

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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QUI PLANTAVIT AUREM, NON AUDIET? AUT QUI PINXIT
OCULUM, NON CONSIDERAT? P. 104.

Does he, who made the eye, not see?
Not hear, who formed the ear?
Is God, in whom we live, and move,
And are, not always near?

Not though an eye ball, form'd of clay,
Is spied the spirit pure;
Nor till the imprisoned soul has left
Her tenement obscure.

A veil of flesh all from her view
Now hides the mental scene;
Till death, at his appointed term,
Remove th' obstructing screen.

Then, she who but the surface here
Describes of grosser things,
Shall view the cause and end of all,
That now such wonder brings.

Still is her darksome prison house
Illum'd with reason's ray;
And revelation's brighter blaze
Turns all her night to day.

Dispels the deep sepulchral gloom,
And, in its light divine,
Shews prospects fair of endless bliss
Beyond the grave that shine.

E'en here, in all his wondrous works,
God's footsteps gives to trace,
And round our paths in hov'ring crowds
Displays th' immortal race.

PADDY O'RAFFERTY'S EXPOSTULATION.

Come, talk of your Catholic brethren with candour;
Nor pelt us thus ever with obstinate slander.
In falsehood's dark devious path would you wander
So wilfully headlong, cries Paddy O'Rafferty.

Don't you see, I'm in all things your poor fellow creature,
In intellect, colour, in size, shape and feature;
Nay, a Christian and countryman: more than by nature
Your own very brother is Paddy O'Rafferty.

Or would you upbraid me for creeds that are spurious,
Invented by malice; which bigotry furious
Would hang round my shoulders as labels injurious,
So cruelly to shame your poor Paddy O'Rafferty?

Still, trained by my church, have I patiently borne
These wrongs, and put up with unmerited scorn:
From the love of my country and king never torn,
So loyal withal is your Paddy O'Rafferty.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XLV.

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 39. 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 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 shows what influence, by the permission of God, the Evil Spirit may have on the wicked.

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

Verse 20. *Præphcying*; 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 24. "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 *Thummin*, 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.

Fanaticism.—Extract of a letter from a Correspondent, dated Sherbrooke, (E. T.) 30th June, 1842:—"There is a great excitement at present in the townships of Hatley and Stanstead, in relation to the doctrines of one Millar, who confidently asserts that the end of the world is fixed for April next. In these and some other townships there has been held, by one of Millar's disciples, a series of camp meetings, at which have been assembled from 3,000 to 5,000 persons. Some are so deeply impressed, and so far carried away with the doctrines and predictions of Millar, that they have given over all kinds of labour and business, having enough, they say, to live on until the end of all things. Several persons who went last Sunday from this place to one of their meetings, in Hatley, describe their conduct as extravagant in the extreme—such shouting, praying, and bellowing, as would frighten a sober man from the place. The countenances of those most affected by the excitement are pale, their eyes swollen, and their whole bearing indicating a state of mental derangement, rather than that of men assembled for the purpose of religious worship. I hope the reports of their coming to this place are not true, for the influence exerted on society is in the highest degree deleterious.—*Christian Guardian*."