

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.

THE MADONNA AND CHILD.

When from thy beaming throne,
O high and holy one!
Thou cam'st to dwell with those of mortal birth;
No ray of living light,
Flash'd on th' astonish'd sight,
To shew he Godhead walked his subject earth.

Thine was no awful form
Shrouded in mist and storm,
Of seraph walking on the viewless wind,
Nor did'st thou deign to wear
The por. sublimely fair
Of angel heralds, rent to bliss mankind.

Made, like the sons of clay,
Thy matchless glories lay,
In form of feeble infancy conceal'd:
No pomp of outward sign
Proclaim'd the power divine:
No earthly state the heav'nly guest reveal'd.

Thou did'st not choose thy home
Beneath a worldly dome:
No regal diadem wreath'd thy baby brow.
Nor, on a soft couch laid,
Nor in rich vest array'd,
But with the poorest of the poor wast thou.

Yet she, whose gentle breast,
Was thy glad place of rest;
In her the blood of royal David flow'd:
Men passed her dwelling by,
With proud and scornful eye,
But angels knew, and lov'd her mean abode.

There softer strains she heard
Than song of ey'ning's bird,
Or tuneful minstrel in a queenly bow'r.
And o'er her dwelling lone,
A brighter radiance shone,
Than ever glitter'd from a monarch's tow'r.

For there the mystic star,
That sages led from far,
To pour their treasures at her infant's feet;
Still shed its golden light;
There, through the calm clear night,
Were heard angelic voices, strangely sweet.

O, happy'st thou of all,
Who bear the deadly thrall,
Which, for one mother's crime to all was giv'n!
She first of mortal birth,
Brought death to reign on earth;
But thou bring'st light and life again from heav'n.

Happiest of virgins thou,
On whose unrash'd brow
Blond's maiden meekness with a mother's love
Blest in thy heav'nly Son,
The High and Holy One
Who here so veil's his glory, spied above.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXVIII.

Joshua.

The following names, *Joshua, Osee, Joseph, and Jesus*, have all in Hebrew the same meaning, and signify *Saviour*.

CHAPTER iii. 11.—Behold the ark of the covenant of the Lord of all the earth shall go before you into the Jordan.

The priesthood, carrying the ark, go before, and guide the people into the land of promise. This shews, in the realization of the figure, that the people are to be guided by the priesthood.

Verse 17.—And the priests who carried the ark of the covenant of the Lord, stood girded upon the dry ground in the midst of the Jordan; and all the people passed over through the channel that was filled up.

The passage of the people through the Jordan, with Joshua at their head, represents the passage of the faithful into heaven with Jesus at their head, through the waters of baptism: he having imparted by his baptism in the Jordan, the sanctifying virtue to the water, applied, in obedience to his command, to the faithful, in the name of the adorable trinity, as the sign of the eternal cleansing grace of his holy spirit. Then are we *born again*, as he himself expresses it, *of water and the Holy Ghost*; and fitted to enter the kingdom of God, the true land of promise.—Josh. iii. x. The priests remain "girded in the midst of the Jordan, till all the people had passed over." They are at their post, to baptize all who enter the true land of promise. "Go, says the Saviour, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," &c.

CHAPTER iv. 3.—The 12 men chosen from the 12 tribes, and "commanded to take out of the midst of the Jordan, where the feet of the priests stood, twelve very hard stones," &c. represent the twelve patriarchs, or spiritual fathers of the spiritual Israelites—the Christians—that is, the twelve Apostles. The "twelve hard stones taken out of the midst of the Jordan," represent, under another emblem, the same Apostles; who are, as Peter was styled by our Lord, the rock, or stone upon which he said he would build his church; for on the other Apostles also, though not equally as on himself, who is its "chief corner stone;" and on Peter, the next in authority and dignity to himself, did he found his church. These are the twelve stones, taken from the water; for they were fishermen; like the pebbles gathered by David from the brook, and put into his scrip; with one of which he brought the boasting Goliath to the ground; emblematic of Peter, who overthrew at Rome the Goliath of the Gentiles, and turned upon him his own sword, cutting off with it his imperial head, and hanging up the weapon as his trophy, in the sanctuary. They were *hard stones*, capable of resisting every shock, without being broken.

Verse 12.—The children of Reuben and Gad, and the half tribe of Manasses, went armed before the children of Israel.

These represented those of the first order of things—the Jewish institute. They preceded, in the spiritual sense, the combatants under the prefigured Joshua; as has been already noticed.

CHAPTER v. 13.—And when Joshua was in the field of the city of Jericho, he lifted up his eyes, and saw a man standing over against him, holding a drawn sword. And he went to him and said, Art thou one of ours, or of our adversaries? And he answered no; but I am a prince of the host of the Lord; and now I am come.

Joshua fell on his face to the ground; and worshipping him said: what saith my Lord to his servant?

Loose, saith he, the shoes from off thy feet; for the place on which thou standest is holy. And Joshua did, as was commanded him.

This, the Protestant must own, was the creature worshipping the creature; though not with the worship due to God alone. Nor was this worship given by Joshua to the Angel, refused by that glorious spirit, but enforced. Now, this is the very homage which the Catholic church allows to be given by her children to the saints and angels, who are glorified with God. If, on another occasion, a similar celestial being declined the homage tendered him by the Apostle St. John, Apoc. xix. 10, he may have done so in consideration of the transcendent sanctity and dignity of the worshipper—the disciple whom Jesus loved; the Apostle, Evangelist, Prophet, and a Martyr; and because he may have perceived that St. John had mistaken in him for the Saviour himself, who had appeared to him before in a mysterious form at the beginning of his Apocalyptic visions. It would appear, however, that notwithstanding the warning given him not to worship his fellow creature; the Apostle had no scruple in renewing the worship forbidden, which he would not have done had it been idolatrous.—Apoc. xxii. 8.

TO A MOTHER BEWAILING THE DEATH OF AN ONLY SON.

Cease now, Mary! cease bewailing,
Thy Lewis' death so long in vain!
All thy tears are unavailing
To recall him back again.

If thou couldst, ah! say, why wouldst thou
Force him from his blest abode;
Where aloft in glory crown'd now
He reigns immortal with his God!

In celestial beauty shining
Could'st thou view thy darling boy,
Soon would cease thy vain repining;
Soon thy grief would turn to joy.

In this sickly, sinful region
Life he loath'd, and mourn'd awhile;
Then soar'd to heav'n, ere sin's contagion
Could his infant soul defile.

There some day he longs to greet thee
Mingling with the blissful train:
Joyful then he'll fly to meet thee,
Never more to part again.

Cease then, Mary! cease complaining!
Yet thou'lt see thy lovely boy,—
Thy soul, no earthly tie detaining,
Shall fly to scenes of endless joy.