

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

Original.

MENTO, BERUM CONDITUR.

TRANSLATED.

Remember, Lord, how for our sake
Thou in the Virgin's womb didst take
Our form and nature frail;
And let with thee be ever heard,
Her tender suit for us preferred,
And let that suit prevail!

O! Mary, mother meek of grace,
Protect thy kindred human race,
Against their envious foe!
And, at life's latest parting hour,
Our souls receive, and place secure
Beyond all guilt and woe!

To Jesus, from a virgin sprung,
Be ever grateful praises sung,
And matchless glory giv'n:
The same to God, the Father, be,
And Holy Spirit, one in three,
Who reigns supreme in heav'n!

QUEM TERRA, PONTUS, OTHEBA.

TRANSLATED.

He, whom his wondrous works proclaim,
All-wise, all-mighty, sole supreme;
Whose majesty no limits bind,
Is in the virgin's womb confin'd.

Him, who those shining orbs on high
Has pour'd along the boundless sky;
A mortal maid conceives and bears,
Her God, man's humble form who wears.

Within herself could she afford
A dwelling meet for nature's lord;
Who on his finger's point can poise
Creation's whole outstretch'd that lies.

Thrice happy thou, ordain'd to see
Th' expected Saviour born of thee:
And find thyself, as Gabriel said,
Although a mother, still a maid.

To Jesus, from a virgin sprung,
Be glory giv'n, and praises sung!
Alike to God the Father be,
And holy Ghost eternally.

ALGERS.—The Roman Government it is said, has authorised the Bishop of Algiers to build ten new churches there, and to have his own cathedral enlarged.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXXII.

NUMBERS.

CHAPTER XIV.—The "red cow of full age, without blemish—delivered to the priest, and brought forth without the camp to be immolated in the sight of all; into whose blood the priest is to dip his finger, and to sprinkle it over against the door of the tabernacle seven times"—is a most striking figure of the Saviour, the immaculate one of full age; delivered over to the High Priest, and led forth beyond the gate, all red in his sacred blood from the scourging; to be immolated in the sight of all.—Heb. xi. 13.

Jesus Christ is the Eternal Wisdom of the Father;—represented to us in the figurative language of scripture as of either sex, though in reality of neither; for in God there is no sex. This, however, shows us the propriety of the feminine emblem ordained in this and in other sacrifices; and also for the reasons already given, that as in the ram, the bullock, the he goat, &c., he is represented as the father of the flock or herd; that is, of the clean animals, his holy followers; so, under the appearance of the heifer, the she goat, &c., he is represented as the mother, feeding and rearing, in the Eucharist, with her own proper substance, her cherished offspring.

Verse 5.—The burning of the Cow represents the Saviour's death for the love of mankind. He was our expiatory victim consumed in the fire of his own divine charity. For "greater love than this [said he] no man hath, than that he lay down his life for his friend."

Verse 6.—The cedar wood alludes, as we observed, to the cross: the hyssop, to the anti leprous and sin cleansing efficacy of the sacrifice; and the scarlet twice died, like the colour of the victim, to the bloody ransom paid for our guilty race.

Verse 17.—Living waters are to be poured upon the ashes of the burning red cow; and with these waters, every one that is unclean is to be sprinkled on the third day, and on the seventh.

Verse 20.—If any man be not expiated after this rite, his soul shall perish out of the midst of the church.

Verse 21.—This ordinance shall be a precept forever.

The unclean are those in the state of original or actual sin. The cleansing virtue of the living water is all derived from the ashes of the red cow, into which they are poured.—So the virtue of the water of baptism, which cleanses original sin; and of Penance, which cleanses from actual sin; is all derived from the death of our divine victim. The number *three* alludes to the Trinity, in whose name both those sacraments are administered; and the number *seven*, to the whole purifying and sanctifying dispensation of the seven sacraments; or, as some interpret, to the purification of the elect on the seventh day, the final sabbath of eternity. The unclean, who neglect to be sprinkled with this cleansing medium during life, and all remaining unclean on the seventh day, are separated from the just, and doomed to perish.

CHAPTER XV. II.—The rock was a figure of Christ—the rock on which is built his church—the rock, when struck with Moses' rod, yielded water in abundance to refresh and purify the whole host of Israel.—So the Saviour, when dead as the rock, sent forth from his side,

pierced with the spear, an inexhaustible stream to refresh and purify his people, wandering in the dry and barren desert of this world.

CHAPTER XXI.—The Israelites, again murmuring against God and Moses, "the Lord sent among them fiery serpents;" that is, serpents, the bite of which excited in the wound a burning pain. These bit and killed many of the people. But on their humble acknowledgment of their sin to Moses, and on his prayer in their behalf, God orders Moses to make a brazen serpent, and set it up for a sign; declaring, that whosoever, being struck, shall look upon it, shall live.—Verse 8.

Verse 9.—Moses, therefore, made a brazen serpent, and set it up for a sign, which, when they who were bitten looked upon, they were healed.

Here, according to Protestants, God orders his own express commandment to be broken; since, according to them, he had made it a distinct part of his mandatory code, "never to make any graven image; or the likeness of any thing in the heavens above, or in the earth beneath," &c. On the contrary, however, and according to Catholics, though he expressly forbade all idols, likenesses, and graven things to be made, in order to be worshipped; as having in themselves the power of seeing, hearing, or helping us; that which the ignorant and benighted Pagans imagined;—he shows by this order given to Moses, that likenesses may be made, for most holy and instructive purposes, as that was of the brazen serpent; which, as our Saviour himself informs us, was a figure of himself crucified. "As Moses [says he] lifted up the serpent in the desert, so must the Son of Man be lifted up."—John viii. 14. The brazen image of the serpent was therefore the first crucifix, or figure of the Saviour crucified; a miraculous, too, and wonder-working image; but an image which the devil cannot but abhor, as the sign of the Man-God's triumph over him, and of the salvation of our race, whom he thought to have ruined for ever. To whom, then, can such a sign be odious; but to those who are called his brood, and over whose minds he has obtained a blind-folding influence? The Saviour calls it his own sign—the sign of the Son of Man—and surely whatever belongs to him should be dear to the Christian.

But how, one may say, could a brazen serpent have represented the Saviour? That it did so, is evident from his own words. Let us see, then, how his likeness is found in the serpent; which, one would think, rather represented the devil, who, under that form, had tempted and seduced our first parents in Paradise.

In order to understand the justness of this similitude to the Saviour, we must know, what none but the learned in languages can tell us, that the Hebrew name of the serpent is *Heve*, a word at the same time which signifies *Life*; whence is derived the Latin word *Ævum*, signifying the duration of life; and its compounds *primævus*, *coævus*: in English, primeval, living before; coeval, or living at the same time. *Eve*, too, the name of the first woman, the mother of all mankind, from whom they were to derive their life, is from the same verbal root. *Life*, then, in Hebrew, is the name of the serpent; and the figure traced of the serpent, before perhaps the invention of letters, was equivalent to the written word, *Life*, as the Egyptian monuments, the most ancient of any, the figure of the serpent, always signifying life, is been frequently traced; and *Life Eternal*, an attribute of the Deity, is there indicated by the serpent formed into a