JOINT COMMUNION.

A REJOINDER BY HISTORICUS TO DR. DRUMM.

CITATIONS OF CONCURRENT TESTIMONY ON THE POINT AT ISSUE—THE CASE OF MORRISON.

To the Editor of The Tribune.

SIR: The long silence of my opponent led me to suppose that he had beaten a retreat, having found his position untenable. A friend placed in my hands a copy of *The Bucks County Gazette*, in which I perceived that Dr. Drumm, having retreated across the Delaware, had planted his batteries anew, and discharged at long range over six finely printed columns. Whether any damage has been done I shall now show. I have read the portion bearing somewhat on the point at issue, and if my life is spared sufficiently long, shall give attention to the remainder. Since then two more articles have appeared in your columns, in which this writer professes to have closed the discussion. He advertises, moreover, in *The Church Journal*, that his lucubrations will be published in a small book, to be procured on application.

But Dr. Drumm is disappointed if he supposes that the public are so easily hoodwinked by an array of names and dates and criticisms. This is not his first appearance as a controversialist before the public. His treatment of Dr. Goode is not forgotten. "Catholicus" was not singular with respect to his impression of "Vox Ecclesiæ." The manner and substance of the argument were such as to compel the Rev. Dr. Hoff of Maryland, in his "Voice of the Martyrs," when noticing "Vox Ecclesiæ," to say:

> Surprise has been expressed that Mr. Goode does not reply. This can hardly be a matter of wonder, if we consider the disrespectful way in which he is treated by the author, who thinks no terms severe enough to express his dissent from Mr. G.'s reasonings and conclusions. Who that respects himself would, without necessity, enter into a defense against such charges? * * Both truth and peace are good things, but are they to be promoted by consulting those who use such weapons and exhibit such a spirit? If bishops and others do not like or approve of such views, let them adopt some other champion than one who so misstates the question misrepresents his opponents, and heaps up authorities that are nothing to the point. * * * The author of Vox Ecclesiæ has publicly acknowledged a mistake in one of the points he makes against Mr. G.'s quotations. Perhaps, by and by, we may hear of some of the rest being given up.

It is unpleasant to refer to such things, but the public can understand why Bishop Cummins should decline meeting an antagonist of the peculiar style of Dr. Drumm, when he presents himself as a champion. It will see also why I have assumed a "nom de plume" while undertaking the work of defending a plain historic truth. The public now understands that Bishop Cummins has had on hand a work of more importance than a newspaper theological controversy. Dr. Drumm, in his own way, may style it "a silly and sinful attempt to found a sect," but it is a work which will require something beside harsh epithets or spiteful expressions successfully to oppose.

The attempt to impose the unchurching and exclusive dogma of Archbishop Laud, with its cognate errors, upon the Episcopal Church, has rendered necessary a further Reformation to bring the church back again to the Protestant platform of Cranmer, Ridley, and Jewel from which it has so sadly departed. It is a pity that the learning of Dr. Drumm should be employed in sustaining the pernicious theories of that unfortunate prelate. My antagonist befogs this question so much by his singular style of argument that I must again state the case. Standard writers, Protestant and Romish, clerical and lay, have, with scarce an exception, sustained Bishop Cummins's declaration—that men not Episcopally ordained held livings in the Church of England down to the Act of Uniformity in 1662.

For instance, Bishop Hall, who lived during most of the period referred to, states positively, vol. x., p. 341: "I know those, more than none, that by virtue of that ordination which they have brought with them from other Reformed churches, have enjoyed spiritual promotions and livings without any exceptions against the lawfulness of their callings." Bishop Cosin, another contemporary, says of the same fact: "I have known some of them to have done of late, and can instance many others before my time," *i. e.*, "to receive a public charge or cure of souls among us in the Church of England." Even Keble, a High Churchman, is forced to acknowledge: "Nearly up to the time that Hooker wrote (1594), numbers had been admitted to the ministry of the Church of England, with no better than Presbyterian ordination." And Hallam, among the most candid of writers, says: "It had not been unusual from the very beginning of the Reformation to admit ministers ordained in foreign churches to benefices in England."

This is only a sample of the authorities which have been given to the same effect. And yet Dr. Drumm comes forward and denies the fact, and refuses to accept it, because these writers have not presented the names of persons who had held livings under these circumstances. The difficulty here is that no living man was then found to deny the fact, and these writers, not supposing that any one in the future would have the hardihood to take exception to their statements, took no pains to specify cases. But still they are incidentally given. To convince Dr. Drumm, if that were possible, I presented one of remarkable significance.

Dr. Drumm meets the argument by saying that I omitted a part of the license of the man, and moreover that the clergyman I mentioned might have been an Episcopalian ordained by some imaginary bishop. I am sorry to be obliged to review a case, which it seems to me ought to have brought this voluminous controversy to a close. But inasmuch as Dr. Drumm again calls upon me to retract, and is again to send forth a book, I shall try again to make plain this matter even to his satisfaction. I give therefore the case of John Morrison, as presented by the Rev. Richard B. Hone, M. A., vicar of Hales Owen, in his memoir of Archbishop Grindal. Lives of Eminent Christians, vol. iv, p. 151:

> Grindal was not singular in regarding the foreign Protestant churches as sister churches to that of England, although their constitution was on the Presbyterian platform. * * * He is certainly open to the censure of some persons for recognizing the ministry of the foreign professors with whom he corresponded, many of whom had only received Presbyterian orders; or giving his license to a Scotch minister to preach throughout England, and probably for indorsing into benefices those who had no other orders. But a reader of Strype's Annals would conclude that singularity would be found in the refusal so to act, not in compliance. There was a strong feeling against schism, against dividing the church into factions; but there appears to have been no difficulty in admitting to the pastoral office, or to the higher dignities in the Church, those who having received their orders in other Protestant churches were willing to exercise their ministry in ours, submitting to her discipline, and subscribing her doctrine.

Hone then presents the cases of Cevallerius and Corranus, and proceeds:

> It is well authenticated that many French Presbyterian ministers were admitted to benefices in England. Neal (who says that there were some scores if not hundreds of the beneficed clergy ordained abroad or by the Scots) may be regarded as questionable authority on such a point; but the testimony of Bishop Cosin to the fact is most positive and above all suspicion. * * And all doubt must be removed by a reference to the Act of 13 Eliz., c. 2, sec. 1 (see Clergyman's Assistant, p. 180), which could never have been passed if there were not many cases to which it would apply. The Act provides that every person under the degree of a bishop, which doth or shall pretend to be a minister of God's holy word and sacraments by reason of any other form of institution, consecration, or ordination than the form set forth by Parliament in the reign of King Edward VI., or that now used, shall, in the presence of the bishop, declare his assent and subscribe to all the Articles of Religion which only concern the confession of the true Christian faith and the doctrine of the sacraments comprised in the Thirty-nine Articles, or be deprived of his ecclesiastical promotion. It is remarkable in this connection that Strype in his Annals, vol. II., p. 524, remarking on this section that enjoins it by this the ordinations of the foreign churches were made valid, and those who had no other orders were made the same capacity with others to enjoy any place within England, merely on subscribing the Articles.

Now it would seem strange that Strype, who wrote the lives of Cranmer, Parker, Grindal, Whitgift, as well as his voluminous Annals of the Reformation, should be mistaken about such a public matter as this. Yet Dr. Drumm, who presents Strype continually as an authority, and derives from him most of his facts, will not believe his statements on the point at issue. How then can any man convince him? Truly, "a man who consents against his will, is of the same opinion still." But to show how groundless are the objections of Dr. Drumm to the case of John Morrison, I give the license in full from the translation in Hone's volume:

> William Ashley, Doctor of Laws, legally exercising the office of Vicar General in Spiritals, and of Chief Functionary of the Archiepiscopal See of Canterbury, to our beloved in Christ, John Morrison, M. A., born in the Kingdom of Scotland, eternal health in the Lord.
>
> Whereas we have heard as credible testimony that you, the aforesaid John Morrison, about five years past, in the town of Garvel, in the County of Lothian, of the Kingdom of Scotland, were admitted and ordained to holy orders and the sacred ministry, by the imposition of hands, according to the laudable form and rite of the Reformed Church of Scotland; and whereas, the said congregation of that County of Lothian is conformable to the orthodox faith and pure religion now received, and by public authority established in this realm of England: We, therefore, approving and ratifying as far as lies in us, and by right we may, the form of your ordination and advancement to the function alone in the manner aforesaid, grant and impart to you in the Lord with all good will, as far as in us lies, and by right we may, and with the consent and express mandate of the most reverend father in Christ, Edmund, by Divine Providence Lord Archbishop of Canterbury, primate of all England, and Metropolitan, to us signified, liberties and faculty in these orders by you taken, to celebrate divine offices, to administer the Sacraments, and purely and sincerely preach the word of God, either in the Latin or the vulgar tongue, according to the talents which God hath given you.
>
> In testimony whereof we have caused the seal which we use in like cases to be affixed to these presents. Given the sixth day of April, 1582.

There is no flaw in this license—I again say, a license not the first time given, but used before "in like cases." Dr. Drumm endeavors to avoid the resistless force of this illustration by objecting: 1st. That no particular parish was specified in the license. I answer that England was full of vacant parishes, and that Grindal sought earnestly for clergy to fill them. The burden of proof rests with Dr. Drumm to show that John Morrison did not exercise his office in England. I have shown that with his Scotch orders he had a full and satisfactory license. 2d. Dr. Drumm object that Morrison might have received Episcopal ordination in Scotland. But from what source? The only reformed bishops in the land were the Titular or Tulchan Bishops, a mere nominal Episcopate, who were, as Dr. Drumm knows, or ought to know, according to the High-Church Lawson, "a voridly invention"—consecrated by men "who had not been episcopally consecrated," without the Apostolic succession, and therefore, according to the theory of Dr. Drumm, without the power to give orders. (See Lawson's Hist. Episcopal Church of Scotland, pp. 112, 145, 187.) Allow that Morrison had been ordained by these mock ministers, does this help Dr. Drumm? But Morrison's license reads, "according to the laudable form and rite of the Reformed Church of Scotland." The first General Assembly of the Reformers in Scotland was held December 1, 1560, consisting of six ministers and over thirty laymen. In 1561, according to Murdock's Mosheim: "Notwithstanding many were friendly to Episcopacy, the Presbyterian system was universally adopted as laid down in the Scottish Book of Discipline." This was fifteen years before the license was drawn up, and ten years before Morrison's ordination. The Reformed Church of Scotland was the Presbyterian Church of Scotland, and Morrison's orders were therefore Presbyterian orders. The license stating that he was a Scotch man, and his orders being Presbyterian, I was right in styling him a Scotch Presbyterian, though twice seriously called to account for this by Dr. Drumm. But this is a fair specimen of his objections.

A third criticism of Dr. Drumm is this: Grindal was under sequestration as Archbishop, and his license is therefore of little value; and, moreover, he was slack in discipline, and not severe toward the Puritans—"really disqualified for a faithful and energetic discharge of duty." I will not here undertake the defense of one of the noblest, bravest, purest of English prelates—a man whom Bacon styled "the greatest and gravest prelate of the land;" and Rogers, another eminent contemporary, "a zealous confessor and tried soldier, a right famous and worthy prelate, whose care was great to further the glory of God;" and of whom Strype declares: "his episcopal abilities, and admirable endowments for spiritual government, as well as his singular learning, were much celebrated."

This friend of Ridley and Bradford displeased the imperious, arbitrary, and worldly Elizabeth, by refusing to forbid the clergy to meet for their spiritual and mental improvement. She did not want a learned and numerous clergy. She objected to "the great numbers of preachers then in the Church, whereas she considered that two or three would be quite enough for a county. She peremptorily demanded that the prophesyings (or meetings of the clergy) should be entirely suppressed." Grindal wrote to Elizabeth a long letter in reply to those demands, than which a nobler document has never been penned by the hand of man. After giving his reasons for refusing to obey her order, he says:

> I am forced, with all humility and yet plainly, to profess that I cannot with safe consciences, and without the offense of the majesty of God, give my assent to the suppressing of said exercises, much less can I send out any injunction for the utter and universal subversion of the same. I say with St. Paul, I have no power to destroy but only to edify; and with the same apostle, I can do nothing against the truth, but for the truth.
>
> If it be your Majesty's pleasure, for this or any other cause, to remove me out of this place, I will, with all humility, yield thereunto, and render again to your Majesty that I received of the same. I consider right well that it is a fearful thing to fall into the hands of the living God. I consider, also, that he who acts against his conscience (testing upon the laws of God), sinned to hell. And what should I say, if I gained (I will not say a bishoprric, but) the whole world, and lose mine own soul?

Thank God this sort of bishops is not entirely extinct, even in these degenerate days! For this refusal Grindal was put under sequestration by Elizabeth, and the business of the diocese was transacted by two civilians until the day of his death, six years afterward, in 1583. This state of affairs gives more force to my argument, as derived from the license of Morrison; for the civilians were nominated by the Queen, as Grindal would not seek further to displease the Queen, and officers of her selection would act according to her pleasure. It is thus seen that this license of a Presbyterian minister to preach and administer the sacraments in the Church of England had the sanction and approval of both the civil and ecclesiastical authorities.

Thus my point is fully proved, and inasmuch as one instance satisfactorily determined settles the case, there is no need of further argument. I must regard the authorities I have presented as correct, and Dr. Drumm is therefore mistaken, and Bishop Cummins's statement is fully indicated as correct and truthful.

On this case of Morrison, Hopkins, in his work entitled "The Puritans and Queen Elizabeth," Vol. II., page 112, remarks:

> "Whether other like licenses were issued or not, one such high official document is sufficient for our purpose; as decisive as fifty. So clear is it taken from the Statute Book, and from the practice of the English Church, that—at least till 1582—the general sentiment of that Church 'approved and ratified' other functions of priestly virtue than its own, and acknowledged other than the hands of ordered bishops as having ordaining power."

The case of Morrison being thus conclusively settled, Whittingham and Travers must be regarded as having been entitled to hold their positions lawfully as far as their Presbyterian orders were concerned. Both held their places for years by virtue of those orders, which were recognized by the Statute of Elizabeth; Whittingham as Dean of Durham, and Travers as preacher in the Temple.

We have convincing evidence that the question with respect to Whittingham was whether he had received orders in any church whatsoever. Archbishop Sandys, his prosecutor, recognized the Church of Geneva and its ministry. Travers may have omitted to have made the required subscription, but he urged in his behalf that those who had none but Presbyterian orders had enjoyed preferments in England. This he would not have done if the facts were not easily to be established.

Dr. Birch's statement with respect to Dr. Delanne must be inferred to be correct, until he is shown to be in error. Cevallerius could lawfully have been a preaching prebendary, and be received as a minister. I leave "Alter-Historicus" to vindicate his own accuracy.

The instances of Francis and Calleadrini are not to be regarded as worthless and untrustworthy, because Tindal, who presented them, became a deist late in life. I have seen deists whom I would trust far sooner than some professed Christians. Was not John Stuart Mill more worthy of confidence than some ecclesiastics who might be named? Tindal said "he wrote his book in order to make the clergy mad. There was enough in the history of the Church of England, from St. Bartholomew's day till the trial of Dr. Sacheverell, Tindal's era, to shake the faith of men in Christianity, were there not abundant proofs of its divine origin. There is evidence of a Superintending Providence, when the faith could be preserved under such ecclesiastical administrations. There is no greater obstacle in the way of the Gospel than a hierarchy holding the views of Laud, Sheldon, and their followers. An Episcopacy claiming exclusive Divine right inevitably tends to evil. The mother country and our own land have taught us a lesson in this matter, which may the people universally heed!

But I do not wish to weary your readers. Suffice it to say that if Dr. Drumm, with St. Paul and Grindal, is "for the truth and not against the truth," he will not publish his articles without their antidote. In these writings he has assailed a well-established, well-authenticated historic truth. He has enough responsibility of this sort from his publication of Vox Ecclesiæ. That book is a complete misnomer. It is not "the voice of the church," but of an active party in it, a party that have been the authors of incalculable evils. Dr. Drumm's investigations of the Reformers should have led him to an opposite conclusion. Not one of the Reformers under Edward or Elizabeth can be shown to have held his views with respect to non-Episcopal ordinations. Not one of those men held with the controlling spirits in this land who misrepresent the church of White and Cranmer. I again challenge Dr. Drumm, or any other man, to prove that I here make a false assertion.

I may discuss this subject yet more fully in your columns, and before I close shall remove the secrecy with respect to my identity, which the circumstances of this controversy have compelled me unwillingly to assume. On the score of fairness I request *The Bucks County Gazette* to insert the present article in its columns, that its readers may hear somewhat of the other side in this controversy. As Dr. Drumm must love truth more than he loves party, if he publishes his book he will be pleased to append this article to the volume for the same reason.

Audi alteram partem. HISTORICUS.

New-York, Dec. 8, 1873.

OTHER VIEWS.

ALTER-HISTORICUS ADMITS THE FALSITY OF HIS CITATIONS.

To the Editor of The Tribune.

SIR: The article I sent you about three weeks ago was my own work, extracts and all. Dr. Drumm is right in every respect but one. He put it down as a case of fun or fraud. It was neither one nor the other, but a test of the learning and the honesty of Mr. Drumm himself and of all the writers in this controversy.

The public has to depend upon the word of the reverend persons who undertake to enlighten it, and when they profess to know all about a thing, of course they do know it. But both sides could not be right. People said it was queer, some said there was dishonesty, and others said there was ignorance, in spite of all the display of knowledge. I suspected there was a little of both. So I "manufactured" my extracts and sent them out to see whether they would pass muster. If any one should treat them as actual quotations he would show that he didn't know what he was writing about. If he should make use of them without taking pains to ascertain their reality, he would prove himself about as honest as Ingersoll or Tweed. That was my little trap. *The Independent* spoke very respectfully of my "authorities," but Historicus swallowed the bait, without even waiting to nibble at it. ALTER-HISTORICUS.

Philadelphia, Dec. 10, 1873.

BISHOP HALL ON THE ADMISSION OF PRESBYTERIAN MINISTERS TO ENGLISH PARISHES.

To the Editor of The Tribune.

SIR: Since I sent you the letter in reply to Dr. Drumm, which was published on Saturday, Dec. 13, I have met with an additional piece of evidence, which you will do me the favor to put in print.

Bishop Hall, in "The Defense of the Humble Remonstrance" for Liturgy and Episcopacy, says: "I know those, more than one, that by virtue only of the ordination which they have brought with them from other Reformed churches, have enjoyed spiritual promotions and livings, without any exception against the lawfulness of their calling." This perfectly explicit testimony, given just before the civil war in England, by the ablest and most conspicuous defender of Episcopacy, is absolutely decisive on the question to which it relates. The catena of witnesses is sufficient without this new proof, but with it the chain is absolutely irrefragable. The objection that no names are given is too frivolous to merit an answer. GEORGE P. FISHER.

Yale College, Dec. 13, 1873.

THE JOINT COMMUNION DISCUSSION IN PERMANENT FORM.

To the Editor of The Tribune.

SIR: Do you intend to give us, in an "Extra," the entire correspondence growing out of the "Inter-Communion" question? The discussion has assumed elaborate proportions. It will prove valuable as a repertory of facts and authorities bearing on the questions involved. I trust it may seem to you as being desirable that what has been written should be put in a more permanent form for future reference. CLERICUS.

New-York, Nov. 26, 1873.

[We fear that the publications in THE TRIBUNE have measurably supplied the demand. It is impossible to issue the extras, which have become so popular, save in cases where the demand is sure to be large.—*Ed.*]

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