

# The Catholic.

Quod semper, quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, MAY 13, 1831.

NO. 30.

## SELECTED.

### AMICABLE DISCUSSION.

Continued.

#### APPENDIX II.

An Historical Account of the Opinions that the First Reformers have given of one another, and of the effects of their preaching.

#### LUTHER.

He himself bears testimony that, "while a Catholic, he passed his life in austerities, in watchings, in fasts and praying, in poverty, chastity, and obedience." When once reformed, that is to say, another man, he says that: "as it does not depend upon him not to be a man, so neither does it depend upon him to be without a woman; and that he can no longer forego the indulgence of the vilest natural propensities."

1. "I burn with a thousand flames in my unsubdued flesh; I feel myself carried on with a rage towards women that approaches to madness. I, who ought to be fervent in spirit, am only fervent in impurity."

2. "To the best of my judgment, there is neither Emperor, nor King, nor Devil, to whom I would yield; no, I would not yield even to the whole world."

3. "He was so well aware of his immorality, as we are informed by his favorite disciple, that he wished they would remove him from the office of preaching."

4. His timid companion acknowledges that he had received blows from him, *ab ipso colaphos accipi.*

5. "I tremble (wrote he to the same friend,) when I think of the passions of Luther; they yield not in violence to the passions of Hercules."

6. "This man (said one of his contemporary reformers,) is absolutely mad. He never ceases to combat truth against all justice, even against the cry of his own conscience."<sup>(h)</sup>

7. "He is puffed up with pride and arrogance, and seduced by satan."<sup>(i)</sup>

8. "Yes, the Devil has made himself master of Luther, to such a degree, as to make one believe he wishes to gain entire possession of him."<sup>(j)</sup>

"I wonder more, O Luther (wrote Henry VIII. to him,) that thou art not, in good earnest, ashamed, and that thou darest to lift up thy eyes either

(a) Tom. v. In cap. I. ad Galat. v. 14.—(b) Ibid. *Serm. de Mahim.* fol. 119.—(c) Luth. *Entret.* de Table.—(d) *Mém. Resp. ad Malact. Reg.* Aug.—(e) Sicid. Book II. An. 1523.—(f) Mel. *Letters to Theodore.*—(g) Mel. *Letters to Theodore.*—(h) Hospinian.—(i) *Eccl. compendium.*—(j) Zuinglius.

before God or man, seeing that thou hast been so light and so inconstant as to allow thyself to be transported by the instigation of the devil to thy foolish concupiscences. Thou a brother of the order of St. Augustine, hast been the first to abuse a consecrated nun; which sin would have been, in times past, so rigorously punished, that she would have been buried alive and thou wouldst have been scourged to death. But so far art thou from correcting thy fault, that moreover, shameful to say, thou hast taken her publicly to wife, having contracted with her an incestuous marriage and abused the poor and miserable—to the great scandal of the world, the reproach and opprobrium of thy country, the contempt of holy matrimony, and the great dishonour and injury of the vows made to God. Finally, what is still more detestable, instead of being cast down and overwhelmed with grief and confusion, as thou oughtest to be, at thy incestuous marriage, O miserable wretch, thou makest a boast of it, and instead of asking forgiveness for thy unfortunate crime, thou dost incite all debauched religious, by thy letters & thy writings, to do the same."

"God, to punish that pride of Luther, which is discoverable in all his works (says one of the first sacramentarians,) withdrew his spirit from him, abandoning him to the spirit of error and of lying; which will always possess those who have followed his opinions, until they leave them."<sup>(a)</sup>

"Luther treats us as an execrable and condemned sect, but let him take care lest he condemn himself as an arch-heretic, from the sole fact, that he will not and cannot associate himself with those who confess Christ. But how strangely does this fellow let himself be carried away by his devils! How disgusting is his language and how full are his words of the devils of hell! He says that the devil dwells now and for ever in the bodies of the Zuinglians; that blasphemies exhale from their insatiable, supersaturated, and persaturated breasts; that their tongues are nothing but lying tongues, moved at the will of Satan, infused, perfused, and transfused with his infernal poison? Did ever any one hear such language come out of an enraged demon?"<sup>(b)</sup>

"He wrote all his works by the impulse and the dictation of the Devil, with whom he had dealing, and who in the struggle seemed to have thrown him by victorious arguments."<sup>(c)</sup>

"It is not an uncommon thing (said Zuinglius) to find Luther contradicting himself from one page

(a) Conrad Reis. *Upon the Lord's Supper.* B. 2.—(b) The Church of Zurich, *against the Confession of Luther.* p. 61.—(c) Ibid.

to another—[c]; and to see him in the midst of his followers, you would believe him to be possessed by a phalanx of devils."<sup>(b)</sup>

Erasmus the most learned man of his age, he who has been called the pride of Holland, the love and delight of Great Britain, and of almost every other nation, [c] wrote to Luther himself: "All good people lament and groan over the fatal schism which thou shakest the world by thy arrogant, unbridled, and seditious spirit."<sup>(d)</sup>

Luther (says Erasmus again,) begins to be no longer pleasing to his disciples, so much so that they treat him as a heretic, and affirm, that being void of the spirit of the Gospel, he is delivered over to the deliriums of a worldly spirit."<sup>(e)</sup>

"In very truth, Luther is extremely corrupt (said Calvin); (f) would to God he had taken pains to put more restraint upon that intemperance which rages in every part of him! would to God he had been attentive to discover his vices."<sup>(g)</sup>

Calvin says again, that "Luther had done nothing to any purpose—that people ought not to let themselves be duped by following his steps and being half-papist: that it is much better to build a church entirely afresh—"<sup>(h)</sup> Sometimes, it is true, Calvin praised Luther so far as to call him "the restorer of Christianity."<sup>(i)</sup> He protested however against his honouring him with the name of Elias. His disciples afterwards made the same protestation "those (said they) who put Luther in the rank of the prophets, and constitute his writings the rule of the Church, have deserved exceedingly ill of the Church of Christ, and expose themselves and their Churches to the ridicule and cutting reproaches, of their adversaries."<sup>(j)</sup>

"Thy school (replied Calvin to Wespahl the Lutheran,) is nothing but a stinking pig-stye— dost thou hear me, thou dog? dost thou hear me, thou madman? dost thou hear me, thou huge beast."

Carlostadius, while retired at Orlamund, had so far ingratiated himself with the inhabitants, that they must needs stone Luther, who had run over to rate him for his false opinions respecting the Eucharist. Luther tells us this in his letter to the inhabitants of Strasburgh: "These Christians attacked me with a shower of stones. This was their blessing: May a thousand devils take thee! mayst thou break thy neck before thou returnest home again."<sup>(k)</sup>

[a] T. II. *Respons. ad confess. Lutheri.* fol. 454.—(b) Ibid. fol. 381.—(c) Preface to the London Edition, year 1642.—(d) Epistle to Luther, 1626.—(e) Epistle to Cardinal Sadelet, 1623.—(f) Cited by Conrad Schlussemburg.—(g) *Theol. Col. L. II.* fol. 126.—(h) See Flarim.—(i) Ibid. p. 837.—(j) In *Admon. de lib. Concord.* ch. VI.—(k) Tom. II. fol. 447. *Sen. Germ.*