

# 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 VICES. An Extract.

See with th' intemp'rate God Silenus drench'd,  
Till in the draught his reason's flame is quench'd  
Reeling and stagg'ring on, with giddy poise,  
He falls, and mutters madness where he lies.  
With filth besmear'd, he strives, but strives in vain  
Erect his manly posture to regain;  
Bruiz'd, numb'd, or drowning, feels the mortal throe,  
Unconscious verging on to endless woe.  
Or, should he 'scape, his loathings sick confess,  
How life he shortens by the vile excess.  
'Tis pleasure's sting, that gives the frantic joy,  
Sure in the end his comforts to destroy.  
Who so, but fiends, could rational man degrade;  
And make him reckless brave such dangers dread,  
Nay, glorying boast; his shame, the base exploit;  
And in its place his pride and chief delight?

As for the shambles fatted, sleek and fair,  
Next view the glutton gorg'd with dainties rare;  
Happy he seems; nor other care has he,  
But when to feast; and what his fare may be.  
Yet, with the meats, that most his palate please,  
Are mix'd the seeds of many a dire disease;  
For, at his board presides the tempting foe,  
In pleasure's form; and plans his future woe;  
His poison b'er the choicest viand flings;  
Whence surfo it foul ensues; and gout, that stings;  
And fever lights her fast consuming flame;  
And morbid humours mine his shrinking frame;  
Or rushing apoplex our feaster gay  
O'erwhelming sudden, sweeps from earth away.

Nor they, by lust from reason's precincts led,  
Are less to plagues expos'd, and dangers dread;  
Whether they break the fence of wedded love,  
And all an injur'd husband's vengeance prove:  
Or, like the brutes, contending for their mate,  
In jealous strife they madly tempt their fate,  
Ev'n should no rivals spoil their guilty joys;  
Disease waylays them, and their bliss destroys.

This Florio found; a youth of beauty rare;  
And long the idol of th' admiring fair.  
Like death embodied, now he moves along,  
And scares with carrion look the passing throng.  
With all his features fine dissolv'd away,  
He seems, to life restor'd, the maggot's prey.

Next view, by av'rice sway'd, the wretched crew;  
Curs'd most, when gain'd the object they pursue.

Grippus, when young, was not ungen'rous thought;  
What on his mind such woeful change has wrought?  
An aunt's estate bequeath'd, and bags of gold,—  
Thos' with their keeper av'rice, took such hold  
Of all his soul's affection, that not more

Seeks he on earth, but how t' augment his store.  
Relations, friends, acquaintance, ev'n himself,  
He all neglects; nor cares but for his pelf;  
Counts it by day, and adds some sorry mite;  
Then sleepers o'er it keeps his watch by night;  
Grudges the needful pittance to supply  
His daily wants, that cost him many a sigh.  
So thin and thread-bare clad, the frame he shows  
Wastes in proportion as his treasure grows.  
His far exceeds the penitence severe,  
For heav'n endur'd by rigid Cordelier.  
Though death, he knows, will make him all unclasp  
His hoarded wealth; and break his lig'ring grasp;  
Urg'd by the fiend, who marks him for his prey,  
He hates the fate he'd shun, or would delay.

Want, though herself not of the fiendly tribe,  
Yet chooses most with av'rice to abide;  
And with him leagues our species to betray,  
His Jackal, serving to decoy his prey,  
Points out his shining hoard, and bids us dare  
To seize the whole; or snatch at least a share.  
'Tis all a gilded snare, set by the foe,  
Sure, once if rashly touch'd, to work our woe.

They too, whom envy's with'ring spell has bound,  
A jaundic'd, pining, wretched crew are found.  
At other's weal their hearts with anguish smart;  
And scenes of bliss but grief to them impart.  
Their ev'ry source of joy is drained quite,  
Save that, like fiends, in mischief they delight.

Original.

## CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER LV.

### THE BOOK OF JOB.

Chapter 12. In the whole of this chapter, Job proclaims the all-disposing power of Providence.

Chapter 13—verse 15. "Although he should kill me, I will trust in him," &c. This shews Job's total reliance upon God; and that his strong oriental aphorisms were not as they might seem, the expressions of diffidence or despair. He then returns to his reflections on the human creature's final humbling and life-ending doom.

Chapter 14—verse 4. "Who can make him clean that is conceived of an unclean seed? Is it not thou, who only art?" Job thus acknowledges that we are born in sin; and yet that God intends cleansing us from our guilt.

From verse 13 to verse 18, inclusively, the text shews clearly Job's belief in a resurrection from the dead.

Chapter 15. Eliphaz all along mistakes Job's meaning, as appears in verse 4, and condemns the holy man, as suffering, not for a trial of his innocence, but for his supposed iniquities; for it is clear that Job's friends considered even temporal sufferings (the consequence indeed of original sin), as the consequence of actual or individual guilt.

Chapter 16—verse 18. "These things have I suffered, without the iniquity of my hand," &c. The just Job, in his sufferings, was a prototype of the Saviour.

Chapter 17—verse 2. "I have not sinned," that is

I am not guilty of such sins as those they charge me with. D. B.

Chapter 19—verse 5. "But you set yourselves up against me; and reprove me with my reproaches. Job complains of the severity with which his friends, and particularly Baldad, in his bitter invective, reproach him for crimes, of which he is innocent, and therefore he says in the following verse (6), "at least now understand that God hath not afflicted me with an equal judgment," &c.

Saint Gregory explains these words thus: Job, being a just man, and truly considering his own life, thought that his affliction was greater than his sins deserved; and, in that respect, that the punishment was not equal; yet it was just, as coming from God, who gives a crown of justice to those who suffer for righteousness sake; and prove the just with tribulations; as gold is tried in the fire. D. B.

Verses 25, 26, 27. "I know that my Redeemer liveth," &c. How clearly do these texts shew Job's explicit belief in his Redeemer; and that also of the resurrection of the flesh; not as one tree riseth in place of another; but that the self-same flesh in which we die shall rise again at the last day; changed, by the power of God, in quality, but not in substance; every one having then to receive sentence according to his works in this life; and in that very flesh, which had been instrumental in his good or evil deeds. Ibid.

Chapter 20. Sophar, like the rest of Job's friends, apply to the holy sufferer's afflicting case God's threats against the wicked.

Chapter 21—verse 13. "They spend their days in wealth, and in a moment they go down to hell. This is Job's triumphant argument against the imputations of his friends. The wicked, as the Saviour says, "have their consolation" here: while "the just are tried like pure gold in the furnace of affliction," whereas "the wicked man," says Job, "is reserved to the day of destruction" (which is after his life); "and he shall be brought to the day of wrath" Verse 30.

Verse 33. "Acceptable to the gravel of Cocytus." The Hebrew word, which St. Jerom has here rendered by the name of *Cocytus* (which the poets represent as a river in hell); signifies a valley or torrent; and, in this place, is taken for the lowest region of death and hell; which willingly, as it were, receives the wicked at their death, who are ushered in by innumerable others, who have gone before them; and are followed by multitudes above number.

Chapter 22. Eliphaz renews his imputations against Job's innocence, and supposes him afflicted on account of his crimes, for which he exhorts him to repent, as the only way to recover God's favour.

Romz.—The publication of the allocution of the Pope respecting the religious affairs of Russia has produced a great sensation at the Russian embassy at the pontifical court; no member of it having imagined that his Holiness would make this document known to the Christian world. It is said that all diplomatic relations between the two courts will cease; while other rumours are afloat to the effect that the persecution of the Catholics will be redoubled.—*Gazette des Postes de Francfort.*

It is reported that Espartero has disavowed to the Holy See the measures which his ministers have adopted, and which he openly sanctions.