

gospel, which subdues the loftiest dignitaries of the earth to the yoke of Christ; and breaks with contention the hardest hearts. 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 idolators 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 Ahab. D. B.

Verse 20. *And, when Elias came up to him, he cast his mantle upon him. And he forthwith 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; & 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.

Verse 56. The one, who would not strike, at the word of the Lord, represented Ahab; who spared the life of the blasphemous king Benadab; whom he therefore should have slain. And hence he like the disobedient prophet, doomed himself to was 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 Micheas 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 cancellor; 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 notions 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 permiteth the lying spirit to deceive those, who love not the truth.—2 Thess. 2, 10; & 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 the others, 2 Paral. 7, 6.—and note, verse 11, of ch. 15, 3, Kings.—Ibid.

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

End of the third book of Kings.

THE FOURTH BOOK OF KINGS.

Chapter 1—verse 10. *Let fire &c.* Elias was inspired to call for fire from Heaven upon these captains, who came to apprehend him; he did so, not out of any desire to gratify any private passion but to punish the insult offered to Religion; to confirm his Mission: and to show how vain are the

efforts of men against God, and his servants, whom he willeth to protect. D. B.

Verse 17.—*The Second year of Joram,* counted from the time that he was associated to the Throne by his Father Josaphat.—Ibid.

Chapter 2,—verse 1. By Heaven, here is not meant the final Heaven, of the blest, where God is seen face to face for no man can see God and live: but some lower heavenly region, the Prophets' appointed place of temporary residence.

Verse 3.—*The Sons of the Prophets;* that is, the Disciples of the Prophets; who seem to have had their Schools, like Colleges, or communities in Bethel Jerico, and other places in the Days of Elias and Eliseus.—D. B.

Verse 8.—Here is mentioned another miracle wrought with the mantle of Elias; which again is repeated with the same precious Relic by the prophet Eliseus, who had received with it the Double Spirit of its first Owner.—Verse 14.

Verse 15. . . . . *They worshipped him, falling to the ground.*—These sons of the prophets were no Quakers; no, nor Protestants, who hold it unlawful so to worship the Creature, from any religious motive; or for any Spiritual excellency.

Verse 20. *The clean vessel with salt in it,* represent the just whom the Saviour calls the salt of the Earth because by their virtuous conduct and conversation they correct the impurities of guilt in others; preserve them from the corruption of sin; and render them fruitful in good works.

Verse 24—*Cursed them.* This curse, which was followed by so visible a judgment of God, was not the effect of passion; but of zeal for Religion; which was insulted by these boys in the person of the Prophet and of divine inspiration; God punishing in this manner the inhabitants of Bethel, (the chief seat of the Calf worship;) who had trained up their children in a prejudice against the true religion and its ministers.—D. B.

Chapter 3.—Verse 14 *If I did not reverence the face of Josaphat, King of Juda, I would not have hearkened to thee nor looked upon thee.*—Here we see, as the Catholic Church teaches, that the wicked and unbelieving, are often saved, for the sake of the Faithful and just.

Verse 25.—*Brick walls only remained.* This was the proper name of the Chief City of the Moabites, in Hebrew *Kir-Haraseth.* D. B.

Chapter 4.—Verse 29. *Salute him not.* He that is sent, to raise to life the Sinner spiritually dead, must not suffer himself to be called off, or diverted from his enterprise by the salutations or ceremonies of the world.—Ibid.

Verse 31. St. Augustine considers a great mystery in this miracle wrought by the prophet Eliseus; thus, by the staff sent by his servant, is figured the rod of Moses, or the old law; which was not sufficient to bring mankind to life, then dead in sin. It was necessary that Christ himself should come; and by taking human nature, become flesh of our flesh and restore us thus to life. In this Eliseus was a figure of Christ, as it was necessary that he should come himself to bring the dead child to life, and restore him to his mother; who is here, in a mystical sense a figure of the Church. Ibid.

Verse 37. *And the child gaped seven times and opened his eyes.* An allusion is here made to the spiritual reanimations and enlightening effect of the seven sacraments, at the last exertion of the prophet; that is, under the final dispensation of the Saviour.

Verse 39. *She came and fell at his feet and worshipped upon the ground.* Did she do wrong, in thus worshipping the creature; not as God, but as his minister!

Verse 39. *Wild gourds.—Colocynthidas.* They are extremely bitter and therefore are called the gall of the earth; and are poisonous, if taken in a great quantity. D. B.

Verse 41. *Bring some meal.* This represents the flour, of which that bread is made, which is changed in the Eucharist into the living and life giving bread of the saviour.

Verse 41. *And they eat; and there was left, according to the word of the Lord.* Who sees not here the figure of the wonderful reproduction of the living bread in the eucharist; in the same manner as our Saviour alluded to it, by the reproduction of the few loaves in the desert, to feed the hungry multitude? To be continued

To be continued

Extracted From Charity.

A M. S. POEM.

What treasures vast in earth's rich bosom stor'd  
Of mineral kind; all for our various use  
And comfort destin'd! Whence materials fit  
We for each choice or needful purpose form:  
The ores metallic; and the pitchy stone,  
Their stubborn force ignited to subdue:  
Or warm in wintry colds our chilly frame  
With kindly blaze; and sweet repast prepare.  
Imprison'd thus, and ever close at hand,  
In many a substance sleeps the embryo flame;  
So would'rously compress'd; since nought on earth  
So volatile and fugitive is known.

Say, Chemists, whence and how your drugs & dyes  
Ye mix and decompose; with all your art  
Pharmatic tried, and still progressive found I  
Such from her store exhaustless earth supplies  
And bids to man, her Lord and ruler own'd,  
Her ev'ry element submissive yield.

For him her viewless winds careering fly,  
Far from his lowly home intent to sweep  
The dank contagion, brew'd in loit'ring fogs,  
And lurking; shrouded in the stagnant gloom.  
The misty fluid caught, they bear aloft;  
Roll into clouds; and wait all around our globe  
On sounding pinions borne; till, where abrupt  
Yawns the wide chasm, by heats dilating caus'd;  
They sudden drop their charge in welcome show'rs,  
Irrigous spread, to drench our thirsty soil.

Through foaming ocean's tide they too impel,  
Like steeds aerial tugging at his Car,  
Man's vent'rous bark; and urge to distant climes  
Its course; like fleet wing'd eagle's airy flight,  
Thus, ev'n the wat'ry world, at first that seem'd  
The bound'ry plac'd impervious to man's sway;  
Free access, and convenient now affords  
To all the realms remote of his domain.

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