

yoke of Christ; and breaks with contrition the hardest arts. It is the voice of the Saviour's precursors, crying in the desert of this world: *prepare ye the way of the lord, &c.*

Verse 17. *Shall be slain by Eliseus.* Eliseus did not kill any of the idolaters with the material sword: but he here joined with Hazael and Jehu, the great instruments of God in punishing the idolatry of Israel; because he foretold to the former his exaltation to the kingdom of Syria; and the vengeance he would execute against Israel: and anointed the latter by one of his disciples to be king of Israel, with commission to extirpate the House of Achab. D. B.

Verse 20. "And, when Elias came up to him, he cast his mantle upon him. And he forth left the oxen, and ran after Elias." God with any instrument can work what wonders he pleases. What a wonderful change did he not here work on the mind of Eliseus, with the touch of the mantle of Elias:—Are Protestants aware that all the difference between them and the Catholic Church on the subject of RELIGES, is, that she affirms, with scriptural proof on her side; and they deny, without it, that God can work any wonders with such things; which is nothing less than blasphemy.

Chapter 20—Verse 11. "Let not the girded &c." Let him: not boast before the victory. It will then be time to glory, when he putteth off his armour, having overcome his adversary. D. B.

V. 36. The one, who would not strike, at the word of the Lord, represented Achab; who spared the life of the blasphemous king Benadab; whom he therefore should have slain. And hence he like the disobedient prophet, was doomed himself to perish.

Chapter 21—Verses 27, 28, 29. In these verses we see confirmed, the doctrine of the Catholic Church; that fasting and penitential exercises appease or mitigate the wrath of God.

Chapter 22—Verse 15. "Go up &c." This was spoken ironically, and by way of jesting at the flattering speeches of the false prophets, and so the King understood it, as appears by his adjuring Micaiah in the following verse to tell him the truth in the name of the Lord. D. B.

Verse 20—"And the Lord said &c." God standeth not in need of any councillor; nor are we to suppose that things pass in Heaven in the manner here described. But this representation was made to the Prophet, to be delivered by him in a manner adapted to the common ways and notion of Men. Ibid.

Verse 22. "Go forth and do so." This was not a command, but a permission, for God never ordaineth lies: though he often permitteth the lying spirit to deceive those, who love not the truth.—2 Thess. 2. 10; and in this sense it is said in the following verse: "the Lord hath given a lying spirit in the mouth of all thy prophets.—Ibid.

Verse 44. He took not away, &c. He left some of the high places, viz. those, in which they worshipped the true God; but took away all others, 2. Paral. 7. 6.—and *aut.*, verse 14, of ch. 15, 3, Kings. Ibid.

Verse 50. "And Josaphat would not." He had been reprehended before for admiring such a partner; and therefore would have no more to do with him.—Ibid.

End of the Third Book of Kings.

All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, AUGUST 17.

The present volume of the *Catholic* being nearly closed, it is respectfully requested that subscribers owing will settle their subscriptions without more delay.

We have already noticed the fact of large amounts outstanding in different directions, and regret much to observe the apathy and apparent indifference manifested by those whom we had reason to believe were sincere in their pledges to us towards the furtherance of the cause. Will it not be a disgrace to them to know that we shall have to defray, ourselves, the necessary mechanical expenses of the printing, if they do not bestir themselves in remitting their past due subscriptions? There is not only an injustice in subscribing without the intention of paying; but they who do so render impossible the defence of our holy religion, in a country where it is so indispensably requisite, and prevent our own people from receiving the necessary religious instruction. Such are, indeed, the greatest enemies of their church, however much they may pride themselves in being its members. None such are forced to subscribe to such a meritorious and useful undertaking; but if they do, they are guilty of a crime before God and man, besides disappointing seriously the advocates of Catholic principles. If all who subscribe did but honestly pay, the expenses would be defrayed, and something left over to be turned to the benefit of our religion. Other remuneration we desire not, for all our trouble. If these remarks remain unattended to, we may be tempted to publish a black list.

The Editor of the *Toronto Church* points at our style, which seems not altogether to his peculiar taste; but he carefully avoids noticing the pith of our arguments, none of which he has ever attempted to refute since the commencement of our paper. This shows in him no lack of prudence. One may scold with safety at a distance; but to grapple with an enemy requires strength, of the want of which he seems wisely conscious.

GOD'S IMMENSITY AND OMNIPOTENCE.

From the highest to the lowest, from infinitude to infinitude, God ascends or descends. Need we wonder then that He, the greatest, should, in assuming our nature, become as the least? That the Eternal, as God, should be born, as man, a child of time? The Mightiest of all, a helpless babe? The source supreme of bliss, the most suffering of mortals? The richest "giver of all good gifts," the poorest and most destitute of beings? The most majestic and beautiful, the most disfigured and debased? Nay, "the holiest of holies," the most oppressed with guilt (tho' not his own)? Even wisdom infinite

disguised as a fool? And life itself eternal even stooping unto death?

Need those then wonder, who are Christians, and believe all this, that he should still, from the immense love he bears us, make himself, in the blessed sacrament, as the merest atom; and all, but nothing, for our sake?

Yet, lest this greatest trial of our reliance on his word, though so clearly expressed, should prove too much for our acquiescent reason; he shews us in nature a proof of its possibility, in these numberless diminutive but animated objects, of every shape and hue; which, but for the microscope, were wholly imperceptible: yet, to which he has adapted an insinuating and organs as various and perfect as to the largest and most imposing forms. The truth is, size and space are nothing to facilitate or impede the operations of the Deity; nor, indeed, of any spiritual agent whatever. The intensity of being may exist, as reason shows, in whatever way or form the Almighty pleases.

IRELAND.—The Government has issued circulars forbidding the Orange-men to make any public demonstration on the twelfth of July. This will be good news to the Catholics whose lives were little respected on such occasions. Notwithstanding all the efforts of the bigots of England, and the Methodists in particular, Sir Robert Peel has made the usual grant to the Maynooth College, and he moreover informed the Catholic Bishops of Ireland, that the grant would be *increased* if it were not for the present condition of the revenue! The Catholics are making great exertions for the establishment of the new college in Dublin for foreign missions.—*Catholic Telegraph.*

DR. HOOK AND THE METHODISTS AT LEEDS.—This stout disciple of the new principle of Catholicity in imitation, is producing great havoc amongst the Methodists of Leeds. Some Wesleyan Chapels have ceased to be occupied, and the Rev. gentleman formed a class of Bible readers, who assemble at his own house to propagate the leading principles of "the Tracts for the Times."

LORD GLENGALL AND THE CATHOLIC CLERGY.

The Catholic clergy of Ireland have one comfort—they are the best abused set of men within the dominions of her Majesty the Queen of England. The people of Ireland may manifest any vice, or error, or violence, and forthwith the whole origin of those evils is laid at the door of the Catholic clergy. The people want education, and there are no adequate means of conveying it to them—The Catholic clergy are in fault. They evince ignorance of subjects upon which the law forbade the last generation to acquire knowledge, and their ignorance is set down to the account of the clergy. If the people can't quote the scriptures as glibly as a Sunday school pupil, the priests are, of course, in fault. If they don't know the benefits of green cropping, or the fertilizing effects of the rotation system, the priests are held accountable. If they object to be east out of house and home, to beg or starve, their

dissatisfaction is held to have been excited by their clergy. If they are remorselessly oppressed, inhumanly exterminated, the revenge which their vehement dispositions suggest is said to be the effect of the exhortations of those whose duty it is to preach peace amongst them. In fact, there is nothing of evil in the composition of society in this country—nothing of error or of crime in the people—which not attributed to the neglect, if not to the direct teaching of the Catholic clergy.—Lord Glengall took occasion, upon Monday last, to give his views of the condition of Tipperary and the priests—not all the priests, but the "young priests." These latter he sets down as the instigators of all the violence for which the noble lord can discover "no pretext whatever" in the condition of the people! How strong must be his powers of observation and inquiry how accurate must be his information. Mr. Matthew Barrington, who knows more of Ireland than Lord Glengall, has said that for twenty-five years he had not known a single outrage which he could not trace to the possession and tenure of land. His evidence took in the whole northern division of Tipperary, and we know of no circumstance which have since occurred to change our belief as to the origin of these outrages. Neither can we doubt the testimony of Mr Barrington, even though it may not concur with the opinions of so eminent a statesman as Lord Glengall. The people want land—they cannot live without it.—The landlords are desirous to consolidate farms, and they eject them by wholesale. They care nothing for the people. They may beg if they can get anything in charity; they may starve and die. What care the landlords? They only exercise the rights of property. The law gives them the power to do what they like with their own—they say the land is their own, accordingly they drive the people from it as if they were no more than cattle who had strayed in and were eating up the fat of pastures to which they had no claim. But in the mean time, where can the people go? The workhouses will not contain them all. And thanks to the humanity of the Poor Law Commissioners, for those who may find room, the work-houses are rendered as uncomfortable as possible. Our people like the free air, and the blue sky, and the power of motion unrestrained.—They can not endure to be fixed for fattening, like an ox in a stall. Our people will never relish the work houses—thank heaven they will not—even though every man of them who needs relief could find food and shelter there. We could never endure the separation of husband and wife—of parents and of children. The bastilles are, therefore, but ill adapted to our necessities. But, we repeat, what are the people to do? Where are they to go? The Almighty, who sent them upon this smiling and fertile land, has implanted in them the conviction that they have a right to support from that country wherein Providence has placed them. It is in vain that the law is made to say otherwise. No man has a right to the monopoly of the land. If that were so, then he would have also the power of life and death in