

The Catholic.

Quod semper; quod ubique; quod ab omnibus.

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ORIGINAL.

THE HAIL MARY.

Hail Mary, full of grace! with thee
The Lord vouchsafes to dwell;
In greeting strain'd Gabriel thus
His heav'nly message tell:
And styl'd thee blest o'er womankind;
And bade thee nothing fear,
So did Elix'beth sound thy worth,
And dignity revere.

Thou too, prophetic did'st foretell
That generations all,
Would thee, the mother of their God,
Most blest of women call.
And thee most blest all in the Church
The faithful still declare;
And supplicate, so needful here,
Thy kind protective care.

Nor do they vainly thee invoke,
Who could'st thy Son Divine,
At Cana's feast, induce to change
The water into wine!
And, though nor him did ought concern,
Nor thee the object sought;
Still, at thy word, before his time,
The wondrous change he wrought.

His transubstantiating pow'r
Micro-wondrous still was view'd,
When bread into his flesh he chang'd,
And wine into his blood.
At this, his mystic Marriage Feast,
For all so richly spread,
With those, whose nature he assum'd
He comes, himself to wed.

The first of all, his signs bespoke
His filial love for thee:
The last, for all our evil'd race
His boundless charity.
Deign then, where now thou reign'st on high,
Next him in glory plac'd,
To urge for us, ne'er urg'd in vain,
Thy pitying kind request!

Should'st thou for us his grace implore,
Will he that grace deny,
Who could mirac'ulous, at thy word,
A feast with wine supply?
Our mother thou, since he, thy son,
Our brother man became;
O then, from thee, a mother's care
Let us, thy children, claim.

He dying bade thee, as thy Son
His lov'd Disciple view;
Bade him, and all his brethren find
In thee, a mother true.
Nor can'st thou e'er, by him enjoin'd,
The gracious task forego
Of guarding safe from ev'ry harm,
Thy children here below.

If, as his word unerring says,
More joy in heav'n is made
For the lost sheep, that's found again,
Than those that never stray'd:
Can'st thou in heav'n, and heav'n's great Queen,
Nought of those transports know,
Which Angels feel for man on earth,
Reclaim'd from sin and woe?

Each for his neighbour's weal is bid,
Nor vainly bid to pray:
Can't then Love's duty, and, where Love
Obtains its perfect sway?
O no, the saints their bosoms feel
With tenfold ardours glow,
That now from Love's exultant source
On them redundant flow.

Well pleas'd th' Eternal Father hears,
Nor can their pray'r deny,
All through our Sov'reign Pontiff sent,
The Filial Deity.
Through him our ev'ry claim is made;
On him our hope depends:
And all, if ought our fancied worth,
In him begins and ends.

Yet should he e'er our weak request
And pray'r, us worthless, spurn;
Not so from thy maternal suit
Can he neglectful turn.
Nor to his Saints can he refuse,
In our behalf who plead,
His grace and favours, crav'd for those,
For whom he deign'd to bleed.

O thou, to crush the serpent's head
By heav'n's decree ordain'd!
Through whom at length, our ransom'd race
Lost Eden have regain'd:
From thee, the guiltless second Eve,
Our ev'ry good must flow:
As from the guilty first, who fell
Is all deriv'd our woe.

By nature she; but thou by grace
Our choicer mother own'd!
O guard us 'gainst the tempter's snares,
And all his wiles confound!
Do thou the serpent's head, that lies
In wait to wound thy heel,
So bruise, that we, thy children ne'er
His deadly sting may feel!

For us exert thine influence great
With him, thy Son Divine;
Who thee, o'er all exalting crown'd,
And bade thee thine brightest shine.
And all ye choirs of Angels blest,
And all ye Saints on high,
Obtain, that we some day may share
Your blissful destiny!

To Father, Son, and Holy Ghost,
Th' Eternal one in three,
Let creatures pour their endless praise
In grateful harmony!

SELECTED.

From the London Catholic Miscellany.

RISE, PROGRESS, AND DISCIPLINE, OF PROTESTANTISM IN GERMANY,

WITH SOME REMARKS ON THE PRESENT STATE OF CATHOLICISM IN THAT COUNTRY.

It is with the maladies of the mind, as with those of the body, in which the very violence of the disorder produces a favourable crisis, and restores the patient to health. From the very excess of evil, good sometimes proceeds; and it would seem that man, when he has once quitted the ways of truth, must traverse the long and melancholy regions of error, ere he can regain the path which he has lost.

Protestant Germany offers at the present moment a striking example of the truth of this remark. That country which, in the sixteenth century, was the cradle of the Reformation, the scene of an event which, when considered in respect to its remote consequences, is one of the most awful calamities in the whole history of man—that country seems

now destined, after a cycle of three hundred years, to become the theatre of one of the most august and imposing spectacles which a benevolent Deity can offer to our contemplation—the regeneration of faith and human society. Like the comet, which, after its long irregular and devious course, returns to the luminary from whence it sprang; so Protestantism, wearied of its long aberrations, at length takes refuge in the bosom of that church which it had once deserted.

This is not the place to enquire into the general causes which produced the Reformation, or into those which had more particularly predisposed some parts of Germany for the reception of the new doctrines. But we may briefly observe that the late period at which the North of Germany was converted to Christianity, the circumstances of violence and compulsion which attended their conversion, the disputes between the popes and emperors which proved so injurious to ecclesiastical discipline, the heresy of John Huss and his followers, the religious troubles of Bohemia, the ignorance and corruption which excessive secular occupations had introduced among the higher clergy of Germany; and we may add, the jealousy subsisting between the great and petty sovereigns of that country; all these circumstances had long prepared the Teutonic soil for the fatal seeds of the Reformation. Lutheranism at first was predominant; but Calvinism soon disputed, and at length divided, its empire. Of all the sects of the Reformation, Lutheranism, which preserved the dogma of the real presence, a certain pomp in divine worship, a feeble image, and in some countries the entire substance, of episcopacy; and which was distinguished for its submission to political authority, which indeed it carried to a blameable extreme; Lutheranism approximated the most to Catholicism; and we shall see in the end that it is from this sect that the most numerous, as well as the most distinguished, converts of modern times have proceeded. The sect of Calvin, on the other hand, which, from its origin, was distinguished for its turbulent and seditious spirit, its hostility to monarchy and episcopacy, its harsh and desolating dogmas, its cold and heartless worship, was ever most widely removed from our religion.

Former heresiarchs, when they attacked particular dogmas of the church, and particular ordinances and usages of its discipline, always respected, or affected to respect, its authority. But the reformers of the sixteenth century, after the subtuges common to all heresiarchs, boldly appealed from the sentence of the church which condemned