

# 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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EDITOR.

Original.

### TO ST. JOHN THE EVANGELIST.

O! thou who didst thy head recline  
On Jesus' sacred breast!  
Permitted, at love's source divine,  
Love's ev'ry sweet to taste!

Disciple, most whom Jesus lov'd;  
No tongue thy worth can tell:  
Whom most he lov'd, he most approv'd;  
How did'st thou then excel!

One of the close attendant three,  
His witness to the end;  
Thou by thy Lord wert call'd to be  
Alike his bosom friend.

On Thabor's top diffus'd around  
Thou did'st his glory view;  
And in the garden saw'st at the ground  
His bloody sweat imbue.

To thee, as on the cross he hung,  
And to his mother blest,  
Your anguish'd hearts, while sorrow wrung,  
His words were last address'd.

A virgin son he bade in thee  
His virgin mother find;  
Then to thy filial care was she,  
His dearest charge, consign'd.

In thee, alone, illustrious saint!  
What dignities combine!  
No tongue can e'er so eloquent,  
Thy titles all define.

Like Daniel erst in lion's den,  
A martyr, yet not slain;  
Like his, thy sure prophetic pen,  
Describes Messiah's reign.

Swift darting to heav'n's highest height,  
Evangelist sublime,  
At once thou wing'st thy daring flight  
Beyond the bounds of time.

There, in the dread paternal blaze,  
With more than eagle's eye,  
Thou on th' eternal Son did'st gaze,  
The filial Deity.

Thence with celestial ardours fraught,  
Allighting here below;  
From thee Love's sacred flame is caught,  
And spreads on earth its glow.

● beg for us, where now on high  
Thou reign'st supremely blest,  
Some share of that bright charity  
Which ever fir'd thy breast!

To God the Father and the Son,  
Who equal reigns in heav'n;  
And Holy Spirit, Three in One,  
Be endless glory giv'n!

Original.

### THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

#### CHAPTER XXII.

##### Exodus.

CHAPTER 27.—VERSE 2.—*And there shall be horns at the four corners of the altar.*—Horns in the Scripture, are the emblems of strength, namely, the strength of the animals sacrificed—sheep, goats, oxen, whose defence is in their heads; all of which, in some figurative sense, are, as observed, emblems of the Saviour, whose strength is in his wisdom, supposed in him, as man, to occupy the region of the brain. His wisdom irresistible is directed in his doctrine to all the four quarters of the globe, and therefore his altar is armed at its four corners with this emblem of his power to repel the attacks of his enemies and beat down the opposers of his religion. "Through thee, we will push down our enemies with the horn; and through thy name, we will despise those who rise up against us."—Psalms xliii. 5, 6. "My God is my helper, and in him will I put my trust; my protector, and the horn of my salvation, and my support."—Psalms xvii; 3. See 2 Paral. xviii; 10—Judith ix; 11. Eccl. xlvii; 6, 8, 13—Jeremiah xlvi; 25. Ezech. xxix; 21, and a thousand other texts of the same import.

CHAPTER xxviii.—The particularity and precision, with which God designs here to direct every thing regarding external worship, shows that he required it to be performed, as the most solemn and important of all our public actions, in a most solemn and striking manner. It is true, *the worship of the heart* is what God chiefly requires; without which indeed, no other worship is acceptable to him. But man is not a simple being, like an angel, from whom only mental worship is due. He is a compound being; and with his whole being, consisting of a body and a soul, he is bound to worship his creator.—The worship therefore required of him must be external as well as internal. Besides, as a member of society, he is bound to edify all around him, which he could not do in his present condition by any internal act of devotion. Still all he does ought to be done with the pure intention of pleasing God; for, without that intention, which is *the worship of the heart*, all he does is done in vain.

VERSE 2.—The vesture ordered for Aaron was for *glory and for beauty*. And where in scripture do those who mock at all sacerdotal ornaments used during the worship of the same God, for *honor and for beauty*; besides their allusive, emblematic and edifying signification, where, I ask, in all the written testimony do they find it forbidden us to use them? As no such scriptural authority for their discontinuance can be shewn, let those say, on what grounds they go, who, dropping the sacerdotal character, with *its vesture of glory and beauty*, present themselves unbidden before the Lord, as his ministers, in a homelier guise than they would on a ceremonious visit to a fellow mortal, affecting a familiarity with the Almighty Lord of Heaven and earth, which they durst not presume to shew towards an earthly superior.

O Lord, I have loved the beauty of thy house, ex-

claims the Psalmist. Ps. xxv; 8. But what beauty is observable in our reformed tabernacles, which they who build them, would pass for *the house of God*?—Bare walls or benches, or cushioned pews, well locked against the pennyless worshippers. What sacred symbols of religion has been left, of all that so edified and impressed with a sense of devotion our Catholic ancestors, in those stately temples, violently reft from them, and since possessed by anti-Catholic Clergy? Every figure reminding us of our Redeemer, and his holy followers, the Saints and Mar'trs; even, the sign of his holy cross, on which, as man, he suffered in man's behalf, and won for us a victory over our common enemy, the Prince of darkness, even this sacred object, and saving sign, to which, though but in figure, the dying Israelite looked up and was cured.—Numb. xxi; 8—John iii; 14. Even this sign of mercy won for us which *the adversary* must ever view with pain, has, with all that could trace to the human eye God's wonders wrought for man, been torn from those fabrics, demolished, plundered or ejected.

It is still the same spirit of destruction, the same *Abaddon*, that instigated the Gentile Kings of old to plunder, lay waste and destroy the only temple of the living God, and persecute his worshippers. We see his workings in all ages against the church of the most high, and still his exertions rendered vain, and ending in his utter discomfiture. It was *his*, all the destructive rage displayed by the early children of the Reformation, in Germany, Bohemia, France, Switzerland, Holland, Sweden, Denmark, Scotland, England, and particularly Ireland, where, the more the fiend was foiled, the more he raged, nursing and blowing into flame that hell-fire spark, which he had succeeded in casting from his desolating torch into the unblest bosoms of his Orange worshippers.

VERSE 9.—*The Ephod*, having on it two onyx stones set in gold, with the names of the twelve tribes of Israel engraved upon them, six names on each, and worn by Aaron on his shoulders, was joined with the *rational of judgment*, consisting of twelve very precious stones, placed in a square, three and three, every one of which had its meaning, and on each of which the name of a tribe was engraved, and the words *urim and thummim*, that is, *doctrine and truth* placed over them. These two mystical ornaments, joined together, were borne by Aaron or the Jewish High Priest, whenever he entered the sanctuary: *the ephod* from behind, and on his shoulders, *the rational* before, and on his breast. *The ephod*, with the twelve tribes divided, represented the Jewish tribes in their divided state; the kingdom of Judah, and the kingdom of Israel, under the law. *The rational* represented the twelve tribes united under the Saviour's revelation of *doctrine and truth*—that is, the spiritual progeny of the Apostles, the twelve Patriarchs of the new law, by whom, in the words of St. Paul, the faithful, the prefigured Israelites are *begotten in Christ*, deriving their spiritual birth in baptism from these twelve propagators of the doctrine and truth, which the Saviour commissioned them to *teach to all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*. And this explains the reason why the rational was square, as their preaching was directed to all the four quarters of the earth, and why the stones were set together three and three, because they baptized in the name of the Trinity. *The rational* depended from the ephod, and was so joined with it as to make but one