

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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Original.

Man's days are as grass: as the flower of the field, so shall he flourish.—Psalms 102, 15.

Tune—Aldislech.

See, o'er its thorny stalk reclining
Yon withered rose, so sickly pining!
Yet late its crimson cheek was seen
In dewy lustre brightly shining.

Thus quickly fades our youthful bloom,
When age, or sickness steals upon us;
And, when we sink into the tomb,
Not long our dearest friends bemoan us.

Frail beauty then the sage despises;
Him ne'er her tempting lure entices.
Nor ought, but virtue's deathless charms,
That deck the soul, he fondly prizes.

Unmov'd who smiles at fortune's frown,
And scorns all her short-liv'd favours;
His hope who rests on God alone,
And always him to please endeavours.

Beneath his sacred wing protected,
Still towards heaven his steps directed,
He journeys on through life secure,
'Till comes the happy term expected;

When, ended all his care and toil,
He flies to meet his God's embrace,
Who welcomes him with gracious smile,
And 'mong his saints in glory places.

THE HYMN.

Veni, Creator Spiritus!

'Creator spirit, gracious deign
To visit here thy suppliant train!
Fill with thy grace, supernal shed,
Our hearts, thy chosen mansions make!

Thou, whom we hail the paraclete;
God's gift, with every good replete!
The living font; the fire of love;
The spiritual unction from above.

Thou sevenfold grace imparting sprigh!
Dread finger of paternal might!
The father's promised prompter, sent;
'The dumb who rend'rest eloquent.

Bid on our sense thy light to shine!
Pour on our hearts thy love divine!
Still here on earth while we abide,
Our feeble steps support and guide!

Drive from us far the tempting foe!
Give us thy perfect peace to know!
Thus, plac'd beneath thy guidance sure,
We'll every danger shun secure.

Grant us, tho' Father, and the Son,
And thee, their spirit, three in one;
Adoring here on earth to know;
And ever firm our faith to show.

CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XLIX.

THE FOURTH BOOK OF SAMUEL;

OTHERWISE CALLED

THE FOURTH BOOK OF KINGS.

Chapter 1—verse 10. "Let fire," &c. Elias was inspired to call for fire from Heaven upon these captains, who came to apprehend him; he did so, not out of any desire to gratify private passion, but to punish the insult offered to religion; to confirm his Mission: and to show how vain are the efforts of men against God, and his servants, whom he willeth to protect. D. B.

Verse 17. "The second year of Joram," counted from the time that he was associated to the Throne by his Father Josephat. Ibid.

Chapter 2—verse 1. By Heaven here is not meant the final Heaven of the blest, where God is seen face to face: for "no man can see God and live:" but some lower heavenly region, the Prophet's appointed place of temporary residence.

Verse 3. "The Sons of the Prophets;" that is, the Disciples of the Prophets; who seem to have had their Schools, like Colleges, or communities in Bethel Jerico, and other places in the days of Elias and Eliseus. D. B.

Verse 8. Here is mentioned another miracle wrought with the mantle of Elias; which again is repeated with the same precious relic by the Prophet Eliseus, who had received with it the Double Spirit of its first Owner. Verse 14.

Verse 15. "They worshipped him, falling to the ground." These Sons of the Prophets were no Quakers: no, nor Protestants, who hold it unlawful so to worship the creature, from any religious motive; or from any Spiritual excellency.

Verse 20. "The clean vessel with salt in it" represents the just, whom the Saviour calls "the salt of the Earth," because, by their virtuous conduct and conversation, they correct the impurities of guilt in others; preserve them from the corruption of sin; and render them fruitful in good works.

Verse 24. "Cursed them." This curse, which was followed by so visible a judgment of God, was not the effect of passion, but of zeal for religion; which was insulted by these boys, in the person of the Prophet and of divine inspiration; God punishing in this manner the inhabitants of Bethel, (the chief seat of the calf worship) who had trained up their children in a prejudice against the true religion and its ministers. D. B.

Chapter 3—verse 14. "If I did not reverence the face of Josaphat, King of Juda, I would not have hearkened to thee nor looked upon thee." Here we see, as the Catholic Church teaches, that the wicked and unbelieving are often saved for the sake of the faithful and just. See also God's answer to Abraham, interceding for Sodom and Gomorrah. Genes. 18, 23, &c. Also Job 42, 8.

Verse 25. "Brick walls only remained." This was the proper name of the chief city of the Moabites, in Hebrew *Kir-Haraseth*. D. B.

Chapter 4—verse 29. "Salute him not." Ho that is sent, to raise to life the sinner spiritually dead, must not suffer himself to be called off or diverted from his enterprise by the salutations or ceremonies of the world. Ibid.

Verse 31. St. Augustine considers a great mystery in this miracle wrought by the Prophet Eliseus; thus, by the staff sent by his servant, is figured the rod of Moses, or the old law; which was not sufficient to bring mankind to life, then dead in sin. It was necessary that Christ himself should come; and by taking human nature, become flesh of our flesh and restore us thus to life. In this Eliseus was a figure of Christ, as it was necessary that he should come himself to bring the dead child to life, and restore him to his mother; who is here, in a mystical sense, a figure of the Church. Ibid.

Verse 37. "And the child gapud seven times and opened his eyes." An allusion is here made to the spiritual reanimations and enlightening effect of the seven sacraments, at the last exertion of the prophet; that is, under the final dispensation of the Saviour.

Verse 39. "She came and fell at his feet and worshipped upon the ground. Did she do wrong in thus worshipping the creature; not as God, but as his minister?"

Verse 39. Wild gourds (*Colocynthis*). They are extremely bitter, and therefore are called "the gall of the earth;" and are poisonous, if taken in a great quantity. D. B.

Verse 41. "Bring some meal." This represents the flour, of which that bread is made, which is changed in the Eucharist into the living and life-giving bread of the Saviour.

Verse 44. "And they eat; and there was left, according to the word of the Lord." Who sees not here the figure of the wonderful reproduction of "the living bread" in the eucharist; in the same manner as our Saviour alluded to it, by the reproduction of the few loaves in the desert, to feed the hungry multitude!

Chapter 5—verse 10. "Go and wash seven times in the Jordan," &c. Here are alluded to, the cleansing effects of the seven sacraments from the leprosy of sin; through the virtue of the man-God who commenced his purifying institute by washing in the Jordan.

Verse 13. They were Naaman's servants, who persuaded him to wash. They were the poor and mean, who converted the great, and persuaded their worldly masters to wash in the Jordan, after the Saviour, in order to be cleansed from their spiritual leprosy.

Verse 16. Eliseus refused Naaman's proffered gift; as the grace of God is not to be bought and sold.

Verse 17. "Grant to me thy servant to take from hence two mules' burthen of earth." Why this request, but because Naaman considered the earth holy; and on it he intended erecting an altar to the only true God, whom he now acknowledged? Is not this idea somewhat a Catholic one? Blessed earth! how can a Protestant consider any thing blessed?

Verse 19. "Go in peace." What the Prophet here allowed, was not an outward conformity to an idolatrous worship; but only a service, which, by his office he owed to his master, who on all public occasions leaned upon him; so that his bowing down, when his master bowed himself, was not in effect adoring the idols; nor was it so understood by the standers by; since he publicly professed himself a worshipper of the only true and living God. But it was no more than doing a civil office to the king, his master; whose leaning upon him to bow at the same time that he bowed. D. B.

Verse 27. The leprosy of Giezi represents the guilt, or spiritual leprosy which attaches to those in the sacred ministry, who sell their services for temporal hire; who make a traffic of religion.