

THE CATHOLIC.

QUOD SEMPER, QUOD UBIQUE, QUOD AB OMNIBUS CREDITUM EST.—WHAT ALWAYS, AND EVERY WHERE, AND BY ALL IS BELIEVED.

VOLUME III.

HAMILTON, [GORE DISTRICT] SEPTEMBER 21, 1842.

NUMBER 2.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.



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EDITOR.

THE VICES. An Extract

The ruthless chief, whom France her leader chose,
Whose sway so long disturb'd the world's repose;
With thirst of pow'r, as boundless as the world,
Defiance 'gainst each sceptred rival hurled,
Then pour'd his legions forth; an endless train;
And left unpeopled half his vast domain,
Resistless, as a whirlwind on he pass'd:
And all was level laid before the blast.
The haughtiest monarchs fly; or prostrate fall;
And tame submit to his degrading thrall:
All, but the king of freedom's happy isle.
He at the upstart's threats alone could smile;
Alone could check the ruffian's wild career;
And bid the trembling nations cease to fear.
Yet ere the despot's murd'rous course was sped,
And Britain him, her captive proud survey'd;
What havoc had his dire ambition spread,
'Mong friends and foes; all number'd with the dead;
'Mid fire and smoke; and war's astounding roar;
And dying groans; and floods of reeking gore;
He, like a furious fiend, with baleful breath,
Was urging seen his followers on to death.

Is all this frantic madness human?—No.
'Tis hellish quite; excited by man's foe.
The fiend, impatient to secure his prey,
This game set up; that sweeps our race away.

Original.

CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER LIII.

THE BOOK OF NEHEMIAS, OR, THE SECOND BOOK OF ESDRAS.

This book takes its name from the writer, who was cup-bearer to Artaxerxes, surnamed *Longimanus*, king of Persia; and was sent by him with a commission to rebuild the walls of Jerusalem. It is also called the second book of Esdras; because it is a continuation of the history begun by Esdras, of the state of the people of God after their return from captivity. D. B.

Chap. 1—verse 4. Still fasting joined with prayer.

Chap. 2—verses 19, 20. Those who oppose the rebuilding of Jerusalem, represent the enemies of the church; who are strangers: and "have no part or portion, nor justice, nor remembrance in the spiritual Jerusalem."

Chapter 3. The building up of the gates and walls of Jerusalem, begun by the high priest and his brethren; and carried on by the rest; represents the labours of the apostles and their lawful successors in the propagation of the faith, and establishment of the church of

Christ: begun by the chief priest, Saint Peter, in the face of their surrounding enemies.

Chap. 4—verse 18. "Every one of the builders," in the spiritual must be "girded with the sharp sword" of wisdom or knowledge and truth.

Verse 20. They will co-operate, and support each other in the work; and in repelling the adversary.

Chap. 5—verses 1, 2, 3, 4. How many, like the Jews, barter their portion in the city of God; sell even their sons and daughters, and give up even their own liberty, for pelf, and worldly considerations!

Verse 10. "Remember me, O my God, for good; according to all that I have done for this people!" There is then, in spite of Luther's, Calvin's, and the Presbyterian doctrine against good works (the doctrine evidently of the devil); some merit in good works, as the Catholic church teaches.

Chap. 7—verse 64. "These sought their writing in the record, and found it not; and they were cast out of the priesthood." So is every one cast out of the Christian priesthood (of which the Jewish was but a figure), who cannot produce the record of their ordination.

Verse 65. *Athersatha*, that is, Nehemias, as appears from chap. 8, verse 9. either that he was so called at the court of the King of Persia, where he was cup-bearer; or that, as some think, this name signifies *governor*; and he was at that time governor of Judea. D. B.

Chap. 8—verse 16. "And they made themselves tabernacles, every man on the top of his house," &c. Their houses were, as they are in the East to this day, flat-roofed.

Verse 18. "And in the eighth day a solemn assembly," prelude of the Christian sabbath.

Chap. 9—verse 1. "The Children of Israel came together with fasting and with sackcloth, and earth upon them," &c. Why are Catholics ridiculed by Protestants for using a penitential discipline so sanctioned in Scripture, the pretended rule of doctrine and discipline in every upstart reforming sect?

End of the Book of Nehemias.

THE BOOK OF TOBIAS.

This Book takes its name from the holy man Tobias, whose wonderful virtues are herein recorded. It contains most excellent documents of great piety, extraordinary patience, and perfect resignation to the will of God. His humble prayer was heard; and the angel Raphael was sent to relieve him. He is thankful and praises the Lord, calling on the children of Israel to do the same. Having lived to the age of one hundred and two years, he exhorts his son and grandsons to piety; foretells the destruction of Niniveh and the rebuilding of Jerusalem. He dies happy. D. B.

This book, though acknowledged by the Catholic Church, as canonical Scripture; is disowned as such, by Protestants. Indeed, how could they, who pretend to build their faith on nothing but Scripture, admit it as such, and yet deny what it so clearly displays; the intervention in man's behalf of the blessed angels. As there is nothing particularly figurative, or difficult to be understood in it, we pass it over without any further remark, as well as those of Judith and Esther; which, though inspired, and written for our instruction and edification, are chiefly historical, and easily understood by every one.

We are indebted to the *United States Catholic Miscellany* for the copy of the following article:—

DUBLIN REVIEW.

ART. II.—1. *A History of England, from the first Invasion by the Romans.* By John Lingard, D.D. 8 vols. 4to. London: 1829-30.

2. *The same.* Fourth Edition. 13 vols. 8vo. London: 1837-9.

Horace Walpole prefixed a motto to a part of his memoirs, intimating that to be a good historian one should not be of any religion, of any country, of any profession, or of any party. This is true so far only that a historian must not be blinded by his national, religious, professional, or party feelings, in his estimate of the events and characters which he records; but we should say that the person who could sit down to write a history totally devoid of all such feelings, must be a mere milk-and-water vegetating imbecile, "good," in common parlance, "for neither kith, king, nor country," and that his history would be a type of himself. No, the man who would write an enduring history of any people must be one of themselves, in heart and soul. No nation must be condemned unheard, on the statements of a stranger, who understood not their religion, their laws, or their feelings, rejoiced not in their glory and sympathised not in their sufferings. Of all nations, the English have the best right to the benefit of a principle which they themselves extend to the greatest malefactors; and therefore he who would aspire to be their historian, should be an Englishman and a Christian; and for the same reason that he should be an Englishman and a Christian, we think that he ought to be a Catholic; that he might understand and do justice to the feelings and motives and conduct of the majority of those whose annals he records; for authentic English history commences with the Christian era, whereas Protestantism has been established scarcely three centuries in these realms, and even during those three centuries the principal relations of England, in peace and war, have been with Catholic countries. Another reason why he who would seek permanent fame as the historian of England should be a Catholic, is, that as the Protestantism of these realms will in all probability have followed, ere the close of the present century, in the wake of the many other forms of error which have in every age risen for a time to disturb the repose of the Church, and then have passed away and been forgotten; no writer of Protestant principles can hope to survive the fall of those principles, and maintain his popularity through Catholic ages. This was an element of immortality which Hume miscalculated, when in the pride of human vanity he thought that his compilation would survive Christianity, and apologised for introducing an account of the Catholic religion, by saying, that "history addresses itself to a more distant posterity than will ever be reached by a local and temporary theology; and the characters of sects may be studied when their controversies shall be totally forgotten." (1) Were he alive now he would see that his history is not likely to address itself to a more distant generation than the present, and that both it and the local and temporary theology, of which it has been considered so powerful an auxiliary, will be soon "totally forgotten."

Never did any one sit down better qualified to write the history of any country than did Dr. Lingard to write that of England. Calm, good-tempered, and delibera-