

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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FOR THE CATHOLIC.

THE NAUTILUS.*

The Nautilus floats on the azure deep,
She opens her sail when the wild winds sleep;
When the sun shines bright and the dolphin's play,
Then moves she along like a lady gay.

For a lady is she,

Of the deep, deep sea;

For nought is so pretty or half so free,
As the ocean's fair gem of purity.

When hollow winds whistle, and billows roar,
She takes in her sail and you see her no more;
Yet when the waves sleep and tempest is gone,
Like a lady still she moveth on;—

For a lady is she,

Of the deep, deep sea;—

For naught is so pretty or half so free,
As the ocean's fair gem of purity.

In the pride of her beauty she moves along,
And welcomed she is by the mariner's song;
For when on the ocean they see her sail,
They cheerfully sing and wish her well;—

For a lady is she,

Of the deep, deep sea;—

For nought is so pretty or half so free,
As the ocean's fair gem of purity.

Like the Nautilus, too, may each of us sail;—
May our vessels of life be free from a gale:
When the tempest of life and its billows are gone,
May we float, like the Nautilus, merrily on.

For a lady is she,

Of the deep, deep sea;

And naught is so pretty, or half so free,
As the ocean's fair gem of purity.

DENYER.

* These lines are the production of a young gentleman, the son of an officer in the British Navy; and who, having travelled in Africa, Western Australia, and this Continent, has settled down on a farm in this vicinity, seeking to find in the domestic circle those pleasures which a wandering and desultory life was incapable of bestowing.

Original.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXIV.

Exodus.

CHAPTER 30.—The altar of incense, made of such precious materials, with its grate, ledge, horns, and golden crown round about, shew the importance and efficacy of prayer, represented by the sweet smelling incense, composed of the richest ingredients, the work of the pincer, well tempered together, and pure, and most wor-

thy of sanctification. This is the mental sacrifice, consisting of the choicest virtues, which we are to offer up every morning and evening through all generations—in the morning when the lamps are trimmed, by renewing their oil, and clearing away all contracted filth, that impedes their burning brightly throughout the day, which we do by acts of contrition and fervent charity; and in the evening, when the lamps are placed; that is, when having examined our consciences, we have fixed our holy purposes of amendment for the future.—Though, since Aaron is the one to burn every morning the sweet smelling incense, when he dresses the lamps; and every evening when he places them; the allusion seems more immediately to the chief sacerdotal prayer, when the universal sacrifice, and pure oblation, is, as the prophet Malachy foretells, offered up from the rising of the sun to the going down thereof, in every place among the Gentiles.—Malach. i, 2.

VERSE 33.—Whatsoever man shall compound such, and shall give thereof to a stranger, he shall be cut off from his people: as Luther and his apostate companions were, for pretending to give an unction, or a sanctifying grace of his own composition to the faithful. For there is no medium of sanctification, but that which the Saviour has ordained, through the ministry of his lawful pastors.

VERSE 37.—You shall not make such a composition for your own uses; because it is holy to the Lord.—What man soever shall make the like to enjoy the smell thereof, he shall perish out of his people.

No one is to use the ministry of sanctification for his own ends, or emolument: and whoever dares to mimic that ministry for such interested purposes, and to please himself, is sure to perish from among the people of God.

CHAPTER 31.—God chooses Bezaleel and Ooliab to make his tabernacle, and the things belonging to it and fills them for that purpose with his spirit of wisdom, and understanding, and knowledge in all manner of work.

Though this was but a figurative, temporal and earthly tabernacle, none were allowed or capacitated to build it, but those particularly chosen for the purpose, and inspired by God. But now-a-days, and ever since Luther broached his Reformation, we see thousands, after his example, uncalled, and uninspired by God, building him tabernacles, every one after his own fancy; and affirming them better constructed and more holy, than the one built by wisdom himself, in which alone is found the spiritual realization and fulfilment of the figurative one, the pattern of which was shewn to Moses on the Mount.

CHAPTER 32, VERSE 21, &c.—It would appear from Aaron's answer to Moses, by whom he was chid for bringing upon the people the most heinous sin of idolatry; that he had suffered himself to be awed into compliance with their wishes, and that the gold cast into the fire to form their idol, had by some permitted infernal agency, come forth a calf; such as the Egyptians were wont to worship. We may judge of the heinousness of the crime by the severity of the punishment.

VERSE 31.—In the humble supplication of Moses in behalf of his guilty people, for whom he is willing to become an anathema; and in the pardon he obtains for them, we observe the powerful efficacy of the prayers of the just in behalf of sinners.

CHAPTER 33—VERSE 3.—For I will not go up with thee, because thou art a stiff-necked people, lest I destroy thee on the way. From this declaration we are led to

suppose that the angel, who had hitherto conducted the Israelites, was the Filial Deity himself; the angel of the great council, the object of whose special favor and mercy was man. But here we learn, that, when our crimes remove from us his immediate protective presence; he still charges his angels to watch over us, as we are surrounded with enemies visible and invisible, who would otherwise accomplish our destruction.

VERSE 8.—So the children of Israel laid aside their ornaments by Mount Horeb. This they did at the express command of God. How then can Protestants blame the Catholic church, for recommending to her sinful children external mortification, and even penitential attire, as a means of appeasing the anger of God?

VERSE 19.—I will have mercy on whom I will have mercy: and I will be merciful to whom it shall please me. God is the free disposer of his own gifts and graces. And, though he grants of these a sufficiency to each, yet, beyond this, he can give more or less as he pleases, and to whomsoever he pleases; and deprive the unworthy of them wholly or in part, in what time, place, or manner he chooses or thinks proper.

VERSE 22.—God here shews himself to Moses under some borrowed, visible, and mystical form. And how can do so still, if he chooses, as he assures us he does, in the Eucharistic sacrifice and sacrament? For we cannot see his face here and live. But placed with him, like Moses, on the rock of his Church; his right hand protecting us in a hole of that rock, till his glory shall pass, when he takes away his hand; that is, removes the sensible obstruction to our mental sight,—we then see him in his hinder parts, and recognize his presence under the form which he has doigned to assume.

CHAPTER XXXIV—VERSE 23.—Three times in the year all thy males shall appear in the sight of the Almighty Lord, the God of Israel, &c. The solemn homage to be paid annually to God, is tripled, because it was addressed to the eternal one in three.

VERSE 25.—Thou shalt not offer the blood of my sacrifice upon leaven.—Leaven, as we have shown above; and as Saint Paul explains it,—1 Cor. v, 7, is the emblem of sin. By this prohibition, therefore, we are given to understand, that to God's sacrifice and sacrament nothing sinful must be suffered to approach.

VERSE 28.—And he was there with the Lord forty days and forty nights: neither did he eat bread nor drink water, &c.—In numberless instances does scripture shew that the most eminent servants of God observed fasting, as an act highly pleasing to him. Even the forty days fast of Lent, which the Catholic church observes, is here sanctioned by the example of Moses; as afterwards by that of Elias—3 Kings xix, 8, by that of the Ninevites, and finally by that of our Saviour himself.

VERSE 33.—He put a veil upon his face.—The glory of Moses was veiled: that is, the spiritual beauty of his allusive institute was hidden under the veil of his external ceremonies and observances—which veil in the Saviour's institute was withdrawn.

CHAPTER XXXVI, VERSE 3.—Here the gifts of the people towards the construction of the tabernacle, are shewn to be votive offerings acceptable to God. And where does scripture shew that they are less so now, than formerly?

The details of the four remaining chapters of Exodus, have been already remarked upon.