

# 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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Original.

### THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE;

AS EXHIBITING IN ITSELF THE ENTIRE FULFILMENT

of the

JEWISH TYPES AND PROPHECIES.

Dedicated to our modern Freethinkers.

CHAPTER. VI.

ABRAHAM'S SACRIFICE.—THE HANDMAID  
AGAR: GENESIS ch. xv.—ch. xxi.

Abraham's sacrifice, which is next described, is full of mystery, considering the choice of the victims directed to be offered up; and the manner prescribed to him of offering them. These, however, all point at the great propitiatory victim Jesus Christ, and are explained, as follows. The victims were, a cow three years old, a goat three years old; a ram three years old; a turtle dove and a pigeon. The promise to Abraham was a long posterity.

The cow, a clean animal, whose flesh is wholesome to eat; the mother of the progeny; that with her own substance feeds and sustains her young; represents the Saviour sacrificed; the parent of the spiritual promised progeny; whom he nourishes in the holy sacrament with his own proper substance; for, "my flesh" said he, "is meat indeed; and my blood is drink indeed;" JOHN 6.

The she goat. The goat in Scripture is the emblem of the sinner; MATT. xxv. 23. Jesus Christ was the scape goat, who took upon himself, and bore away all the maledictions of the people; LEV. 16, 5, 8, 21, 22.—The she goat, or prolific parent, bringing forth, feeding and rearing its young offspring with its substance, as the cow.

The ram, the father of the flock; the lamb, without spot or blemish; the innocent lamb of God.

All these three years old. The Saviour was immolated three years from the commencement of his public ministry. He was then but three years old, as the leader of the flock.

All these three victims were divided. The Saviour as our propitiatory victim was divided. On the cross his soul was separated from his body by death. And, in the Eucharistic sacrifice, the same division is represented by the separate forms of bread and wine; and thus, according to Saint Paul, "is shewn forth the death of our Lord, till he come."

The turtle dove and the pigeon, are not like the rest, divided, as they represented him not as earthly; but, as he is in himself divine; still indivisible and entire; and winging his flight to and from our earth, under the emblematical forms of the turtle dove and pigeon, i.e. of peace & love.

The fowls that came down upon the carcasses, like the birds in the Saviour's parable that pick up the good seed falling on the highways; LUKE viii. 5; are the evil spirits, who seek to snatch from us the benefit of the sacrifice; and therefore like Abraham, we must keep watch, and beat them off all the day long; that is, during the short days of this life; that day, during which our Saviour exhorts us to work, "lest we

be overtaken by that night, in which no man can work;" JOHN ix. 4. Then shall we, like Abraham hear God's sentence pronounced; see the smoking furnace, the Topheth prepared hot for the wicked on the one hand; Is. xxx. 33; and the LAMP, the enlightening and scrutinising spirit of God on the other, passing between, and discriminating the portions; shewing how far we have been faithful to our charge; and exact in preserving from stealth or contamination by the prowling and unclean spirit, the whole of the propitiatory oblation entrusted to our keeping.

The allegory of the two Testaments, or churches, of the Jewish, under the legal bondage, represented by the handmaid Agar and her offspring; and of the Christian, represented by the mistress Sarah, and her late born child of the promise, with his countless free and spiritual progeny; is sufficiently explained by St. Paul in his epistle to the Galatians; ch. iv. 24; we need only add that when the bondwoman was finally dismissed with her offspring; GEN. xxi. 14; an angel found her, with her child perishing in the wilderness for want of water; when "God opened her eyes, and she saw a well of water; and she went and filled her bottle, and gave her boy to drink;" *ib.* vs. 19; all which alludes to the forlorn condition of the Jews, when deprived of those waters of life, of which the Saviour spoke to the Samaritan woman at the well; JOHN vi. 14; but shews that God in the end will open their eyes to discover the Saviour's fountain of salvation; and to allay their mortal thirst at the pure and refreshing stream, which the prophet beheld issuing forth from under the threshold of the sanctuary, and deepening in its onward course; EZECH. xlvii.; that is to say, the doctrine and sacraments of Messiah's church, particularly that of baptism, the most indispensable of any.

Original.

### THE HAIL MARY.

Hail Mary, full of Grace! With thee  
The Lord vouchsafes to dwell:  
In greeting strain'd did Gabriel thus  
His heav'nly message tell;  
And styl'd thee blest of womankind,  
And bade thee nothing fear,  
So did Elizabeth sound thy worth,  
And dignity revere.

Thou, too, prophetic did'st foretell,  
That generations all,  
Would thee, the mother of their God,  
Most blest of women call.  
And thee most blest all in the church,  
The faithful still declare;  
And supplicate, so needful here,  
Thy kind protective care.

Nor do they vainly thee invoke,  
Who could'st thy son divine,  
At Cana's feast induce to change  
The water into wine.  
And though not him did aught concern,  
Nor thee the object sought,  
Still, at thy word, before his time,  
The wondrous change he wrought.

His transubstantiating power  
More wondrous still was viewed,  
When bread into his flesh he changed,  
And wine into his blood.  
At this, his mystic marriage feast,  
For all so richly spread,  
With those, whose nature he assumed,  
He comes, himself to wed.

The first of all his signs bespoke  
His filial love for thee;  
The last for all our exil'd race,  
His boundless charity.

Deign, then, where now thou reign'st on high,  
Next him in glory placed,  
To urge for us, ne'er urg'd in vain,  
Thy pitying, kind request.

Should'st thou for us his grace implore,  
Will he that grace deny,  
Who could, miraculous at thy word,  
A feast with wine supply?  
Our mother thou, since he, thy son,  
Our brother man became:  
O, then, from thee a mother's care,  
Let us, thy children, claim.

He, dying, bade thee, as thy son,  
His lov'd disciple view:  
Bade him, and all his brethren find,  
In thee a mother true.  
Nor can'st thou e'er, by him enjoin'd,  
The gracious task forego,  
Of guarding safe from ev'ry harm  
Thy children here below.

If, as his word unerring says,  
More joy in heav'n is made  
For the lost sheep that's found again,  
Than those that never stray'd;—  
Can'st thou in heav'n, and heav'n's great queen,  
Nought of those transports know,  
Which angels feel for man on earth  
Redeem'd from sin and woe.

Each for his neighbour's weal is bid,  
Nor vainly bid, to pray;  
Can then love's duty end, where love,  
Obtains its perfect sway?  
O, no: the saints their bosom's feel,  
With ten-fold ardours glow,  
That now from love's essential course,  
On them redundant flow.

Well pleas'd, th' eternal Father hears,  
Nor can their pray'rs deny,  
All through our sov'reign Pontiff sent,  
The filial deity.  
Through him our ev'ry claim is made—  
On him our hope depends;  
And all, if ought, our fancied worth,  
In him begins and ends.

Yet should he e'er our weak request,  
As undeserving spurn;  
Not so from thy maternal suit  
Will he neglectful turn:  
Nor to his saints can he refuse,  
In our behalf who plead,  
His grace and favours, craved for those  
For whom he deign'd to bleed.

O, thou, to crush the serpent's head  
By heaven's decree ordained!  
Through whom at length our ransom'd race  
Lost Eden have regain'd!  
From thee the guiltless second Eve,  
Our ev'ry good must flow;  
As from the guilty first, who fell,  
Is all deriv'd our woe!

By nature she, but thou by grace  
Our choicer mother own'd;  
O guard us 'gainst the Tempter's lure,  
And all his wiles confound.  
Do thou the serpent's head, that lies  
In wait to wound thy heel,  
So bruise, that we, thy children, ne'er  
His deadly sting may feel.

For us exert thine influence great  
With him, thy son divine;  
Who thee o'er all has raising crown'd,  
And bid thee bright to shine.