

# THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, SEPTEMBER 22.

## ON THE NAME OF PROTESTANT AND CATHOLIC.

*He, who dwelleth in Heaven, will laugh at them; and the Lord will deride them—s. ii. 4.*

It is remarkable that Man, in his wicked machinations, always outwits himself. A striking instance of this appears in the conduct of our modern Reformists; who, to express their determined opposition to the Catholic Church, have taken to themselves, in the Diet of Spices, A. D. 1629, the name of PROTESTANT; an appellation which every reforming sect since has adopted; not as denoting its dissent from the other Reformists, but as expressing the only thing in which they all agree; that is, their common dissent from the only church established by the Redeemer.—They seem not, however, aware that by having assumed the title of Protestant, they have ranked themselves with the most professed enemies of God and his Church; with Jews, Turks, and Pagans; for who, in the sense of opposing the Catholic Church, are greater Protestants than they? A Protestant, as defined by Dr Burges, late Bishop of Salisbury, and formerly of St. David's, is one who opposes the Church of Rome. Then all who oppose that Church must be true Protestants; a large, indeed, but most discordant, a motley, mixed, and heterogeneous association.

But this is not the most objectionable light, in which we view this title of PROTESTANT. We consider it (and what believer in the holy scripture can deny it?) to be the very name of the Devil;—for who protested first against the Word of God?—Was it not Satan in Paradise? *If you eat of the fruit of the Tree of Knowledge, said God to Man, you shall die. You shall not die,* said the Devil. He is, therefore the original opposer of Truth; a Liar, as Christ stiles him, and the Father of lies.

He is called, also, in scripture, the Adversary, 1 Peter, v. 8; Psalms lxxiv. 10, Eccles. xxxvi. 9; Isaiah i. 8;—and why? because he is the Opposer.—And is not every Protestant an Opposer? for to protest, or deny, is to oppose.

Another of the Devil's names in scripture is, in Hebrew, *Abaddon*; in Greek, *Appolluon*, meaning the Destroyer. Now, as to affirm is to build up, so to deny, is to pull down, or destroy. But, as we observed, to protest against is to deny, therefore, in this sense Protestant is the same name as *Appolluon*.

Since to protest against is to deny, before we can deny, there must be something affirmed to be denied. Hence the affirmation must precede the negation.—Now God's revelation, which is all affirmation, must necessarily precede Protestantism, which is all negation. That God's revelation is all affirmation the Apostle Paul thus testifies. "Our preaching to

you was not yea and nay; for the Son of God, Jesus Christ, who was preached among you by us, was not yea and nay, but yea was in him: for all the promises of God were in him yea, therefore also by him. Amen, ii. Cor. 1, 18, 19; and again, Rev. iii. 14, *Thus saith AMEN, the faithful and true witness.* Now the Hebrew optative Amen, signifying *be it so*, is affirmative, and the very name of the faithful and true witness. The name therefore of the unfaithful and false witness, must be the opposite of AMEN; that is, *be it not so*: I deny it; I protest against it.

Protestants however begin at last to be ashamed of their name and would gladly exchange it for Catholic. But this were only exchanging the odious for the absurd. For which of all their countless sects is the universal one as to time and place; for that, as all the learned in language know, is the meaning of Catholic. Is it the Church of England or of Scotland? Of Luther, Calvin, Wesley, or of whom you please? These are sects but of particular nations and individuals, all of late formation, but in no sense CATHOLIC, or universal. Catholic is a name which can apply but to one church; to her, who alone converted the pagan world to Christianity; who has existed in all ages since the Saviour; whose pastors he had commissioned "to go and teach," not any particular country or people, but all nations. "Their sound" says the prophet, "has gone forth into all the land; and their words to the ends of the earth;" Ps. xviii. 4. That church, as the appointed Directress of ALL, is made visible to ALL. Like a "city built upon a mountain, she cannot be hid." For Christ did not intend that the light which he brought into the world, should be put "under a bushel;" but that it should shine forth to all in his holy household.

As the Protestant public, particularly those of the Church of England, are beginning, and no wonder, to take a particular fancy for the name of CATHOLIC, as a more scriptural and christian one; their interested teachers, whose livings depend on the number of their followers, to prevent their desertion and return to the only church called Catholic; have invented, to content them, the sapient distinction between CATHOLIC and ROMAN CATHOLIC, assuring their ignorant and unenquiring adherents, that theirs is the truly Catholic, though not the Roman Catholic Church. But were not Protestants the most easily imposed on of mortals, would they not enquire of their teachers what the meaning of the word Catholic is? And could these give any other meaning to the word than UNIVERSAL? Then let them ask in what sense the Church of England, of Scotland, or of any other Protestant Church is universal. The impossibility of answering satisfactory this question, would dissipate the delusion; for, as I said, this title of Catholic can belong to no other but the Church of Rome.

But why, then, some may ask, should the Catholic Church, be called Roman Catholic, or the Church of Rome? They

who pretend to make the scriptures their only rule of faith, should surely know that the Saviour was foretold to be the "expectation of the Gentiles."—GEN. xlix. 10;—that "in him all the tribes of the earth should be blessed, and that all the nations should magnify him." Ps. lxxi. 17. Now, it was just at the time that Rome was the acknowledged Mistress of all the nations, that the Jews made over their long foretold and expected Christ, to the representative of the Romans, Pontius Pilot. The Jews, then, resigned their Messiah to the Romans; and with him, their religion, which necessarily followed him, the God whom, through it, they worshipped.—"Away with him, away with him," they exclaimed: "crucify him, crucify him." They henceforth ceased to be his people, who were his people; and they who were not his people, became his people. OSEAS. ii. 24. Rome then was destined to be, what Jerusalem had hitherto been, the capital of the people of God; and the Jewish temple, now abandoned by its divinity, was doomed to destruction. The Romans were sent, unconscious of their errand, to revenge Messiah's wrongs on the deicidal and self-anathematized race; to lay their city and temple in ashes, and scatter all over the world the surviving remnant of the family of Israel. Saint Peter, then, the chief Apostle—the mystical "stone detached without hands from the mountain's side, DAN. ii. 45—at length reaches Rome, the chief city of Satan's empire, the centre of idolatry, the war-waging capital of Mars, the gory god of battle. The humble fisherman, once so weak as to shrink at the voice of a silly maid, and deny thrice his Lord; but now converted and confirmed, dares to attack the lordly demon in his own citadel; drives him from his stronghold and long usurped throne; beats down his standard; and erects, in fine, upon the ruins of infidelity, the triumphant sign of the Redeemer—the cross, the Saviour's sainted trophy; and establishes there forever the spiritual kingdom of the Prince of Peace, which, as the prophet Daniel foretold, "shall never be destroyed." DAN. ii. 44. So suddenly was his conquest achieved, and so widely extended its fame, that his cotemporary and fellow Apostle, St. Paul, in his epistle to the Roman converts, "gives thanks to God that their faith is already spoken of in the whole world." ROM. i. 8.

There then was laid the foundation of wisdom's house; Prov. 9, grounded on her seven pillars, the sacraments; built upon the rock, and against which, as the Saviour has declared, "the gates of Hell shall not prevail; MAT. xvi. 18. And is not the unbroken succession of the Roman Pontiffs for eighteen hundred and forty years, out-living all the Revolutions and changes of kingdoms, states and empires; is not this uninterrupted continuation down from Saint Peter, of the chief pastors in the Church of Rome, a standing miracle and a public proof, that the only church of Christ is the Roman Catholic; that his church is ROMAN as well as CATHOLIC!

But let any one, or every one, of the

reforming sects do their utmost to attach to itself the name of CATHOLIC; they will thereby only render themselves ridiculous in the eyes of a discerning public. That title has been too long exclusively appropriated to the Church of Rome, for any modern, local and particular sect, to rive it from her. The actor on the stage who wears a tinsel crown, is but a mock and momentary monarch. And such to the world at large must any protestant sect appear, attempting to usurp her title, and emulate her envied state and comeliness. Saint Cyprian, in the fourth century, writing on the holy Catholic church, as expressed in the Apostle's creed, says, that "the very name of CATHOLIC distinguishes her from all heresies, which labour in vain to usurp it. This name, continues he, always remains to the spouse of Christ; as we see, if a stranger asks in any city where is the Catholic Church?" CANT. xviii. 26. He adds that she is Catholic or universal, because she is spread over the whole world from one end to the other; that which he proves from MALACHI i. 11, where God speaking by his prophet, says, "from the rising of the sun, to the going down thereof, great is my name among the Gentiles." "Christian is my name," says St. Pacian, a father of the fourth century, "and CATHOLIC is my surname." Indeed, so inseparable is this name from Roman Catholics to the present day, that, as in the time of St. Cyprian, fifteen hundred years ago, a stranger enquiring in any place for the Catholic church or clergyman, will never be directed, even by Protestants to their own church or minister, but to the Roman Catholic one.

### ENGLAND A PRIEST-RIDDEN COUNTRY.

—England appears to be the most priest-ridden country in Europe. I pretend not to affirm that the influence of which I speak is exercised by the clergy over the consciences of the people; far from it.—Their power is derived from the wealth of the whole body, and from the connexions of each individual; and, by these, means is extended over society in general. When I declare to my friends here, in Catholic countries, we never, unless we send for him, meet a priest out of his church; that he never mingles [in society; and that, beyond his own sphere and what regards his own duties, he has not the least influence even with his own parishioners, I am scarcely believed.—Some Catholic priests, there doubtless are, who would wish to extend the political influence of the church; but, in the society of a private life, a priest is never seen. Here, on the contrary, I never go to a dinner party without finding, at least, the half of the company composed of the clergy of the neighbourhood. If I go to an evening party I find, that three-fourths of the young ladies are daughters of clergymen, and the remainder of the fair group is made up of wives, sisters, cousins, or nieces of the servants of the church. Not a family but has some living at his disposal, some son looking out for church preferment, or some relation handsomely endowed with it. Not a family but is, in some way or other, interested in the support of the wealthiest church establishment in Europe, in the assertion of a politico-religious monopoly of loyalty and faith. All this it is which gives the Ang-