

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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EDITOR.

Original.

TO THE BLESSED SACRAMENT.

My beloved to me, and I to my beloved.—
CANT. i, 12.

Our Jesus on his altar lies,
The Christian's noble sacrifice:
Conceal'd his Majesty divine
Beneath the forms of bread and wine.

There, or within his silver cell,
He still on earth vouchsafes to dwell;
Where, resting on the Mercy seat,
He hears our pray'rs in humble state.

Go then, my soul, thy God adore,
His pardon, pity, grace implore,
Before his foot-stool prostrate fall,
And on thy Lord for mercy call.

Fear not; it was for thy dear sake
That He this shape has dign'd to take:
'Twas his unbounded love for thee
That nail'd him bleeding to the tree.

Go then, make thy request, nor fear—
Thy loving Jesus leans to hear:
Give thou thyself to him, and He
Will give himself again to thee.

Original.

THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE;

AS EXHIBITING IN ITSELF THE ENTIRE FULFILMENT

of the

JEWISH TYPES AND PROPHECIES.

Dedicated to our modern Freethinkers.

CHAPTER IV.

THE TOWER OF BABEL; THE CONFUSION OF TONGUES, AND THE DISPERSION OF MANKIND.

All the families of Noah, that is, all then existing and residing still together, resolve before separating, to raise an everlasting monument to their fame. "Come," said they, "let us make a city and a tower, the top of which may to heaven reach; and let us make our name famous before we be scattered abroad into all the lands." GEN. xi. 4. "And the Lord came down to see the city and the tower which the children of Adam were building."

By this mode of speaking we are given to understand how immediate his presence is, and how direct his attention, to all the designs and works of men; and, in mockery of their proud, and probably sinful undertaking, in as much as distrusting God's solemn promise to Noah, that he would no more deluge the earth; they thought thus perhaps to prepare a refuge against the recurrence of such a catastrophe; or, in case of such, to leave an everlasting monument behind them to their surviving posterity. In derision of their presuming efforts, and vain imagined schemes, he is represented to say, "Behold, it is one people; and all have one tongue; and they have

begun to do this; neither will they leave off from their designs till they accomplish them indeed." Shewing that such an undertaking could only be accomplished by one combined people who speak the same tongue, "Come then," say he, "let us go down, and confound their tongue, that they may not understand one another's speech. And so the Lord scattered them from that place into all lands; and they ceased to build the city; and therefore the name thereof was called Babel, because there the language of the whole earth was confounded; and from thence the Lord scattered them abroad upon the face of all countries.—ib.

1st. Who serve here that God speaks of himself in the plural number, as he did when about to create man; "Let us make man," said he, "to our own image and likeness;" giving us, with the idea of his unity in substance, his plurality, or Trinity in Persons. Indeed this true mystery is shown in the three first verses of the book of Genesis. "In the beginning God created heaven and earth." Allusion is here made to the Father, or the first Person. "And the spirit of God moved over the waters," that is the Almighty Spirit, the Holy Ghost; the third Person who proceeds from the Father and the Son. "And God said, let light be made; and light was made." Here appears the omnipotent word of God, the Son and second Person of the adorable Trinity; to whom the Evangelist Saint John, chap. i., bears the following testimony; "In the beginning was the word; and the word was with God; and the word was God. All things were made by him; and without him was made nothing that was made." The same divine word and wisdom of the Most High, reveals himself to us in the inspired book of Proverbs; chap. vii. 22. "The Lord possessed me in the beginning of his ways, before he made any thing from the beginning. I was set up from eternity, and of old, before the earth was made; when he prepared the heavens I was there; when with a certain law and compass he enclosed the depths; when he established the sky above, and poised the fountains of waters; when he compassed the sea with its bounds; and set a law to its waters, that they should not pass their limits; when he balanced the foundations of the earth, I was with him forming all things; and was delighted every day, playing before him at all times; playing in the orb of the earth; and my delight is to be with the children of men." All this, with many other texts and allusions in the sacred writings, reveals to us in the unity of the Godhead, the plurality, or Trinity of Persons; and the last cited passage, that particularly of the co-eternal Son with the Father; the wisdom of the Most High, who delighted so to be with the children of men, as to become man, and dwell in the midst of us." JOHN iv. 1.

An obscure notion of the Trinity or tri-unity of God seems to have pervaded the whole human race; and therefore to have been transmitted down through all generations from the very beginning; as appears from the magical efficacy every where, and at all times ascribed in the superstitious practice of enchantments, to the number THREE, as the all potent mystical number of the Deity. We have a striking instance of this in Virgil's eight Eclogue; where alluding to the use, as a charm, of the number THREE; he assigns the reason for so using it in these words: NUMERO DEUS IMPARE GAUDET; "to God belongs the unequal number;" or "God delights in the unequal number."

2nd. As we observed above, this confusion of tongues, and consequent dispersion of mankind, was a remarkable figure of the confusion of tongues, and dispersion which took place among those, who distrusting God's covenant made with the pre-figured Noah, that "the floods of error should never overwhelm his church;" MATT. vii. 25; nor "the gates of hell," or heresies, prevail against her; ib. xvi. 18; have presumed to make a city to their own renown; and build a tower, as a refuge from the vainly dreaded inundation. Yet, no sooner had they entered on their work, than their tongues were confounded.—Unable to carry on in concert their rash and impious undertaking, they were compelled to separate, as we now behold them into countless jarring sects, all differing in their language, ways and manners.

THE PENAL LAWS IN FORCE UNDER THE OPERATION OF THE POOR LAWS!—ACTUAL AND DIRECT PERSECUTION ON ACCOUNT OF RELIGION!

This heading will, perhaps, startle not a little the Catholic public, and yet the charge is strictly true. We proceed to the proof. In a late report of the proceedings at the Board of the South Dublin Union, we find that eight boys were reported as refusing to attend at the Protestant service on Sundays. On being brought up, the boys stated that no persons whatever interfered with them; that their attendance at the chapel was their own private act; and that, although they had been entered as Protestants, they wished to conform to the Catholic Church. The Protestant schoolmistress was next examined, and declared that no persons had tampered with the lads; she was much surprised, she said, when they first refused to attend the worship of the established church. A Mr Sharpe then made an indirect attack on the Sisters of charity for coming into the house, but he was silenced by Mr Shannon, who said that those ladies were allowed to visit the place by act of parliament.—This it is: let it go forth to the world, that, on the motion of Sir Robert Shaw, it was resolved that the boys should be reprimanded, and punished by solitary confinement four hours each day, for two days, and half diet, for thus asserting their right to choose their own religion! The men who passed such a resolution would erect the triangles if they but dare.—Vindicator.

DISSOLUTION OF THE OLD LIMERICK CORPORATION.

The intelligence was brought to town on Thursday morning by the Dublin mail, that the Lord Lieutenant and Privy Council of Ireland had decided in favor of the memorial of our fellow citizens, to have the municipal Reform act brought into operation here this year—an event which it was considered could not have taken place without the intervention of the powers vested in the executive, in consequence of the loss of one day in the declaration of the poor law rating.

The news spread with the lightnings rapidity, and was on every tongue in an incredibly short space of time.—The joy with which it was received by the great body of our fellow citizens can scarcely be described, while the dismay it conveyed into the hearts of the Tories and the corporators can be much more easily imagined than depicted.

Every available tar barrel was put in requisition and distributed in the various streets; and as the shades of evening closed, a simultaneous blaze was lighted up from end to end of the city, and was surrounded in every instance by hundreds of the population, who made the skies reverberate their hoarse music, as they congratulated themselves on the death of their antiquated and relentless persecutor. They kept up the sport till an advanced hour of the night, tripping it on "the light fantastic toe," to the merry notes of fiddle and bagpipe.—Limerick Reporter.

SAD ACCIDENT AT BREST.—The Venus frigate had been fitted up for the purpose of allowing the artillery men of the port to practice firing with the great guns—225 shots had been fired, when one of the guns exploded and carried destruction all around. 21 artillerymen were struck with the fragments of the gun, three of whom were killed on the spot, and three died in half an hour afterwards; eleven were severely wounded, and carried to the hospital—the remainder were attended on board.—Armorican of 26th August.

CAPTURE OF A SLAVER.

The brig Sarah, which arrived in New York last week, brings the intelligence of the capture of the brig Gabriel, under Portuguese colors, which had on board 58 negroes. She was taken by the British brig of war Acorn. The captain jumped overboard and was lost. The negroes were landed at Rio Janeiro.