

THE CATHOLIC.

QUOD SEMPER, QUOD UBIQUE, QUOD AB OMNIBUS CREDITUM EST.—WHAT ALWAYS, AND EVERY WHERE, AND BY ALL IS BELIEVED.

VOLUME II.

HAMILTON, G. D. JANUARY 12, 1842.

NUMBER 18.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

THE VERY REVEREND WILLIAM P. MACDONALD, V. G.

EDITOR.

Original.

On Time and Eternity.

What art thou, Time; or whence I say, when began
Thy silent ceaseless course? And whither tends?
Forth from th' eternal deep th' Almighty pour'd
Thy tide o'er flowing; and, with ebbless sweep,
Till in its parent main ingulf'd and lost,
Bade all his works thy circling torrent roll,
Earth, sun and moon, and stars host of heav'n,
And all that each contains—Yet not with thee
Is all thou bring'st cocaral; nor endures.—
Of later birth a swifter passing train
Of objects on thy flood are drifting seen,
And, soon as seen, successive disappear
For, thick as leaves strow'd by th' autumnal gale,
All o'er thy surface broad are floating flung
The wreck of seasons; and our toiling race
Amid their ruin'd works, in various groups
This way and that convolv'd, and rapid whirl'd
In boiling eddies round: or borne away,
And by th' impetuous torrent dragg'd diverse,
Least as they'd list, till, ever and anon
Close verging on th' abyss, thou to thy lego
Frequent emit the tributary stream:
When sudden down each nearing atom starts,
Snatch'd hasty from the motley drifting throng,
And disappoints th' observer's anxious gaze.
Thus onward fast our generations glide,
Still each to each successive roll'd away;
And daily some acquaintance, parent, friend,
Down death's rough channel darting disappear.

Yet say, why from th' original infinite
Thyself not infinite vast bid to flow:
When first th' Omnipotent essential Being
Bade all that is to be; and o'er the void
Pour'd forth his orbs resplendent, worlds on worlds?
Did then eternity, at his command
Her flood-gates opening, send thee rushing forth
To wait what'er, not perishable doom'd,
From nothing's womb his word creative call'd:
And all, in fine, lodge headlong, with thyself,
In her vast ocean of vitality;
Existence thence perpetual to derive,
Such as from infinite the finite may!
For hers is but th' existence of a God,
Who has not, nor will be; but over is
Unchangeably the same; to whom alone
Nor future is, nor past, but present all

Thou to his creatures mak'st all present past,
O Time, and future present: thou their deeds
Faithful record'st; and mak'st at out merit's term.
Ordain'd to a creature rational and free:
Not free, as rational, how could they yield
Meet homage grateful of obedience due,
And praise to their great Maker! How, or bliss,
Their portion just, or woe, their doom, deserve!
By him, no boon, may bliss be freely giv'n,
As from th' boundless source may partial good,
'Fo glad th' all needful creatures freely flow:
Though nobler far the gift by him bestow'd,
That means to win, and make that bites their own.
Not so may he, supremely just and good,
His creatures guiltless o'er to pain consign,
Or bid, not meriting, of sorrow's cup
One drop diminutive reluctant taste,
Yet who not here the bitter portion sip,
Dealt out as regular as our daily fare,
And if not one, then all are gaily shew'n:
Though shew'n not hopeless,—In th' inflicted pain
But partial; in the bitter draught, still mix'd
With many a tempt'ing sweet, they clear may spy
Heaven's gracious purpose, and their suffering's end.

For these, immortal made, was pour'd abroad
Time's deluge wide o'erwhelming; these to bear,
From nothing's empire late suppliantly won,
With reluctant wave back on the vast abyss,
Th' eternal home of intellectual being.

There, from their place, when earth and heaven are mov'd,
And, reeling from their spheres, the stars are hurl'd
To ruin: these, beyond the tumult plac'd,
And crush of worlds, devoted haunts of sin,
Now reach'd th' shore, shall nature's wreck survive,
Expos'd to Time's vicissitudes no more.

THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER XVII.

EXODUS.

CHAPTER vii. Verse 1, 10.—Moses is appointed "the God of Pharaoh," and Aaron his brother, his prophet. Moses speaks by deputy; Aaron is his interpreter.—Jesus Christ also speaks by deputy; by his Priesthood, represented by Aaron by those, whom he commands us all "to hear," as we would himself; Luke x. 16. The rod in Moses's hand is as we observed before, "the kingly sceptre;" that in Aaron's hand is "the priestly sceptre" of Christ. It was this last, that, when cast down before king Pharaoh, was changed into a serpent; and when the rods of the Magicians were also cast down, and turned into serpents, it devoured them up. The Magicians here represent the Haeresiarchs and false teachers; and their rods are the emblem of their power, the power of seduction; too successfully exerted against our mother Eve by the false serpent in Paradise; and still too successfully exerted against her more weak and short sighted children. Aaron's rod is but one, which swallows up the many rods of the Magicians. So, in the Church of Christ, his priestly rod alone swallows up the rods of all her opposers. It has already swallowed up successively the rods of the Nicolaites, the Gnostics, the Manichaeans, the Priscillianists, the Valentinians, the Arians, the Semiarians, the Nestorians, the Eutychians, the Donatists, the Pelagians, the Wickliffites; the Hussites, the Albigenses, the Adamites, and a thousand others, who exist no more; and still that priestly rod is the same, and as much alive and ready as ever to devour every succeeding Magician's rod.—Yet the triumphant miracle of Aaron's rod, made no salutary impression on the minds of Pharaoh and his Egyptians; nor does this perpetual miracle of the rod of Christ make his enemies relent in favour of his oppressed and persecuted followers.

CHAPTER vii.—Of the plagues with which God visited Pharaoh and the Egyptians by the hand of Moses and Aaron, two are mimicked by the Magicians; the changing of water into blood; and the calling up of the frogs; after which the power of their enchantment ceased; and they acknowledged in the third plague, which they were unable to imitate; in the change of the dust into cinifs; "the finger of God." Nor had they even the power of repelling the two plagues, which they were permitted to call forth. They could not remedy the mischief they had caused.

All this exactly happens to those of whom they were the prototypes. The spiritual magicians, or false teachers, who oppose the word of God, are permitted for a time to work their enchantments. But "the finger of God" interposes in the end; and always shews their power surpassed by that of his lawfully commissioned servants. The magicians can bring in the plague upon the people; but none but God's own deputed messengers can remove it.

The following plagues, the flies; the murrain among the catt'le; the blains and bites on man and beast; the thunder, lightning, and hail; the locusts, and palpable

darkness, were not capable of subduing the hardness of Pharaoh's heart; which shows how difficult it is to overcome the evil bias, and subdue the rooted prejudices of the human mind.

CHAPTER x.—It is however particularly remarkable that in the land of Gessen, where the people of God, resided, none of these plagues took place. Neither, in the spiritual sense, are the people of God, the true believers, exposed to the dire consequences of God's indignation. The same wonderful discrimination, which God puts between the Israelites and the Egyptians, he puts in the most striking and evident manner between the children of his own Church; and those of every other. This is most observable in the spiritual realization of the palpable darkness in which lay buried the whole land of Egypt, "so that no man saw his brother. But wheresoever the children of Israel dwelt, there was light." While Catholics see clearly their way, in the sunshine of the Saviour's revelation; transmitted down to them, always and everywhere the same, by that Church, which as 'the acknowledged "first of any," was the one founded by him; the only one therefore, to which were made all his promises: "against which" he declared, "the gates of hell should not prevail;" and which he commands us all "to hear," under pain of being accounted "as heathens and publicans;" do we not behold those of all other persuasions, as in the deepest darkness, still groping their way; clinging to every new pretending guide; and who can name the numberless guides they have chosen? unable, in all their gloom of uncertainty, to distinguish who are, and are not "their brethren;" who think, and think not alike with them; "ever learning," as Saint Paul says; "but never arriving at the knowledge of truth; always growing worse and worse:—erring and driving into error."—2 Tim. iii. 7, 18.

IMPORTANT TO THE ENGLISH CATHOLICS.—At an extraordinary meeting of the Repeal Wardens of London, held at their rooms, Medway street, Westminster, the Rev. A. P. Magee, D. D., in the chair, and present the wardens of St. James's, Lambeth, Farringdon, Moorsfield, Chelsea, Smithfield, St. Pancras, Islington, Westminster, Soho, Finsbury and Kensington, it was proposed by Mr. J. S. O'Gorman, R. W. of St. James's, and seconded by Mr. J. Hogan, R. W., of Farringdon.—"That we, the repealers of London, "believing in" and "advocating" the principles of civil and religious liberty "to all classes and creeds," promise to aid and assist the Catholic Institute in its most laudable efforts." The rev. chairman expressed great satisfaction at the resolution, which passed unanimously on being put from the chair.

PROTESTANT LIBERALITY.—The Rev. Maurice Fitzgibbon, P. P. Parteen, gratefully acknowledges to have received £25 from the Marquis of Conyngham, towards the building of the Meelick new chapel, through the hands of Marcus Keane, Esq., Beechpark, his lordship's agent.

DUTCH EAST INDIES.—A church has at length, July 3, been built for Catholics at Padang, on the western coast of Sumatra, and a clergyman has been appointed to it. This is the only Catholic church in the island; for since the departure of the Portuguese no Catholic worship has been solemnized.—*Franconian Courier.*