Disunion and Reunion

Madden William Joseph

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BY

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"Ut unus omnes unicum,
Ovile nos Pastor regat.'
—Hymn for All Saints

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PREFACE

In the course of duty, the author gave a series of Sunday evening lectures in the Auckland Cathedral, on a topic largely occupying the public attention for the moment.

The large audiences that came for four-and-twenty consecutive nights to hear those lectures, testified to the eager interest felt in the subject.

There was no intention of publishing these unpretending and somewhat hurriedly prepared instructions. But at their close it was the opinion of many who heard them that for others who did not, and for those not of our faith, it would be useful, and perhaps fruitful, to issue the substance of them in some permanent form.

This task has been attempted in the following pages, in the humble hope that if they cannot conclusively persuade, they will at least lead to further thought and investigation of the great question involved.

The chief aim has been to state plainly, and in a popular way, the *causes* that led to the disruption of Christendom, leaving the reader to judge how very much of the human, and how little of the divine, there was in those secessions from the primal fold.

Other demands, not a few, upon the author's time and attention, left him but little leisure to bestow upon his work that care and finish he would desire, so it must go forth with all its sins upon it.

W. J. M.

AUCKLAND, N.Z.,
Feast of St. Lawrence of Dublin, 1895.

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DISUNION AND REUNION

PART I

SIGNS AND SYMPTOMS

A TROUBLING spectacle to the religious mind is the well-known prevailing disunion among Christians.

It seems almost unaccountable how it could have come about. It is obvious to every one that Christ our Lord, *to whom all in common refer as the source of their teaching,* could never have given a command to teach things plainly contradictory in themselves.

He could not have commanded one set of men to teach that He is always present in a sacrament under the appearance of a little bread; and another set of men to teach that He is by no means there, and that to say that He is, is an idolatrous impiety.

He could not have commanded one set of men to teach that Calvary is repeated on the altar; and another set of men to teach that the Mass, in which the Sacrifice of Calvary is renewed, is a "blasphemous fable."

He could not have commanded one set of men to teach that sins are truly forgiven to men by their fellow-men in virtue of His commission and authority; and another set of men to teach that this is a horrible assumption and an unholy imposture.

He could not have commanded one set of men to teach that there are seven sacraments, all necessary for man's spiritual needs; and another to teach that there are only two.

He could not have commanded one set of men to teach that marriage is a sacrament reserved to the control of God and His commissioned representatives; and another set of men to teach that it is but a civil contract in the control of the State.

He could not have commanded one set of men to teach that baptism is absolutely necessary to salvation; and another set of men to teach that it is but a ceremony of initiation and not essential.

He could not have commanded one set of men to teach that a place of purification called Purgatory intervenes between earth and heaven; and another set of men to teach that no such place exists.

He could not have commanded one set of men to teach that a binding and loosing power is possessed by His ministers, whereby an indulgence or a remission of temporal punishments may be granted