

of work to devise whatever maybe artificially made of gold, and Silver, and brass; of marble and precious stones, and variety of wood; and I have given him for his companion Eliob—and I have put wisdom in the heart of every skilful man &c. And is it not then surprising that our Protestant pretended Scripturalists should so roundly condemn the Catholic Church for employing so the choicest artists to decorate with all their skill in religious adornings and edifying representations, the house of God! Their religion in all its branches is inimical to the arts and sciences; and therefore like the children of Abaddon; wherever they got a footing they always began their pretended reform, by pulling down every choice religious monument of art; & plundering or destroying the rare or costly ornaments of God's established sanctuaries. The truth is, the first reformers were put to their utmost shifts to invent accusations against the Catholic church, which they wished to see proscribed and their own whimsical sects established in her room, and in this they could never hope to succeed, without persuading the public that she was in all the senses they could devise, (though the acknowledged only church of Christ; to which alone all his promises were made,) corrupted, fallen and degraded. This was their reason for misrepresenting so her holy doctrines and observances: and in particular for their calumniating railings against her use of sacred edifying and instructive decorations in her temples: in the destruction and plunder of which; a tempting bait was held forth to the ignorant and ever change loving rabble; and in the final seizure of her lands and other possessions, a rich spoil to the unprincipled great, their interested encouragers and abettors.

Chapter 3. verse 11.—It was on the Jebusite's threshing floor that Solomon erected his Temple; in the place which David had prepared.—It was on the threshing floor, where the wheat, the Emblem of the just, is purified, that the true Solomon builds his Church: for his Church is the Spiritual threshing floor, on which he cleanses his wheat, before gathering it into his barn. It was on the place prepared by David; that is by the Jewish Kingly Institute: on the ground of the Jebusite—bought by David for fifty sickles of silver. 2 Kings 24. 24. That is on the ground of the Gentile, for which the prefigured David paid down the silver pieces, or purchase money of his Blood which entitled him to claim henceforth, as his property, the possession of the Gentile; on which he intended raising his Temple, to receive within it the Ark of the Jewish Covenant: that is, absorb in his now fixed and perfected Religion the figurative and transient one of the Jews. On that floor, the Destroying Angel, at the prayer of David, offering himself, as the guilty one a victim of propitiation for his people, was bid to sheath his sword; that which is spiritually realized in the merciful Dispensation of Jesus Christ.

Verses 10, 11, 12, 13. Were the golden cherubims, herein described, not graven images; nor the likeness of anything in the heavens above? Did not Solomon then, according to Protestants, break God's commandment by making them?

Chapter 4.—Verse 4. *And under it there was the likeness of oxen.* Here is the likeness of something in the earth beneath; even of oxen, which the Egyptians, worshipped: and the Israelites sometimes after their example; still Solomon is not blamed as a transgressor of God's law, for making such, and placing them in his temple. See also verse 15.

He caused lions also to be engraved: as we noticed above. 3 Kings, 7, 29. Does not all this quite shock the protestant image haters?

Chapter 5—Verse 7. *And the priests brought in the ark of the covenant of the Lord into its place; that is, to the oracle of the temple, into the holy of holies under the wings of the cherubims.*

None but the priests, were ever allowed to guard the deposit of God's religion.

Chapter 6. *Then Solomon said, the Lord promised that he would dwell in a cloud; but I have built a house to his name, that he might dwell there forever. He dwells in the cloud of his revealed mysteries, a cloud impenetrable to man, during this life. But the Saviour has built a house to his name, his one, holy, catholic and apostolical church, that he might dwell there forever. There, as in Solomon's temple, that cloud, in which God dwells, is seen to fill the house, where the worshippers pour forth in joint accord their praises to the Lord, and say: Give glory to the Lord, for he is good; for his mercy endureth for ever. Ch. 5. v. 13:*

Chapter 6—verse 34. *If the people go out to war against their enemies by the way that thou shalt send them; (not in spiritual sense by the way which they shall choose themselves,) and adore thee towards the way of this city, which thou hast chosen; and the house which I have built. That is, in their religious worships and belief, they are always to keep in view the Saviour's revelations to his Church. They are to adore God towards the way of the house which the Redeemer has built; and to look in no other direction.*

Chapter 7.—verse 1. *Fire came down from heaven.* So it did in the form of fiery Tongues, to confirm the dedication of the Saviour's new Temple, his Church, the house built by the true Solomon, for the Lord to dwell in for ever.

Verse 9, *And he made on the eighth day a solemn assembly. The eighth day is the Christian Sabbath here alluded to on the first day of the week.*

Chapter 9. The Queen of Saba is an emblem of the Gentile Church.

Verse 9. *There were no such spices, as those which the Queen of Saba gave to King Solomon.* Of spices the incense was made, and incense was the emblem of prayer, or worship. Now God declares, Malachy 1, 11. That there was no such acceptable worship paid to him by the Jews, as that which would be one day paid to him by the Gentiles.

Chapter 15.—verse 3. The prophecy here mentioned of Azarias, regards chiefly the state of Isra-

el, after the rejection of the Saviour, and their final conversion.

Chapter 19.—verse 3. *But good works are found in thee.* Yet Luther and the first reformers denied all the meritorious efficacy of good words.

End of the second book of Paralipomenon.

We beg to inform our Readers, that on Saturday, the 9th. Inst. the first Number of the 3d. volume of that excellent Paper the Catholic Press, edited at Hart-ford, Con. U. S. at \$2. full amount for the year, will be issued in an enlarged form.

Continued Extract From Charity,  
A M. S. POEM.

The tender two-fold duty, well observ'd,  
First God to love supremely, as supreme;  
Th' essential excellence: next, for his sake,  
Our fellow man; his child and image dear;  
Is all our task enjoin'd. A task how sweet!—Matt. xxii  
That ev'n its own fulfillment here repays [57, 58, 59]  
With bliss begun, that's perfected in heav'n,  
For still the measure of our bliss is love:  
And happiest they, who most its influence feel,  
And feeling least oppos'd. Ah! what were life  
But wretchedness; did love not daily yield  
Its dear delights; that make existence sweet,  
And pleasing ever felt our sense of being?  
While theirs is mis'ry hopeless and extreme,  
Whose doom at length, for love's long slighted love,  
Is never ought to love. From love's domain  
A bannish'd, hateful, self-aborning crew,  
They hopeless roam: and would, if but allow'd,  
Their sense of pain in self destruction end.

Ev'n here on earth, where mercy cheers the scene,  
By guilt so gloomy made, not few are seen  
Thus wretched and self-hating: round their minds  
When some foul passion's intercepting cloud  
Has settled dismal: and th' enliv'ning ray  
Of charity repels; till cold, and numb'd,  
And frozen quite; their hearts at length become  
To all insensible, but anguish keen;  
That thrills incessant through their inmost frame;  
And frequent shakes with horror's deadly chill  
Their shudd'ring souls: till, in some luckless hour,  
No object by their jaundic'd sight espied  
In nature not disgusting; dark despair  
O'erwhelms them sudden; and their frantic hand  
Arms, 'gainst themselves upraised: impatient thus  
With loathed life their careless ill to end.

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