

# The Catholic.

Quod semper, quod ubique, quod ab omnibus

VOL. I.

KINGSTON, FRIDAY, MAY 6, 1831.

NO. 29.

## SELECTED.

### AMICABLE DISOUSSION.

Continued.

#### ON UNITY.

##### APPENDIX I.

"But (have the innovators said, corruption had wound its way to the very heart of the Catholic church; we were positively obliged to leave for our own security." They have said this, I am aware. We shall presently see what we are to think of the weighty accusation; let us examine in the first place whether it be sufficient to justify their separation.

I maintain that their accusation, were it true, would not excuse them from schism, for I would answer them with one of your learned teachers. "The corruptions in a Church are not of so destructive an influence, as schisms and divisions from it. It being much in the body spiritual as in the natural: where that which severs and dissolves the continuity of parts, tends more to the destruction of the whole, than that which corrupts them. You may cure a throat when it is sore, but not when it is cut.

I would answer them with St. Cyprian and St. Augustine, that there never can be a lawful necessity for destroying unity; that Aaron bore with a multitude of Jews, who had erected for themselves an idol; Moses with a million of people who were ever murmuring against God; David, with Saul; Isaiah, with those whom he accused of an infinity of crimes; and Jesus Christ with Judas. I would reply with the same fathers that Jesus Christ has enjoined the preservation of union among ourselves, reserving separation to himself alone, because the right of separating belongs to him alone, who can never be mistaken; that, until the harvest, that is, till the last judgment the chaff and the wheat, the straw and the grain must remain mixed together: that therefore we are not to leave the Church, because we discover chaff in the morals of individuals, though never in the public faith; that we for our parts have only to endeavour to become the good grain: I would reply that the Donatists in vain pleaded for their justification, that Catholics were become Pagans, they have not on that account been the less justly accused of schism by the whole Church, even by the acknowledgement of protestants.

As for the heads of accusation, there is no need of other witnesses, than the protestants themselves, to acquit the catholic church of them. In fact, if in the beginning, to attract the poor people or to retain them in their party; if afterwards to jus-

tify their separation by some specious pretext, it was found necessary to make a noise with the sounding words, corruption, errors, dangerous to salvation, and idolatry in worship, divine providence permitted that there should arrive moments of disinterestedness and calmness, during which the reformers themselves, and their adherents after them, have relieved the catholic Church of these horrible accusations. For this I appeal to the confession of Augsburg, the most authentic and most solemn act of the Lutheran communion: it thus concludes the exposition of its doctrines: "Such is the abridgment of our faith, in which nothing will be discovered contrary to scripture, or to the catholic church, or even to the Roman Church, as far as we can know it from its writers. The dispute turns upon some few abuses which have been introduced into the churches without any certain authority; and should there be found some difference, that should be borne with, since it is not necessary that the rites of the church should be every where the same." In the apology is found the same moderation. Luther (would you believe it?) in the treatise which he published against private masses, and in which he relates his famous dialogue with the Devil, out of ageous as he shows himself against the catholic church, which he regards as the seat of Antichrist and abomination, far from refusing it the title of Church on that account, declares in spite of every thing, "that it is the true church, the pillar and support of truth and the most holy place. In this Church, continues he, God miraculously preserves baptism, the text of the Gospel in all languages, the remission of sins and absolution, as well in private confession as in public; the sacrament of the altar about Easter and three or four times a year although they have cut off one kind from the people: the vocation and ordination of pastors, consolation in the last agony, the image of the crucifix, and at the same time the remembrance of the death and passion of Jesus Christ: the psalter, the Lord's prayer, the Creed, the Decalogue, and many pious canticles in Latin and German." And a little later: "Where are found the true relics of the saints, there no doubt has been and still is the holy church of Jesus Christ; there have dwelt the saints, for the institutions and the sacraments of Jesus Christ are there, except one of the kinds, which has been forcibly removed. On this account it is certain that Jesus Christ has been present in it, and that his spirit preserves therein the true knowledge of himself, the true faith in his elect."

Two protestant ministers of France, in their work *Montauban justifie*, published in 1662, quote a similar passage from Luther's book against the Ana-

baptists. They inform us afterwards that the answer given by Melancthon to his mother was known by all Germany and even through the whole of Europe. She asked him, which of the two religions was the better, the Catholic or the Protestant. "In my opinion, replied he, the Lutheran is the most plausible; the Catholic, the most secure."

I appeal moreover, both to the declarations of faith sent by the Calvinists of France to the protestants of Germany, in which they adhere to the Confession of Augsburg except the 10th article upon the Eucharist; and to that of Theodore Beza speaker for the calvinistic party at the celebrated conference of Poissy. The cardinal de Lorraine having proposed to him to receive the Confession of Augsburg in all its articles, Beza accepted them without hesitation, with the exception of that of the Lord's supper, and solemnly assured him of the consent of all his brethren. Here then is the Catholic and Roman faith recognized, by authentic acts, to be conformable in essential points with the faith of the Lutherans and Calvinists (the Eucharist excepted) and consequently exculpated by their own confession, from idolatry, fundamental errors, and all corruptious incompatible with salvation. And as for the Eucharist, they cannot accuse of idolatry the adoration we there pay to Jesus Christ, since they tolerate it in the Lutherans, many of whom pay the same adoration to Jesus Christ in their sacrament, while the rest, agree at least, after Luther, that there is no crime in adoring Jesus Christ present upon the altar. It is moreover remarkable that the most learned Calvinists have argued with these latter, that they could not without impiety refuse their adoration to Jesus Christ in the Eucharist, where they believe him to be present, and that in this respect Catholics reasoned more consistently than they did themselves.

Calvin in person assures us, that Jesus Christ in order that his Church might not entirely perish, had preserved baptism and the essentials of religion in France, Italy, Germany, Spain, England, &c. and in his commentaries upon St. Paul he ranks among the saints, Cyprian, Ambrose, Augustine, Gregory Bernard, and many others who resembled them, professing, no doubt, the doctrine that these saints professed, as the Catholics of their time did, and as they have done ever since. Peter Martyr expresses himself much in the same manner.

Daille, the celebrated minister of Charenton, after proving that the Church of Rome admitted the articles of the creed, adds: "And if there be still any other principal article this Church receives them all and embraces them with you, and condemns the names and the memory of those, who