

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.

Lo! frantic in their course, and headlong urg'd;
Each onward by some snaky fury scourg'd,
Those whom revenge, dread demon, furious sways;
And drives to death, ten thousand various ways,—
Like blood-hounds in the chase, to scent his game,
He hies them forth, to all his mandates tame:
Till o'er life's brink, precipitous they bend
Their madden'd flight, his victims in the end.

Not so they risk, whom coward fear ensnares;
And with his panic spell, incessant scares,
A pallid, nervous group, they shiv'ring run,
Each bug-bear spied, and danger nam'd, to shun.
Such oft the demon conjures up to fright,
His follow'rs far from reason's regions bright.
And monsters feigns, and dangers that astound
In virtue's path, alone where bliss is found.
Thus with alarms, their palsied minds he fills,
And ever tortures with imagin'd ills.
Where dangers threaten, or but threat'ning seen,
They're aw'd from good, or urg'd to guilt extreme.
Not their's the dauntless deeds achieved of fame,
That send immortaliz'd a hero's name;
Yet these, their nature's veriest blight and bane,
Are chief th' upholders of the witch's reign.

More mirthful far, and num'rous is the throng,
Whom Syren pleasure lures and leads along,
Loud grows, as they advance, and louder still,
The sound confus'd of voices deep and shrill,
The shout, exulting, or applausive cheer,
And long side-rending laugh assail the ear.
The jolly toper's chorus loud resounds;
And riot reigns throughout; and mirth abounds
Mid all the dinsome dissonance we hear
The dance inspiring pipe, and tabor clear.
How happy such! Ah! but what screams were there!
What groans are heard! what shriekings round the air!
Mark, in the rear of this assemblage gay,
The mingling scenes of horror and dismay.
Diseases there, and plagues take up their stand:
Corrosive cares, and sorrow's wailing band.
Rage storms convulsive, madness shakes his chains;
Remorse, with scorpion sting, incessant pains;
Despair, terrific frowning, hangs his head;
And death appears, in all her terrors clad.
These, and a thousand nameless furies watch
Round pleasure's train, their heedless prey to snatch.
Meanwhile, her merry dupes the witch beguiles
With varied pastime; feast, and song and smiles;
And deep debauch; where, closely by her side,
Her fav'rites lust and gluttony preside:
'Till in the countless snares, all round them spread,
They're caught: and, lo! the mirthful vision's fled;
For ever fled—the enchantress parting shews
Her dragon train; and mocks at all their woes.
Turn, muse! O turn thee from the appalling sight;
And view the op'ning dawn of reason bright.

Original.

CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER LXI.

THE BOOK OF JOB.

Chapter 38. In this chapter, the sublimest in this book; where the Almighty speaks in a strain becoming his infinite dignity; we are given to understand, verse 7, that the Angels called "the morning stars," and "the sons of God," were present at the creation of our material world: and that consequently they were created before us; the spiritual creature preceding the corporeal one.

Chapter 39—verse 34. "Spoken inconsiderately." If we discuss all Job's words, saith St. Gregory, we shall find nothing impiously spoken; as may be gathered from the words of the Lord himself (Chap. 42, v. 7, 8). But what was reprehensible in him, was the manner of expressed himself at times; speaking too much of his own affliction, and too little of God's goodness towards him; which here he acknowledges as *inconsiderate*. D. B.

Chapter 40—verse 10. *Behemoth*; in Hebrew, *Behema*, which signifies in general *an animal*. Many authors explain that here it is put for the Elephant. D. B.

Verse 14. "He is the beginning of the ways of God who made him; he will apply his sword." That is, he is the first, or the greatest and strongest of animals created. His sword, if the *elephant*, is his proboscis; if, as some think, the *rhinoceros*, his horn.

Verse 20. *Leviathan*; the *whale*, or some sea monster. D. B.

Chapter 41—verse 10. *Angels*. *ELIM*, Hebrew: which signifies here the mighty; the most valiant shall fear this monstrous fish; and in their fear, shall *purify*, that is, bless themselves. D. B.

Verse 21. "The beams of the sun shall be under him, and he shall strew gold under his mire." This alludes to the beamy transparency of the briny deep, and its phosphoric corruscations, as he moves along in it.

Verse 23. "A path shall shine after him, and he shall esteem the deep, as growing old." His track in the waters is remarked by the phosphoric brightness; and with the froth which he excites, he makes the deep hoary.

Verse 25. "He is king," &c. He is superior in strength to all that are great and strong amongst living creatures. Mystically, this is understood of the devil, who is king over all the proud. D. B.

Chapter 42—verse 8. "And my servant Job shall pray for you. His face I will accept, that folly be not imputed to you." We see here how powerful and prevalent the prayers of the just are with God in behalf of the sinner.

End of the Book of Job.

VINDICATION FROM REASON OF THE CATHOLIC PRACTICE OF KEEPING SACRED PICTURES AND IMAGES.

I have often wondered how the rational and reflecting among Protestants could be brought to condemn the Catholic Church for her retention of sacred images and pictures; which present, in whole and at once, to the

eye (so that every one, young or old, learned or unlearned, may catch at a glance, and comprehend it), only that which a long written description presents to the mind of the individual, who has been taught the use of letters; or which a long discourse transmits to the same thinking principle through the ear; that other inlet of communication to the soul from the external world.

If the image presented thus to the mind from reading or discourse be proper and true; instructive; edifying; exciting to virtue, to the joys of God and of our neighbour; conducive to moral excellence, and stimulating to Christian heroism and perfection; does it lose all its beneficial qualities, all its improving influence on the human character: nay, and as Protestants hold, become even noxious, on its being brought forth from the individual mind, and exported in full to the eyes of all? Is it not still the same likeness of things; the self same object or objects, represented externally to the sight, which had been contemplated internally by the mind? Surely then, that which we may contemplate inwardly with advantage, may be gazed on outwardly with the like effect. In reading, for instance, as detailed in the gospel, the passion of our Saviour; I have a lively picture of the whole transaction in my mind; a heart moving picture, which I am bound to cherish. But how can any one cherish properly in his mind that which he abhors to look at, when exposed externally to his view?

Is it natural for one to repel from his sight every likeness and memorial of those whom he loves? And yet the Catholic is blamed and ridiculed by Protestants for his fond retention of every thing that reminds him of the Saviour and his Saints; who ought to be the dearest object of the Christian's recollection, whose lives are the surest models for his imitation. Is it not rather a duty in the rational believer to call in all his faculties and senses (and why should the sense of sight alone be excepted), and to aid him in the contemplation of God's merciful dispensations in favour of our redeemed race. Nor is there that to be found in all such Catholic exhibitions, which has not some day been the object of human observation; as a truly existing and edifying reality; very different from what Saint Paul defines an idol to be. "Now we know," says he, "that an idol is nothing in the world." (1 Cor. 8, 4.) "nothing real and true." *Ibid.* Ch. 10, 19.

It is at the same time most surprising that none of our Scripture searching Protestants have ever yet discovered that which, notwithstanding, is most obvious in scripture, that it is all along with images and pictures presented to the mind (and therefore, as we have shewn, not the worse for being presented to the eye) that God instructs his human creatures. What are all his sensible signs and similes, so minutely detailed in the sacred code? His hieroglyphics, personifications, parables, allegories, and comparisons; but so many images susceptible of external representation; and no less instructive and moving, when rightly exhibited to the eye; than when pictured only to the imagination? The truth is, God adapts his instruction to the nature and capacity of the creatures whom he instructs. Were we pure spirits, or simple beings, like the angels; no such modes of instruction, nothing but purely intellectual communications, could be used in our regard. But, as compound beings, consisting, as we do, of a body endowed with senses; and a soul, with reasoning faculties;