

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 CHRISTIAN MOTHER'S LULLABY.

To the cradle-rocking tune—*The Banks of Doon.*

Sleep on, my babe! on thy right hand,
Thy guardian angel takes his stand,
To keep at distance all thy foes,
Who might disturb thy soft repose.

Sleep on, dear innocent! sleep on!
Thou hast no cause to weep and mourn;
The sinner's cheek let tears bedew,
'Tis I should weep, sweet love, not you.

Alas! what sorrows thee await,
When thou hast come to man's estate!
A dang'rous race thou hast to run,
Best ended, ere 'tis well begun.
Sleep on, &c.

Think not, thou cruel fiend, some day,
To make this tender babe thy prey!
That God, who hung upon the tree,
Will guard me and my child from thee.
Sleep on, &c.

O, thou, who know'st a mother's care,
Deign, queen of heav'n, to hear my pray'r!
Vouchsafe this infant to defend,
And bring him [*her*] to a happy end.
Sleep on, &c.

THE HAPPY PLOUGHMAN.

Fortunati nimium, sua si bona norint Agricola.—Virg. Georg.
How happy such, did they their bliss but know,
The country swains!

What though I am destin'd to follow the plough,
And to earn my bread with the sweat of my brow?
Be health, and content, and a competence, mine,
All else, but the blessing of God I resign.

The wealthy, who seek but to loll at their ease,
With care are consum'd, or they rack'd with disease;
While I at my labour thus cheerfully sing,
Nor prize their condition, nor that of a king.

For me, lo! how nature unlocks all her stores,
Displays her rich harvests, her herbs, fruits, and flow'rs!
With the linnets' sweet song bids the woodland's resound,
The floecy flocks bleat, and the herds low around.

Though wearied at times I'm not broken with toil:
These creatures assist me to turn up the soil.
So mighty though form'd, yet so gentle and mild,
They tremble and shrink at the threats of a child!

At even, when home from my work I repair,
Though sober, nor costly, yet wholesome my fare;

I seek not such dainties and delicate food,
As with nauseous surfeits can poison my blood.

Next, on my poor couch when I lay myself down,
Sleep comes uninvited and visits me soon;
Oft scur'd from the stateliest palace he lies,
And his flight to the lowliest cottage he lies.

From scenes I'm remov'd of vain bustle and noise;
No project ambitious my peace ere destroys.
In sweet rural solitude happy I dwell;
None happier, since Adam from happiness fell.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXXI.

NUMBERS.

CHAPTER xvi. 2.—The crime of these men, which was punished in so remarkable a manner, was that of schism, and rebellion against the authority established by God in the church, and their pretending to the priesthood without being lawfully called and sent. The same is the case of all modern sectaries.

Verse 40.—Their crime, as the greatest possible, which went to the subverting of religion and confounding of God's institutes, met with the most appalling and awful of punishments; and a memorial of it was affixed to the altar, admonishing the people "that no stranger, or any one that is not of the seed of Aaron, should come near to offer incense to the Lord, lest he suffer as Core did, and all his congregation." And are not the functions of Christ's priesthood as holy as those of the priesthood of Aaron? Or is the ministry of the Christian church left free to be usurped by every one who pleases? No: the crime of all who dare usurp it, without being called of God as Aaron was, is greater far than that of Core, and its punishment not temporal, but eternal.

CHAR. xvii. 8.—The rod of Aaron, which thus miraculously budded and brought forth fruit, is considered a figure of the blessed virgin conceiving and bringing forth her divine son, without any prejudice to her virginity.

She was of the sacerdotal race, and a descendant of Aaron; as is evident from her being a near kinswoman to Elizabeth, the wife of Zacharias. She was also of the family of David; as appears from the genealogy given of her guardian spouse in the gospel. For by the law of Moses, in order to keep the tribes distinct, and that it might be known of what tribe the Saviour should be born, the Jews were forbidden to marry, save in their own tribe. She was therefore that descendant of Jesse whom the prophet Isaias foresaw eight hundred years before her birth, and described as follows: "A rod shall come forth from the root of Jesse, and a flower shall rise up out of his root, and the spirit of the Lord shall rest upon him," &c.—Isaias, xi. i. This is the rod that budded, and brought forth the Saviour.

CHAR. xviii.—"If any stranger approach, he shall be slain."

With what jealousy does God in the old law watch over the figurative functions of his priesthood; forbidding all, but Aaron and his sons, to touch the things that appertain to the service of the altar, under pain of death.

And where in the new law do we find him permit, as in the reformed schemes of christianity, every one who

pleases to take up the sacred ministry, and meddle with the highest functions of Messiah's long expected and more holy priesthood?

Verse 15.—"Only for the first born of man, thou shalt take a price; and every beast that is unclean thou shalt cause to be redeemed."

This order evidently points at the redemption of man, and that in particular of every sinner, represented by the beast that is unclean.

Verse 17.—The firstling of a cow, and of a sheep, and of a goat, thou shalt not cause to be redeemed; because they are sanctified to the Lord. Their blood only thou shalt pour upon the altar; and their fat thou shalt burn for a sweet odour to the Lord.

These, all innocent emblems, not of the redeemed, but of the Redeemer himself, whose blood was to be shed for the atonement of our guilt, were sanctified to the Lord, and not to be redeemed. Their fat represents their good condition, from having throve upon their food, which, in the spiritual sense, is the word of God; by ruminating on which one's spiritual well being is improved. It is this that kindles at the fire of charity, and feeds the sacred flame. Their flesh, too, was proper to be eaten, like that of the final victim, whom they represented; of Him who said, "my flesh is meat indeed."

Verse 20.—And the Lord said to Aaron; you shall possess nothing in their land; neither shall you have a portion among them. I am thy portion and inheritance in the midst of the children of Israel.

Verse 23.—It shall be an everlasting ordinance in your generation. They shall not possess any other thing.

By this ordinance, declared an everlasting one, and therefore one to be continued in the realization of the figure, the clergy are to be detached from every earthly tie, and to take the Lord alone when they are called to serve in his tabernacle, for their portion and inheritance. They are not then to encumber themselves with wives and families, who necessarily divert their attention from their sacred duties; "for he who has a wife," says saint Paul, "mindeth the things of the world, and how to please his wife; but he who has not a wife, mindeth the things of the Lord, and how to please the Lord." Their family is their flock. And to them, (the Saviour's priesthood) the prophet Isaias clearly alludes; "Let not the son of the stranger who adhereth to the Lord, speak, saying: the Lord will divide, and separate me from his people. And let not the eunuch say, [*he who makes himself such in will for the kingdom of heaven*], behold I am a dry tree. For thus saith the Lord to the eunuchs. I will give to them in my house [*that is, in his church*], and within my walls, a name better than sons and daughters. I will give them an everlasting name which shall never perish."—Isaias lvi. 3, 4, 5. A carnal offspring prolongs but for a time the name of its progenitor; but a spiritual offspring, like that which St. Paul says, he has begotten in Christ, prolongs its progenitor's name in heaven for eternity. The Saviour's priesthood, at his call, left "father and mother, sister and brother, wife and children," to follow him; for unless they did this, as he declared, they could not be his disciples.

A quantity of Jewelry, stolen from a bazaar at Thurles, three years ago was recently returned to the proprietor by that excellent clergyman, the Rev. Mr. Larkin, to whom he returns his sincere and grateful acknowledgments. The police made every effort, but in vain, to return the stolen property.—*Tipperary Free Press.*