

form a judicial tribunal, and they give judgment by hereditary right.

34° The Law may be read, but its interpretation must be taken from the proper judges.

35° The nation decisively speaks by the voice of its Parliament.

36° The king and Parliament are the highest authority in the Empire, and from their decision there lies no appeal.

37° A wilful breach of any imperative law of Parliament, is the crime of felony.

38° Rebellious opposition to the authority of the State, is the crime of Treason.

lone form a judicial tribunal, & they give judgment by divine right.

31° The sacred scriptures may be read, but their interpretation must be taken from the proper judges.

35° The Church definitively speaks by the voice of her Councils.

36° The Pope and General Council are the highest authority in the Church, and from their decision there lies no appeal.

37° An obstinate opposition to any article of defined faith, is the crime of Heresy.

38° A full renunciation of Ecclesiastical authority, is the crime of schism.

gigantic form; and brought it prostrate to the ground.

Chapter 19. Verse 9 *And the Evil Spirit from the Lord, came upon Saul, &c.* This shews what influence, by the permission of God, the Evil spirit may have on the wicked.

Verse 18. *Nagah.* This was probably a school, or College of Prophets, in or near Ramath, under the direction of Samuel. D. B.

Verse 20. *Prophecyng;* that is, singing praises to God by a divine impulse. God was pleased on this occasion that both Saul's messengers and himself should experience the like impulse; that he might understand by this instance of the divine power, how vain are the designs of man against him, whom God protects. *Ibid.*

Verse 21. *And lay down naked all that day and night.* That is, only stripped of his upper garments; and probably dressed simply; like the prophetic band, whom he had joined.

Chapter 21. Verse 4. *If the young men be clean.* If such cleanness was required of them, who were to eat that bread, which was but a figure of the bread of life, which we receive in the blessed sacrament: how clean ought Christians to be when they approach to our tremendous mysteries! And what reason has the Church of God to admit none to be her ministers, to consecrate, and daily receive this most pure sacrament, but such as devote themselves to a life of perpetual purity? D. B.

Chapter 23. Verse 6. *Ephod,* is the vestment of the High Priest; together with the *Urim and Thummim,* by which some how the Lord gave his oracles. D. B.

Chapter 27. Verse 8. *Pillaged Gessuri, &c.* These probably were enemies of the people of God: and some, if not all of them, were of the number of those, whom God had ordered to be destroyed; which justifies David's proceedings in their regard. Though it is to be observed here, that we are not under an obligation of justifying every thing that he did, for the Scripture, in relating what was done, does not say that it was well done. And even such as are true Servants of God, are not to be imitated in all they do. *Ibid.*

Chapter 28. Verse 14. *Understood that it was Samuel.* It is the more common opinion of the Holy Fathers and interpreters that the Soul of Samuel appeared indeed: and not, as some have imagined, an evil spirit in his shape. Not that the power of the woman's magic could bring him thither; but that God was pleased for the punishment of Saul, that Samuel himself should denounce unto him the evils that were coming upon him. See Eccli. 46, 23. *Ibid.*

Verse 19.—*With me.* that is, in the state of the dead; or in another world, though not in the same place. *Ibid.*

Chapter 31. Verse 4. *Saul took his sword and fell upon it.* His last act, the dreadful sin of suicide, was the completion of his crimes.

End of the first Book of Samuel, or Kings.

A WISH FOR SOLITUDE.

O for a lodge in some vast wilderness,  
Some boundless contiguity of shade,  
Where rumour of oppression and deceit,  
Of unsuccessful and successful war  
Might never reach me more! —Cowper.

O, could I, loos'd from ev'ry tie,  
That binds me to this world of care,  
Hence, to some distant desert, fly,  
With one true friend, my nap to share!

Some calm retreat we'd find at last,  
Dear Silenus, where in smoother stream  
Our life would glide: and all the past  
Seem but a short unpleasant dream.

Nor think that He, who deigns to feed  
The hungry ravens, and to deck

With ev'ry flow'r th' enamel'd mead,  
Will man, his choicest care, forsake

Each morning on his altar laid  
The victim, mystically slain,  
With him in our behalf will plead,  
And, what he pleads for, will obtain

If e'er the world's tumultuous scene,  
And dangers past we call to mind;  
Pleas'd with our lot, we'll ne'er complain,  
But pity those we've left behind.

So they, who once the harbor gain,  
When safely landed, from the shore,  
May fearless view the raging main,  
And hear the stormy ocean roar.

ROMANTIC NIGHT SCENE.

Now, traveller, mark the scene: see here the rock  
Scowp'd hollow by th' officious hand of nature,  
With many a shelving seat to rest thee on  
While from the roof the fragrant birch depending  
Sports with the breeze, that courts its coy embrace

Here, when her sable curtain night had hung  
Round drowsy nature's couch were wont to sit  
Camillus and his melancholy muse:  
To hear old ocean roar, and furious dash  
Th' impetuous billow gainst th' indignant rock,  
That, frowning o'er him, flings his rage aside,  
Returning still; to see the rising moon  
Spurn the big cloud; and in the air sublime  
Ride in her silver car through starry meads:  
While, from the neigh'ring cliff the rapid rill  
Shakes its hoarse soothing murmurs on their ear;  
And hurries headlong down its glittering stream;  
Oh, while they list'ning, fancy still to hear  
The clarion sounding from a far; the owl  
Calls their attention to her woeful wail,  
That echoes through the gloomy vale below:  
When to the slumbering world the loud tongue'd clock  
From distant steeple tolls the midnight knell;  
That summons'd up the sheeted sprite, that glides  
Across the frighted pilgrim's dubious path,  
Or shoots into the gloom ten thousand forms  
Imaginary swim before his sight;  
Till, fancy-struck, at ev'ry nodding shrub,  
Or whispering reed, he starts; and think he hears  
In ev'ry breath of air, a sighing ghost.

The Catholic

Will be published weekly at the Office of the *Patriot* and *Farmer's Monitor*, Kingston, Upper Canada, and issued on Friday. Terms—\$2 per annum (exclusive of postage, which is four shillings a year payable in advance)

All Communications to be addressed "to the Editors of the Catholic, Kingston," and *Post Paid*

AGENTS.

- Mr. Bergen, Merchant. . . . . York
- Mr. Macan. . . . . Do. . . . . Niagara
- Mr. L. O'Brien, . . . . . Town of London
- Rev. Mr. Crowley. . . . . Peterboro
- Rev. Mr. Bremigan. . . . . Belleville
- Mr. MacFall. . . . . Wellington
- Patriot Office . . . . . Kingston
- Rev J. Macdonald. . . . . Perth
- Mr Hugh O'Beirne. . . . . Yarmouth, near St Thomas
- Mr J A Murdoch, P M . . . . . Lanark
- Alexander McMillan, Esq. . . . . Prescott.
- Mr. Tench, Merchant. . . . . Mariafown
- Rev. Wm. Fraser. . . . . Saint Andrews & Cornwall
- Mr. Cassidy, Student, St. Raphaels. . . . . Glengarr
- Angus McDonell, Esq. P. M. Alexandria. . . . . Ditto.
- Col. J. P. Lepron, Compt. of Customs . . . . . Coteau du Lac
- Mr. Moriarty. . . . . Schoolmaster at the Recollets, Montreal.
- Hon. James Cuthbert . . . . . Manorhouse, Berthier
- Mr. Jon. Byrne. . . . . Lower Town Quebec
- Rev. Mr. Camusky. . . . . New York
- Rev. Dr. Pureel. . . . . President of St. Mary's College  
[ Emmet's Burgh, Maryland
- Mr. Michael Fitzgerald. . . . . Augusta, Georgia.

BIBLICAL NOTICES AND EXPLANATIONS.

Continued.

THE FIRST BOOK OF SAMUEL,

OTHERWISE CALLED

THE FIRST BOOK OF KINGS.

Chapter 17. Verse 4. In Goliath of Gath, the giant Philistine, the champion of the Heathen host; whose wondrous strength and armour seemed to make him invincible and invulnerable, vanquished however, and slain with a stone slung from his scrip by David, a Shepherd boy, is found a figure of Pagan Rome; the most gigantic, mighty, warlike and invincible, of all the Heathen states, overthrown in the midst of its vain boastings, with one of those choice pebbles, or mystic stones, which the true David, the Saviour had gathered from the Brook, and put into his scrip: with the one styled the stone by excellence; Peter, the chief of the fishermen Apostles, taken from the waters. With this stone, slung from David's scrip, that is, sent forth by the Saviour, or, as Daniel under another figure, prophetically describes the same event, with the stone detached *without hands,* (since by the mouth of Christ,) from the mountain's side: the huge and fearful statue is dashed down, and destroyed: or, under the present emblem, the haughty giant is laid low: *his own sword,* that is, the Roman state's imperial and conquering weapon, at the conversion of Constantine the Great, is the very one that cuts off his head. And that weapon, the Giant's sword, is borne by David afterwards, and hung up his trophy in the sanctuary. And is not this literally fulfilled, in the transmission of the Roman sovereignty to the successor of St. Peter; the Vicegerent of the Saviour?

Verse 30. David put off the garments and armour of King Saul, &c. Christ here represented by David, was the Shepherd King; the prince of peace. He therefore doffs the habiliments of war. He declines using all wonted modes of defence and attack: and finally conquers by their opposites, for the foolish things of the world hath God chosen, to confound the wise: and the weak things of the world, to confound the strong; and the mean things, and the things that are contemptible, hath God chosen; and the things that are not; that he might bring to nought the things that are; that no flesh might glory in his sight. 1 Cor. 1, 27, 28.

Verse 49. The stone struck the Philistine in the forehead, and was fixed there. It was against the seat of reason, that the mystic stone was slung. It was to the intellect that the Saviour's word was directed: that word, which smote Idolatry in its most