

second book of Kings.—As to the writers of them, it is the common opinion that Samuel composed the first book as far as the twenty-fifth chapter; and that the prophets Nathan and Gad finished the first and wrote the second book. D. B.

Chapter I. In this Chapter we may remark that Anna, another figure of the Gentile Church, was long barren; like Sarai, Rachael and Rebecca; all, however, the best beloved:—That the great prophet Samuel, was obtained by his mother's earnest prayer, and vow; and the blessing of Eli, the high priest: On which account he was named by his mother *Samuel* which signifies, *asked of God*:—and finally, that, in the offerings which she brought along with her, when in fulfilment of her vow, she went with her child, to consecrate him to the Lord in *Silo*; an allusion is made to the Jewish, or bloody and to the christian, or unbloody sacrifice: to the Jewish, by the three calves; and to the christian by the three bushels of flour and the bottle of wine. For the Jews first, by putting the Saviour to death, offered up the real, as they had done the figurative bloody sacrifice: and the christians, last, in the Eucharistic mystery offer up the unbloody sacrifice; which sacrifice was to continue for ever after the bloody one was offered up for Jesus Christ, our high priest, who offers himself up in an unbloody manner, under the forms of bread and wine in the mass by the hands of his lawful pastors, is in scripture denominated a *priest for ever according to the order of Melchisedech*. The number three in both offerings, indicates the trinity; to whom both sacrifices are offered up.

Chapter ii.—Verse 1. *My horn is exalted*, for the horn is the strength of such animals, as the Jews were wont to offer up in their sacrifices. But these animals, as has been observed; were always in some sense emblematical of the all conclusive and satisfactory victim to be some day offered up: and their horns therefore represented his strength and power. The Jews therefore, who considered that their strength and power, and prevalence over their enemies were derived from the efficacy of their sacrifices; that is, from their religious worship of God; and, in the fulfilment of the figure from the final victim slain; used this figure of speech, the horn, to denote power, strength, victory, exaltation and glory. It is also remarkable how similar in its sentiments this inspired canticle of Anna is to that of the blessed virgin. In the concluding words of her canticle: *the Lord shall judge the ends of the earth and he shall give empire to his king; and shall exalt the horn of his Christ*; Anna shews that the faithful Jews understood the figurative allusion of their victims to the Saviour in the very sense just mentioned.

Verse 32. *Thy rival*. A priest of another race. This was partly fulfilled, when Abiathar, of the race of Heli, was removed from the priesthood; and Sadoc, who was of another line, was substituted in his place. But it was more fully accomplished in the New Testament when the priesthood of Aaron gave place to that of Christ. D. B.

Verse 33. Still a remnant is left. The hope of Israel is not extinguished.

Verse 35. *And I will raise me up a faithful Priest*. This alludes immediately to Samuel: but remotely to the Saviour, of whom he was a figure like most of the great and holy personages under the Jewish dispensation.

Chapter iii.—Verse 1. *And the word of the Lord was precious in those days: that is, rare, as there was no manifest vision*. D. B.

Chapter iv.—Verse 1. *The stone of help*, in Hebrew, *IBEN-ETZER*; so called from the help, which the Lord was pleased afterwards to give to his people Israel in that place, at the prayer of Samuel. Chapter vii.—v. 12. D. B.

To be continued.

ALDARNO.

Fies nobilium tu quoque Fontium Me dicente. —Hor.

Aldarno down the cliffy steep
His crystal stream is hurling;
My ev'ry care he lulls asleep,
Sooth'd with his ceaseless purling;

As oft through each his flow'ry glade
Or with my friend I'm walking;
Or stretch'd beneath the birchen shade,
Our minds w'e're freely talking.

The warbling birds from ev'ry bough
Around are sweetly singing;
Each scented flow'r of lovely hue,
To paint the mead, is springing;

Where frequent hums the prudent bee,
Her task industrious plying;
The rest, like man, with thoughtless glee,
In airy dance are vying.

Now forth from passing cloud is seen
The sun effulgent beaming;
And through the waiving foliage green
His noontide radiance steaming.

The rural life I here perceive
For man was first intended,
Had ne'er the fiend sought to deceive,
Nor he his God offended.

The city now his noisy home,
To rural bliss a stranger;
Or doom'd o'er all the world to roam,
Expos'd to ev'ry danger;

Should e'er he view such scene, as this,
Remov'd from ought alarming;
His heart would own primeval bliss,
Nor feel ought else so charming.

THE DIES IRÆ.

Translated by Roscampnon.

The day of wrath, that dreadful day,
Shall the whole world in ashes lay,
As David and the Sibyls say.

What horror will invade the mind,
When the strict judge, who would be kind,
Shall have few venial faults to find!

The last loud trumpet's wondrous sound
Shall through the rending tombs rebound,
And wake the nations under ground.

Nature and Death shall with surprise,
Behold the pale offender rise,
And view the judge with conscious eye;

Then shall, with universal dread,
The sacred mystic book be read,
To try the living and the dead.

The Judge ascends his awful throne,
He makes each secret sin be known,
And all with shame confess their own.

O then, what interest shall I make,
To save my last important stake,
When the most just have cause to quake?

Thou mighty, formidable King,
Thou mercy's unexhausted spring,
Some comfortable pity bring!

Forget not what my ransom cost,
Nor let my dear-bought soul be lost,
In storms of guilty terror tost.

Thou who for me didst feel such pain,
Whose precious blood the cross did stain,
Let not those agonies be vain.

Thou whom avenging powers obey,
Cancel my debt (too great to pay)
Before the sad accounting day.

Surrounded with amazing fears,
Whose load my soul with anguish bears,
I sigh, I weep, accept my tears.

Thou who wast mov'd with Mary's grief,
And, by absolving of the thief,
Hast given me hope; now give relief.

Reject not my unworthy prayer,
Preserve me from that dangerous snare
Which death and gaping hell prepare.

Give my exalted soul a place
Among thy chosen right hand race;
The sons of God, and heirs of grace.

From that insatiable abyss
Where flames devour, and serpents hiss
Promote me to thy seats of bliss.

Prostrate, my contrite heart I rend,
My God, my father, and my friend,
Do not forsake me in the end.

Well may they curse their second breath,
Who rise to a reviving death;
Thou great creator of mankind,
Let guilty man compassion find!

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