

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 CHRISTIAN RELIGION

DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER XII.

THE HISTORY OF JOSEPH.—GEN. ch. xii.

PHARAOH'S DREAMS—JOSEPH MADE RULER IN EGYPT, SUPPLIES ALL APPLICANTS WITH PROVISIONS DURING THE SCARCITY.—MAKES HIMSELF KNOWN TO HIS BRETHREN; RECEIVES AND PROVIDES FOR THEM AND HIS AGED FATHER.—MARRIES THE DAUGHTER OF PUTIPHER, PRIEST OF HELIOPOLIS.—GEN. ch. xli.

Pharaoh's dreams interpreted by Joseph, besides portending the previous plenty and subsequent scarcity which was to take place in Egypt in the temporal sense; shewed, in the spiritual sense, the plenty which the pre-figured and true Joseph secures to all, who apply to him in their wants; and for whom, during the season of scarcity, the mystical week of years, or the duration of this world; he has opened his granaries; first in the patriarchal, and Jewish, or levitical dispensation; and therefore in the first dream the vision was of fat and lean kine; indicating the nature of their sacrifices: Secondly, in the Christian dispensation; and therefore in the second dream the vision was of ears of corn; indicating the nature of Messiah's own sacrifice. "according to the order of Melchisadech;" Ps. cix; "the corn of the elect;" ZECH. ix. 17. the living bread that came down from Heaven! JOHN vi. 51. It is only in Egypt, the Gentile church, that the real, not "the figurative manna, the shew bread, the loaves of proposition, and wafers of fine flour;" LEV. xvi. are distributed.

Joseph had been sold and delivered over by his brethren to the strangers. Among these then, after all his sufferings and humiliations, he thenceforth resides and rules. The same exactly was the case, and is now the condition of the Saviour.

Joseph's brethren pressed by famine, are forced to go down to Egypt; where, owing to Joseph's wise precautions, provisions are known to abound. The Jews too, in their spiritual famine, deprived in its true sense, of the word of God, the food of the soul; DEUT. vi. 3; without a priest, a sacrifice, a temple or an altar; still frustrated in their expectation of the promised Messiah; must look at last towards the Gentiles for relief. Among these, after many justly inflicted trials and humiliations, which had been foretold them, they shall discover as their Lord and Saviour when he condescends at last to manifest himself to them, that innocent brother, whom they had doomed to death, and given up to the stranger; but who now rules in Egypt, the next to Pharaoh; that is, the next, as man, to God in his Gentile church; to which his brethren and aged father, or the whole household of Israel, are invited, and finally are induced to come, and receive their spiritual sustenance from Joseph's granaries, his many temples, every where raised in the land of the stranger; whence instruction and the word of God, is issued forth to all; and access opened to his overflowing stores of sacramental grace, imparted on his own conditions to the needy applicants from every

quarter. There they are bid to feed on his wisdom's fare, her immortalizing bread and wine, distributed in her Eucharistic sacrifice and sacrament; PROV. ix.

VERSE 46.—"Joseph was thirty years old, when he stood before King Pharaoh; and he went round all the countries of Egypt."

Jesus was thirty years old, when he stood as man, before the paternal Deity in the waters of Jordan; and heard his mission solemnly sanctioned in these words of the Most High; "this is my beloved Son, in whom I am well pleased; MATT. iii. 7. He thenceforth took up his ministry, and went round the land, like Joseph, providing everywhere against the prevailing scarcity; as he does still by his pasors, whom he commands us to hear, as we would himself. "He who hears you," say he, "hears me;" LUKE x. 16.

Pharaoh changed Joseph's Hebrew name, and called him in the Egyptian tongue, "the Saviour of the world;" a circumstance particularly pointing him out as the most illustrious proto-type of the Redeemer.

"He made him go up into his second chariot; the crier proclaiming that all should bow the knee before him; and that they should know he was made governor over the whole land of Egypt."

Jesus Christ, as man, (for, as God, he is, like the Father and the Holy Ghost supreme,) rides in the second chariot; that is, rules the church next in dignity and authority to the Most High; all being commanded to worship him, "who humbled himself, taking upon himself, the form of a servant and becoming obedient unto death, even the death of the Cross. Wherefore hath God exalted him, and given him a name, above all names; that at the name of Jesus every knee shall bow, of those in heaven, on earth, and under the earth;" PHILIP. ii. 8.

Pharaoh gave Joseph to wife the daughter of Putiphar, the priest of Heliopolis. The Saviour too got for his spouse the daughter of the heathen priesthood; the church of the Gentiles. Ask me, says the paternal Deity, and I will give thee the Gentiles for thine inheritance; and the ends of the earth for thy possession; Ps. ii. 8.

Original.

ON THE RUINS OF A CATHEDRAL.

Si hi tacuerint, Lapides clamabunt.

If these should hold their peace, the stones will cry out.
LUKE xix. 40.

There once, where now these ruins lie,
A stately temple stood;
Its steeples, reaching to the sky,
O'er top'd th' encircling wood.

Around it, where the rip'ning corn
Now rears its awn'd head,
The plough profane the soil has torn,
Where lay the mould'ring dead.

Lo! yonder, where her verdant boughs,
The yew-tree loves to spread;
And o'er the tabernacle throws
A dusky waving shade.

The ivy weaves a mantle green,
Yon altar to array;
From vulgar eye the place to screen,
Where the dread victim lay.

Here now no anthem warbling soft;
No hallelujah's sung:
Silent these roofless walls, which oft
With loud hosannas rung.

Save that from yonder topleas tow'r
The raven pours his throat;

Or moping owl at midnight hour,
Renews her plaintive note.

Not age, but modern Goths o'erthrew
The venerable pile:
Ought that oppos'd they burn'd or slew,
And laid waste Britain's isle.

Yet may religion, now that here
Not dead, but slumb'ring, lies,
Bid, some day, from these ruins drear
Her sacred fabric rise.

REFLECTIONS ON THE DISCOVERIES MADE BY THE MICROSCOPE.

The term, or duration of life in different creatures, is likewise comparatively long or short, according to the number, quickness, or slowness of ideas presenting themselves successfully to the mind. For, when the ideas succeed one another swiftly; and many of them are crowded into a narrow compass; the time, however, short it may be, will seem long in proportion to the number of ideas passing through it; on the contrary, when the ideas are but few, and follow one another very slowly, a long time will appear short, in proportion to their slow succession, and the smallness of their number.

"It is evident," says Mrs. Lock, "to any one who will but observe, what passes in his own mind, that there is a train of ideas which constantly succeed one another in his understanding, as long as he is awake. Reflection on these appearances of several ideas one after another in our minds, is what we call *duration*; for whilst we are thinking, or whilst we receive successively several ideas in our minds, we know that we do exist; and so we call existence, or the continuation, of existence of ourselves, or any thing else, commensurate to the succession of any ideas in our minds, the *duration* of ourselves, or of any such other thing co-existing with our thinking."

From these principles it is manifest that one day may appear as a thousand years; and a thousand years but as one day: by which means the lives of all creatures, for aught we know may seem to themselves nearly of the same duration. It is at least probable that something like this may really be the case as to the inhabitants of this our earth; for, as the same functions, or offices of life, viz: to be born—seek proper sustenance—increase in bulk—propagate the kind and die, are equally performed by all; they, who perform them in a few months, days, or hours, may be supposed, from the number and swift succession of ideas suited to all their purposes, to live as long according to their own thinking, as others do where the same train of ideas proceed more slowly, and take up many years.—*Baker on the Microscope.*

[TO BE CONTINUED.]

HAPPY TERMINATION OF THE COLOGNE DISSENTIONS.

—We cannot express the gratification with which we proceed to lay before our readers, on the authority of the correspondent of the *Univers*, to whom we referred last week, the triumphant termination of this protracted affair.—The convention now actually concluded between the Holy See and the Prussian government provides—(1) That the government shall by a solemn public declaration exculpate the venerable Archbishop from every accusation of dishonour; (2) that the Archbishop shall return to Cologne to instal his coadjutor, and then retire into the bosom of his family; (3) that Mgr. Geisel, Bishop of Spire, shall be his coadjutor; (4) that this prelate shall be at full liberty to reorganize theological instruction in the diocese; and (5) that in mixed marriages the brief of Pope Pius VIII. is to be rigidly (*serieusement*) carried into effect. If this news be accurate in all its parts, the affair has had a happy termination indeed. The Archbishop—the glorious confessor of Cologne—has, under God, by his invincible firmness and patience, saved his diocese from the grasp of heresy.