

# 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.

### ON THE NATIVITY OF OUR SAVIOUR.

“While all things were in silence, and the night was in the midst of her course, the Almighty Word leaped down from Heaven; from thy royal Throne.”—WISDOM—xviii. 14, 1.

The Moon her midnight course pursued;  
And round, in twinkling myriads strewed,  
The starry host shone clear:  
Nature repos'd, when Nature's God  
Descending, sought Man's low abode—  
Our sin-polluted sphere.

The Eternal born, a Child of time,  
The self-doom'd victim of our crime,  
Our Form adopting wears;  
A helpless Babe in manger mean,  
Low laid, an Ox and Ass between,  
Creation's Lord appears.

By Mercy here we wond'ring view  
Man's debt of satisfaction due.  
To justice amply paid:  
View God himself, as Man, defray  
'Gainst Man, the huge amount that lay,  
And all his worth outweigh'd.

In mute amaze th' angelic throng  
Behold our sinful race among,  
Life's Author, mortal born!  
And Man now with his Maker claim  
Fraternal kindred, late the theme  
Of hopeless guilt forlorn.

But hark! their voices sweet they raise;  
And high, o'er all exalting, praise  
Th' Almighty Lord supreme!  
Then of Messiah's humble birth  
The tidings glad announce to earth,  
And peace to man proclaim.

Watching their flocks on Bethlem's plain,  
The pious shepherd's heard the strain,  
And saw the vision clear:  
Then thither hied them, where they find  
The Saviour, hop'd of human kind,  
And, prostrate, him revere.

In mystic forms, our faith to try,  
Upon his altars still we spy  
Disguis'd, our Saviour Lord:  
Not by the humble shepherds sole;  
But now, as God from pole to pole,  
By mankind all ador'd.

To God, who reigns eternally,  
In substance One, in persons Three,  
Supremely blest in heav'n;  
By all his Creatures, but o'er all  
By man, so favor'd since his fall,  
By endless glory giv'n!

## THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

### CHAPTER XV.

#### EXODUS.

CHAPTER I.—This book begins with a detail of the excessive sufferings and persecutions which the people of God had to endure from the Egyptians, under a new king, Pharaoh; “who knew not Joseph;” and who, dreading the prodigious growth of the children of Israel, into vast “multitudes that filled the Land;” and threatened to become stronger in it, than the natives themselves; sought by oppression and hard labour, to keep them under; and even to destroy their race, by commanding the Egyptian midwives, to kill every Hebrew male child as soon as born.

Verse 10.—“Come,” said he to his people; “let us wisely oppress them, lest they multiply, &c.” But his wisdom was folly in the end; as that always turns out to be, by which man thinks to counteract the designs of the Omnipotent, whose views are only forwarded by the very measures adopted in order to frustrate his just and holy purposes. Of this, even in our days, and in our own country, we have lately had a striking example. The English, like the Egyptian government, has tried by every imaginable mode of oppression, to root out Catholicity from the British dominions.—Its unjust code of laws, enacted against the followers of that religion, which converted our Pagan forefathers to Christianity, is traced in characters of blood,—of blood which can never be effaced, on our Statute Books, and Parliamentary Records. Never was persecution more severe, long-lasting, and unrelenting. Even as yet, after the long lapse of three hundred years, though its fury is abated, its effects are felt. The storm is hushed, that so agitated the deep:—but its troubled waters still heave and swell, and dash their foaming billows on the hoarse resounding shore. In Ireland we have seen renewed, and enforced with growing rigour for so long a time, all the remorseless cruelties of a Pharaoh, and his Egyptians; “who hated the children of Israel, and afflicted and mocked them.” But it happened as of old, “that the more they oppressed,” and sought to destroy them; “the more they were multiplied and increased.”

Chapter 2.—Verse 10.—Moses, the deliverer of his people, is taken from the water; like Noah from the Deluge, the preserver; and Jesus, from the Jordan, the Saviour of our race. All saved with Noah, “were saved by water;” 1 PET. iii. 20. All liberated with Moses, were saved through the Red Sea; and all saved with Joshua or Jesus, must cross the Jordan, before entering the Promised Land; must “be born again of water and the Holy Ghost;” JOHN iii. 5. Must pass through the purifying medium in Baptism; which according to St. Peter, “is of the like form;” 1 PET. iii. 21; “before they can enter the kingdom of God.”

Verse 15.—Moses, flying from the face of Pharaoh, who sought to kill him, “abode in the land of Madian; and he sat down by a well. And the Priest of Madian had seven daughters, who came to draw water; and, when the troughs were filled, desired to water their father's flocks. And the shepherds came and drove

them away. And Moses arose, and, defending the maids, watered their sheep.”

Moses also was an illustrious prototype of the Messiah. His spouse too, SERPORA, “the beautiful” (for such is the meaning of her Hebrew name,)—was found, like Isaac's and Jacob's, “at the well;” seeking to “water her father's flocks.” Here then again is a figure of the Saviour's Church; the daughter of the Gentile Priesthood; found by him in baptism, the fountain of regeneration. Another figure is spied by the Catholic writers in “the seven sisters, who came to water their father's flocks;” namely “the seven Sacraments” of the Redeemer's Church. Moses rising “defended them against the Shepherds;” The Saviour rising from the dead, defends them against the false teachers; who would prohibit them from pouring forth to the faithful their purifying and refreshing streams: the water, of which our Saviour says, “that it shall become in those who drink it, a fountain of water, springing up into eternal life;” JOHN iv. 14. It is he himself, like Moses, who “draws for them the water, and gives the sheep to drink.”—Verse 19.

Moses takes to wife the daughter of the priest of Madian. The Saviour takes for his spouse the Gentile Church, the daughter, as we said before, of the heathen priesthood.

Chapter 3.—Moses feeds the sheep of Jethro, his father-in-law. The Saviour, forced to quit his kindred, —the Jews—becomes the pastor of the Gentiles.

Verse 2.—And Moses, “having drove the flock to the inner parts of the desert; and being come to the Mountain of God, Horeb, the Lord appeared to him in a flame of fire, out of the midst of a bush; and he saw that the bush was on fire, and was not burnt.

The Fathers of the church find in this great sight which Moses said “he would go and see,” an emblem of the Divinity, united in our Saviour with the humanity; of the eternal, essential, vital and all vivifying flame of charity; (for God is charity,) 1 JOHN. iv. 1,—combined with the terrestrial creature, “the bush,” without consuming it. The Supreme Majesty of the vision appears from the order given to Moses, thus: “come not nigh! put the shoes from off thy feet; for the place on which thou standest is holy ground.” Saint Bernard compares the Blessed Virgin Mother of God, overshadowed by the Holy Ghost, “full of grace,” and conceiving the eternal Son made man, to the bush all on fire, yet unconsumed.

The Almighty, doubtless the Filial Deity, whose specially favoured creature from the beginning was man; reveals himself to Moses; declaring that he is “the God of Abraham, Isaac and Jacob; on hearing which, “Moses hid his face, for he durst not look at God.” The Lord then tells him, that having seen the afflictions of his people in Egypt; and heard their cry; he intended sending him to Pharaoh, to bring forth his people the children of Israel, from Egypt. He gives Moses, who asks his name, that sublime definition of himself; I AM, WHO I AM. All else, that is, was bid by him to be. He alone essentially exists; and is to all that is, the source of existence.

Chapter 4.—On Moses expressing his fear that the Israelites would not believe his word; the Deity “said to him; what is that, thou holdest in thy hand? he answered a rod. And the Lord said, cast it down upon the ground. He cast it down, and it was turned into a