15), and in which we are instructed to possess our souls. (Id. xxi. 19).

AS THE TIME DRAWS NEAR for the return of England to the Faith of Ages,—to the ONE HOLY CATHOLIC AND APOSTOLIC CHURCH OF ROME,—it behoves us all to cultivate assiduously, these three precious exotics, if we would have act and part as *humble*, *patient*, and *poor* instruments in this great movement; which, though coming without observation, may yet be nearer than many of us suppose. Of this, however, we are fully convinced, that all that come with single and simple hearts may help on the glorious cause, and see its effects, if not here, yet in that endless day, when the voice of intercession is but made the more efficacious, and the result more joyful, because, for our better trial, the PRAYER OF FAITH had been *refused* on earth.

Feast of the Nativity of our Blessed Lord, 1843.

THE INFLUENCE OF RELIGION ON
IMAGINATIVE LITERATURE.

No. I.

IN taking the most cursory view over the fields of literature, especially in its imaginative department, it would be impossible to compare the productions of Christian with those of Pagan genius, without being struck by the universal manifestation of the influence of Christianity over feeling and passion, over the yearnings of affections, the aspirations of hope, and the conflicts of emotion, as these have found expression in the poetic and romantic forms of composition. That which we owe to our holy religion in its morally regenerating operations, is of such immeasurable extent, that its more indirect and subtle influences,—the silent, though not less strong and concentrated action, by which its quickening spirit sends forth streams of healing and blessing over the domains of thought and feeling,—may be too often unperceived, and comparatively forgotten. Didactic teaching may bring truth more forcibly and clearly before the mind, challenging the reason and conscience to bow down to its appeals; but what, we may ask, are the sources from which the intimate joys, the gleams and visitings of the heart's sunshine, are drawn, for those whose habit it is to live among the "BEINGS OF THE MIND"?—are they not to be found in the eloquence of their voices, the heirs of genius and worshippers of truth and beauty, that come to us like gladdening breezes of spring-time?—are they not to be listened for in the tones that rise, like the song of a bird amidst the roaring of a tempest, in sweet distinctness above the surges of life, the turmoil of its sorrows and cares? Christianity has attuned those voices for us, adding strength as well as sweetness to their language; and the spirit of the Divine Regenerator has acted over the mind of man, with a brooding like that of the Almighty Dove over the waters of primeval chaos.

It is impossible that poetry should be irreligious, being the expression, if unconsciously, of a desire after the Infinite; and whatever draws the affections to the Infinite, must, sooner or later, find way in poetry. It has been said, "an irreligious poet is a monster;" and surely in the very nature of poetry there is an attribute which must give to its wildest dreams even, and vaguest fantasies,—to its wanderings seemingly without aim or beaten pathway, amid the