

# 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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THE VERY REVEREND WILLIAM F. MACDONALD, V. G.

EDITOR.

Original.

EXTRACTS FROM A POEM ON THE "POWER OF MONEY," IN THREE CANTOS, VIZ.—ON MONEY'S PHYSICAL, MENTAL AND MORAL REIGN.

The wonders, Money! of thy magic pow'r,  
Thy more than wizard spell and elfin art,  
Which so our notions warps, and fancy sways,  
And deeply jaundices perception's eye,  
That through th' illusive medium objects view'd  
Their opposites appear; which ev'ry sense  
So fascinating charms, that all we hear,  
Touch, taste, or smell, or see, in nature's spite,  
In spite of truth, seems most what least it is:  
Not ev'n might Circe's self, th' enchantress queen,  
Boast such bewitching skill; though she could change  
The manly form to brutal shape, and bid  
The human voice be tun'd to savage yell,  
Dire hiss of serpent, angry lion's roar,  
Wolf's hungry howl, and grunt of growling swine:  
Thy witch'ry thus so potent, and o'er all  
Acknowledg'd thy dominion so supreme,  
With homage universal paid to thee,  
Great sublunary god! I vent'rous sing,  
And hail thee, chief of idols, matchless Gold!  
Of old as Mammon known, or Plutus nam'd  
Now Money styl'd and Lucro: more invok'd,  
More cherish'd, courted, honour'd and ador'd,  
Than deity besides in earth or heav'n,  
By all of each persuasion, Jew and Turk,  
Christian and Infidel; alike who bow  
Before thy glit'ring shrine, and fervent pour,  
No hypocrites, their pray'r; as I now mine;  
That thou inspire and aid thy timid bard  
To celebrate thine attributes; a theme  
By none attempted e'er, save Philip's, thee,  
In stunted strain on *Splendid Shilling* sung;  
Or him, fair Chrysolis; in prose who tells  
Thy feats, and marks thy wildly rambling course,  
With random plan, so diff'ring far from mine.

Say, in thy dark retreat who found thee first  
Slumb'ring inert? Who led thee beaming forth  
In all thy native splendour; and thy worth  
Discov'ring, gave thee to th' admiring world?  
Did he, the smith renown'd before the flood,  
Tubalcain, first who lighted up the forge  
To smelt metallic ore, since Vulcan nam'd  
In Pagan story, and a God 'yclep'd;  
In vasty Etna's workshop said to rule  
The swarthy Cyclops, Steropes, Piracanon,  
And Brontes; giants tall; whose brawny might  
Wielded the hammer huge o'er glowing goads  
Snatch'd hasty from the red-hot, roaring furnace;  
Then steep'd the hissing mass in temp'ring wave,  
To form the arms of gods; shields, helms and spears,  
Intent, and the dread thunderbolts of Jove;

Did he, the earliest, from thy min'ral bed,  
Monarch of metals! raise thee; and explore,  
With touchstone or in chymick crucible,  
Thy virtues; till, through ev'ry ordeal tried,  
Unscath'd and still the same thou clear did'st prove  
Thy substance pure and indestructible!

## THE CATHOLIC RITES AND CEREMONIES EXPLAINED.

### EUCCHARIST AND PENANCE.

After all that we have said in our other numbers, on the sacraments of the Eucharist and Penance; the substance of which every well instructed Catholic knows; we need not at present extend our remarks upon them further than to observe, that in the Eucharist, as a sacrifice in which Jesus Christ himself is both the priest and the victim; the pastor is only his legally appointed consecrating organ; that as a sacrament, the matter is bread and wine, to be consecrated by the omnipotent word of God, spoken over them by his lawful minister and deputed organ; into the body and blood of Jesus Christ; the form the very words of the Saviour, pronounced by him at the institution of this divine sacrament; and the minister, a priest properly ordained. 2nd. That in Penance, the matter of the sacrament are the sins which we confess, accompanied with contrition, or a true sorrow at having offended God; including in it a firm purpose of amendment: the form are the words of the absolution, pronounced over the penitent; the Minister, a priest properly authorised besides, to act as a confessor; and finally satisfaction, or the exact performance of the penance enjoined; which belongs to the integrity of the sacrament.

### EXTREME UNCTION.

In explaining the ceremonies used in the administration of this sacrament, we have to observe, that the human person consists of a body and a soul. That the body with its senses of sight, hearing, smell, taste and touch; and with its powers of speech and motion, is the soul's organ, and instrument in the practice of virtue, or the commission of sin. The soul therefore if truly repentant being reconciled with God in the sacrament of penance, is still further sanctified, and prepared for her exit out of this world into eternity; and the body, her organ, blessed in all its senses and faculties, by the virtue of this sacrament worthily received; so as to fit it to rise at the last day in glory; and be again united to its happy soul; forming in bliss and immortality that perfect creature man, which God has made a distinct being from the angels; and whose nature he has so honoured, and exalted by even taking it upon himself.

On entering the sick person's house, or apartment, the priest says in Latin *peace be to this house and to all that dwell therein!* This, every christian knows, is the apostolic salutation, commanded by our Saviour. Then placing his pyx of holy oil, where he decently can; and putting on his stole, the emblem of his sacerdotal character, he sprinkles with holy water in the figure of a cross the room, the sick and the attendants, with these words of the psalmist; "Thou shalt sprinkle me, O Lord, with hyssop and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow," &c. If the sick person needs to confess, he hears him in

private; and after directing and absolving him, he says in public, the following prayers, if the case admits of that much delay.

"Our help is in the name of the Lord;"

Ans. "Who made heaven and earth."

"The Lord be with you!"

Ans. "And with thy spirit!"

Let us pray:—"Bid, O Lord Jesus Christ, together with our own lowliness, be ushered into this habitation eternal felicity; divine prosperity; serene gladness; fruitful charity, and everlasting health. Be no access allowed to devils here; but let thine angels of peace attend; and be far from his house all malignant discord. Magnify, O Lord, on us thy holy name; and bless our conversation: sanctify the entry of our lowliness, thou who art holy and merciful, and endurest with the Father and the Holy Ghost, world without end." Amen.

"Let us pray, and beseech our Lord Jesus Christ that blessing he may bless this habitation, and all the in-dwellers thereof! and may give them his good angel guardian; and may make them serve him through the consideration of the wonders of his law, and may he turn away from them all the adverse powers; and snatch them from all terror and trouble; and deign to keep them in health in this dwelling, who with the Father, and the Holy Ghost, liveth and reigneth God, world without end."—Ans. Amen.

Let us pray. "Hear us, O Lord, Father Almighty, eternal God; and deign to send from heaven thy holy angel to guard, befriend and protect, visit and defend all abiding in this habitation, through Christ our Lord." Ans. Amen.

After this the *Confiteor*, or general confession is recited; and the public absolution is pronounced by the priest; who then admonishes the bystanders to join in supplication for the sick; while he administers the sacrament of extreme unction. Extending then his hands over the sick person, he says, as follows:—

"In the name of the Father, and of the Son, and of the Holy Ghost; be extinguished in thee all power of the devil; through the imposition of our hands, and through the invocation of all the saints; angels, archangel, patriarchs, prophets, apostles, martyrs, confessors, virgins, and of all the saints together." Amen.

Then dipping his right hand thumb in the pyx of holy oil, blessed by the bishop with prayers suited to the end for which it is intended; he anoints in the form of a cross, first the closed eyes of the patient, with these words; "By this holy unction, and his own most tender mercy, may God pardon thee whatever thou hast sinned by the sight." Amen.

The same form is used in anointing successively the ears, nose, lips, hands and feet, &c. After which the *Kyrie Eleison*, or triple invocation of mercy, is recited, then the Lord's prayer, and the following versicles and prayers:

"Save thy servant, O my God, trusting in thee!"

"Send him (her) O Lord help from thy holy heaven; and from Sion protect him (her)."

"Be to him (her), O Lord, a tower of strength, from the face of the enemy!"

"Let not the enemy prevail against him (her). Nor the son of iniquity have power to hurt him (her)."

"O Lord, hear my prayer! And let my cry come unto thee!"

"Our Lord be with you! and with thy spirit!"