

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 MASS.

BY WM. GEORGE READ, LL. D.

The deep toned bell hath rung its warning peal,
And joyful Christians through the lofty dome :
Before the sacred signs they reverend kneel—
Here the good Shepherd bears his wanderer home ;
There the pure Virgin clasps her Infant God,
And there he bleeds on high beneath his Father's rod !

Thy tabernacles, Lord of Hosts ! how fair !
For thy bright courts our spirits faint and long ;
The wounded heart and wearied flesh may there
Pour to the living God a song.
Yes ! to thine altars hath the swallow hung
Her nest—and there the sparrow hides her callow
young ! [1]

Now heaves the organ with its tuneful breath,
And plaintive voices wake a solemn strain ;
While to the "dulcet symphony," beneath
Moves, with infantile grace, a white-stoled train ;
Them following slow, with measured step sublime,
The holy feebleness of age, or manhood's virgin
prime. [2]

Type of our great High Priest he pausing stands,
With many an emblem in his vesture shown ;
The robe of purity—subjections bands—
The yoke of Christ athwart his shoulder thrown—
While the bright cross upon his back displayed
Tells how the priceless debt of fallen man was paid.

Armed with the sign of grace he dares to call,
In humble trust on God's most holy name ;
Then lowly bending, for himself and all
Breathes the sad accents of remorse and shame.
Ye who rejoice repentant man to see
Your prayers in heaven unite to set the sinuer free ! [3]

Lo ! to the "holiest place" the priest ascends,
As seen by faith its mystic veil expands ;
Before the mercy-seat he humbly bends ;
The golden censor loads his sacred hands ;
Then smokes the incense, curling toward the skies—
So let our prayers, O Lord ! before thy throne arise ! [4]

Now from th' sweet founts of truth he draws
Or consolation, hope, or holy joy ;
But in the view of God's infracted laws,
Loud cries for mercy still our tongues employ—
Till the angelic song proclaims again,
Glory to God on high ! and peace to willing men !

We praise, O God ! we bless thee, we adore
Almighty Father !—Sole begotten Son !
O Lamb of God ! thy mercy we implore :

[1] Psalm lxxxiii.

[2] Apoc. xiv. 4

[3] Luke xv, 7. Apoc. v, 8.

[4] Psalm cxi. 2.

Rear from the right hand of thy Father's throne !
For thou art holy ! thou alone art Lord !
In his own glory with the Paraclete adored !

Then warning all their hearts with him to raise,
The Priest, like Moses, heavenward lifts his hands ;
For health, and peace, and innocence he prays,
Increase of faith, and light to darkened lands.
Loud peels the echo of the deep "Amen !"
And next is heard the law, from some inspired pen.

The book removed now shows departed sway
From elder Sanhedrim to Christian fold ;
The taper's flame commemorates the day
When fire baptized the twelve their message told—
Lights of the world ! "Cleanse, Lord ! my lips and
soul,
As erst thou didst Isaiah's with a burning coal !"

So prays the priest devoutly bowing low,
Ere he presumes the Gospel to proclaim ;
Repeating next the symbol, framed to show
Christ's changeless Church in every age the same—
In every clime, wherever shines the sun,
"One Shepherd and one fold," [5]—"Lord, faith, bap-
tism—one !" [6]

In secret, now, believers ! breathe your prayers !
Attentive earth ! profoundest silence hold !
For now the priest the sacrifice prepares—
That "offering clean," [7] by Malachi foretold ;
Presenting first, by institute divine,
The mystic rite, Melchisdech ! in bread and wine. [8]

The clouding censor yet again he heaves ;
Washed are his hands from every earthly stain ;
A brighter glow his kindling faith conceives,
Till rapt in prayer he joins the seraph's strain !
Thee, Lord of Hosts ! three holy they proclaim ;
Hosanna ! blessed is He that cometh in thy name !

Now, rescued man ! restrain thy struggling breath !
Ye powers of darkness ! bow the trembling knee !
For now the Church "shows forth" her Saviour's death !
His words are spoken !—God of Mercy ! see,
Thy Lamb lies slain in mystic sacrifice !
While angels prostrate fall—archangels veil their eyes !

Now may we call the "Father," free from fear ;
Thy kingdom come ! hallowed be thy name,
Thy will be done by feeble mortals here,
As in thy heavenly courts the same !
Feed us ! Unharm'd, untempted let us live !
Forgive us our sins, as others we forgive !

In penance washed, ye faithful now draw nigh,
With grateful love partake your heavenly food !
Unless you eat your Saviour's flesh you die !
"His flesh is meat indeed," and "drink his blood !" [9]
Let awful joy inflame each glowing breast,
"Our Passover is slain—come let us keep the feast !" [10]

The Mysteries are ended ; Christians, now
Depart with blessing !—but before ye go.
Your knees and hearts once more in homage bow ;
"The Word incarnate dwelt with us below !" [11]
We leave thy temple, Lord but not thy sight ;
Vouchsafe, through life's dark ways, to guide our steps
aright !

[5] John x, 16.

[7] Malachi i, 11.

[9] Psalm cix, 4. Heb. q. 6, 7,

[10] 1 Cor. v, 7, 8.

[6] Ephos. iv, 5,

[8] Genesis xiv, 18.

[9] John vi, 54—56.

[11] John i, 14.

DISMISSAL OF MR. O'CONNELL.

HIS LETTER TO THE CHANCELLOR.

It is a powerful production. Its strong common sense, irresistible argument, keen sarcasm, its ability every way, are worthy of Mr. O'Connell's best days,—*N. Y. Freeman's Journal*.

"30 Merrion-square, 27th May, 1843.

"SIR.—On my return to town from attending four meetings—peaceable and perfectly legal meetings—to petition Parliament for a repeal of the Act entitled the Act for the Legislative Union of Great Britain and Ireland, I found before me your letter of the 23rd instant. For the terms of civility in which that letter is couched, I owe you, Sir, and I hereby offer you, my best thanks.

"I would not willingly be exceeded by you in courtesy ; and I beg of you to believe that, if in the performance of a sacred duty I should use any expression of a harsh nature—which I shall studiously endeavour to avoid—it is not my intention to say any thing personally offensive. But that duty obliges me to declare that, as the restoration of the Irish parliament is an event, in my judgment, not remote, I will avail myself of the opportunity afforded by a seat in the Irish Commons, to move for the impeachment of the present Lord Chancellor for presuming to interfere with the subject's dearest and most precious right—the right of petitioning parliament—a right expressly declared to belong to the people as one of the 'true, ancient, and indubitable rights and liberties of the people of this realm.' I use the words of the statute, which, it should be remembered, settles the succession of the Crown upon the basis of those rights and liberties of the subject. Her Majesty's title, therefore, to the throne, is based upon the right of petition ; and the statute expressly declares—'That all commitments and prosecutions for such petitioning are illegal.' The deprivation of the commission of the peace may not be technically a prosecution. But it is intended as a *punishment* ; and punishment without prosecution would make the act of the Lord Chancellor only the more criminal. I mean to insist—and I think the argument will have weight with an Irish Parliament, freely and fairly elected—that the act of the Chancellor necessarily endangers the stability of the throne, and the security of the connexion between both countries.

"The commission of the peace is of very small importance to me, who never acted more than once under that commission. But the *principle* upon which the Chancellor acts I utterly protest against, as being in its essential nature disloyal, and dangerous alike to the throne and the people.

"That the Repeal meetings to petition Parliament are not illegal, is a proposition admitted in your letter to Lord French ; and really, you must permit me to say, that it is in no slight degree absurd to allege that these meetings 'have an inevitable tendency to outrage ! !' Many meetings have been held—as every body in Ireland knows, or ought to know, as numerous—aye, and as peaceably—before the passing of the Emancipation Act, as during the present Repeal agitation. There have been within the last three months more than twenty of these multitudinous meetings to petition without having caused a single offence. How, then, they can have 'AN INEVITABLE TENDENCY' to outrage, is not within the comprehension of a mere Irish lawyer, although it may be within the sagacity of an English Chancellor !