

no others for which we should combat. No, undeceive yourselves, the rights of God and the rights of humanity are conjoined—the duties towards God and the duties to humanity have been mingled in the Gospel as well as in the law given from Sinai; all that which is done for or against God is done for or against man. When God is persecuted so are we—when God is delivered we are freed also. The history of the world as well as the history of the church has its persecutors and its liberators. I could make you a list of them, but time presses; let us pass them by and return to that beloved and glorious O'Connell, to view him as the son of man after having recognized him as the child of God. He was fifty-four years of age when he carried emancipation. Fifty four years; it is a terrible age; not because it borders on senility, but because it is strong enough to feel ambition and yet is disposed from lassitude to be content with the past and to dream of repose from glory. There are few men who, having obtained by thirty years of labour a signal triumph, and, above all, so lofty a triumph as that of the act of emancipation, would have sufficient courage to commence a second career, and to expose their fame to the strokes of fortune whilst they could enjoy a fortunate and glorious old age. Others would be ensnared by vulgar ambition. We see these tribunes of the people, after having served in their youth the cause of liberty and of justice, detach themselves from that cause under some pretence of duty, persuade themselves there are two ways of serving it, and, misled, make the second part of their lives an insult to the first.

To be Concluded.

[From the New York Freeman's Journal.]

LETTERS

By the Right Rev. JOHN HUGHES, D. D., Bishop of New York, on the importance of being in Communion with Christ's One, Holy, Catholic and Apostolical Church.

LETTER VII.

DEAR READER—

66. Truth does not change by lapse of time. In studying this question, then, take your standpoint of scrutiny at the period when Luther turned Private Reasoner—say 1517—exactly 331 years ago. The year previous there was but one United Catholic Church in Christendom. Its people had been originally converted from Paganism to Christianity, but subsequently had continued to receive the faith, as it were by inheritance from their Catholic parents, and their Catholic education, in which the aggregate of families had been formed into the parish;—the aggregate of parishes into the Diocese;—the aggregate of these, under the Chief Apostleship inherited by the successors of St. Peter, into the Universal Communion of the Catholic Church. All recognised the same Pastors, acknowledged the same Sacraments, believed the same truth of Christ's revelation. The belief was *faith*, and not opinion;—for Christianity as a revelation, was, as it ever had been, received on the *authority of testimony*, and not on the speculation of *private reasoning*. The whole Church of God, from the rising to the setting sun, was a witness of its belief and doctrine. Among those who had been sent, no man was daring enough, to propose, as *what Christ had revealed*, the results of his own reading. Every Minister in the Church of God, from the Sovereign Pontiff down to the Cleric in minor orders, had been called from the lower to the higher grade, by an acknowledged authority *pre-existing* in the Church. Those to whom the ministry of Religion had been delegated, *had been sent according to this order and appointment of our Lord Himself*. The Greek Schismatics were sunk, or sinking, into spiritual slavery under the pressure of civil despotism in northern and eastern Europe, as well as in western Asia. But even in those regions there were innumerable Catholics, whilst the Church herself, in the sense in which her Catholicity has heretofore been explained, surrounded the globe, like the atmosphere which men breathe, without any recognition or distinction of geographical boundaries. From the east to the west— from the south to the north—there was the universal attestation of One Lord, One Faith, and One Baptism. Men might differ from each other, as they did, in forms of government, in climate, in local habitation; but as regards religion there was no difference. One Catholic Hymn of faith, of worship, of Church government, of Unity, rose in universal harmony from all parts of the earth, in which the name of Christ was known and adored—without a note of dis-

cord. Other topics there were of human origin and in regard to them, it was lawful to entertain *honest opinions*, and honest differences. But Religion was the work of Christ,—it was *all*, if it was anything, it had been, during fifteen preceding centuries transmitted *as a fact*; and about the reality of facts, so attested, there is no room for opinion or differences.

67. But now comes the year 1517—and from that period the practice of modern private reasoning takes its origin. Luther gave *his* opinion, at great length, both orally and in writing. Carlstadt gave *his*, differing from Luther. Zuingle and Calvin theirs, in many respects differing from both. Socinus gave *his*, and did not agree with any of them. Thus the schools were opened, and what the Masters had taught, certainly the Scholars had a right to learn. Here, then, was furnished the primitive stock of opinions from learned and eloquent men—and although they were mutually contradictory of each other, still they were severally ascribed to the *same Bible*. Who was to be the judge? Their answer was, the Bible. But the Bible cannot be a judge of the meaning of what is written on its inspired pages, except through the medium of living interpretation. Who then shall be the interpreter?—The Church? Not at all. The appeal was from her judgment, and *against* her testimony. Who then? "Every man for himself," was the unanimous reply. Hence, every man, by their principle, and of right, if that principle be correct, reasoned within himself on the written words of the Bible, until he formed *some opinion* of his own on the supposed meaning; and then he erected *this, his own opinion*, into a dogma of Christ's revelation, and quoted Scripture to support it. Three hundred years have since elapsed, and you see the consequences. In Germany, Socinianism, Deism, Atheism, Pantheism, are enthroned in academic chairs, and installed in pulpits once Christian. This right of substituting human opinion for the truths of revelation and in their stead, was secured by the first principle of what is called the Reformation, and draws the great first line of separation between the Catholic Church, and the Private Reasoners who are excluded from her communion. This principle does not profess to make or authorize infidels—so that they shall oppose Christ or the Bible, directly, in that open, honest, candid manner, which would put believing men on their guard. It merely authorises them to oppose *the Church*, and then to take up Christ, and to explain away his attributes—to take up the Holy Scriptures, and pushing aside His Doctrines, substitute *their own opinions*, to be sustained by "chapter and verse."

68. You have seen, that according to the order established by Christ, the ministers of religion were to be approved, ordained, and commissioned, that is *sent*, by the pre-existing authority of the Church. As regards the first founders of the Private Reasoners in the 16th century, this authority revoked their commission wherever it had been given. From that moment they found themselves, in reference to the Church of God, very much in the position of the American commissioner, or negotiator of peace from this country, who is now in the city of Mexico. He has received from the supreme Executive power of the State, such portion of the country's authority as would enable him, within the limits of his commission, to discharge the functions of his appointment. This commission being but a delegation of power, was necessarily revocable by the authority which had conferred, and it has been revoked accordingly. So that Mr Trist is now a private citizen, having no more authority to discharge a public ministry in the name of his country, than any other private individual. This is precisely an illustration of what happened between the Church and the first Reasoners at the period of the Reformation. They all had been born, or at least baptised and educated in the Catholic Church. They all had been taught in the unity of her faith. Some of them had been commissioned to preach her doctrines, and to administer her sacraments. When they turned aside to substitute their own private reasoning, instead of the faith which as disciples they had learned, and which they were sent to teach, she, to protect the flock committed to her care, revoked the authority of the faithless commissioners, and left them, in reference to the Church, much in the same situation in which Mr Trist now holds towards the Executive authority of the United States.

Now the question is, in their case, reduced to a very simple dilemma. Either they were sent by some new authority, hitherto unknown in the Church, or they were not sent by the Church

manifest. That they were sent by any other authority, there is not the slightest evidence. Now, if they admit this, they grant my whole argument. And it follows, as a necessary consequence, that they neither preach nor minister by the authority of Christ—that they preach without their having been sent, contrary to the Divine injunction,—that they take this honour to themselves without being called of God, as Aaron was. This is all that I require. Their learning I do not care to dispute. Their private or personal character I have no desire to call in question. Their eloquence in the pulpit, as public speakers I am as ready to admit as their warmest admirers—but their derivation of any spiritual authority, to preach the word of God, or to administer his sacraments, I utterly deny, for reasons already stated. Calvin never having attained Priest's orders in the Church, organised the principles of his school, and the discipline of his scholars, according to the exigence of his own position. He himself had not been sent and they who claim, under him, can have no pretension to a Divine Mission. Luther, having been a priest, would keep the position of the Ministry as high, at least, as the grade to which he himself belonged. But from him and his, the authority of the mission had been withdrawn, and no supply of new authority is claimed from any other source. In England the Mission was revoked, and the authority withdrawn from Cranmer, and others of the Episcopal Order, who, at a later period imitated his example. They, however, in the exercise of their private reason, came to the conclusion that the temporal sovereign of Great Britain passed through the medium of some hidden virtue in the crown which he wore, the right to supply authority, and the power to send, which the Christian Church had derived from God through Christ and his Apostles.

69. The history of these associations, down to the present day, exhibits the consequences of the principle in perfect keeping with the antecedents. A fictitious imitation of the Church, as respects the principle of authority and mission, has also prevailed in different ways in these several communions. They have ordinations of the minister, and a form of sending, as if they could transmit the original Apostleship. Can a dry well supply the flow of a perpetual stream? Can they transmit what they never received? Can they impart powers which they never possessed? Even admitting that those of the present day among them who exercise the functions of the ministry such as they understand it, can point to the period of their mission, and to the authority by which they were sent, still, if in tracing the derivation of that pretended authority backwards, you arrive at a period when a great link in the chain of its transmission is wanting—you discover such a flaw in the title as renders void every right that is claimed under it—then it is manifest that the forms of ordination, but still more of the Mission, become a mere empty fiction, among the Private Reasoners. You can proceed very well, according to one order, until you reach Calvin; another will conduct you with sufficient accuracy until you reach the prime mover of what it called the Reformation; by a third you can establish a succession of Bishops under the British crown as far back as Parker and Elizabeth. But here, in each case, the link which connect these several parties with the pre-existing authority of the Catholic Church, or of any other visible community of Christians, is wanting. Here is the defect, in *radice*.—"EX NIHILO NITITUR." If these Heads of Departments, among the Private Reasoners, had no authority themselves, how could they give authority to others? And is it not a bold stretch of impudence, in such a writer as Kirwin to invite Catholics to relinquish not only the doctrines of the Catholic Church, for the silly opinions which he has adopted on the meaning of the Bible, but also to forsake that pastorship of the Church in which they recognise as Ministers of God only those who were sent and prove their Mission from the days of God and His Apostles, to put themselves under the spiritual guidance of men whom God has not sent at all.

70. If Calvin, or Luther, or the Prime Minister of England were invested with power and authority to ordain Ministers, and give them Mission or jurisdiction in the Church, let the Kirwinites or Private Reasoners furnish Catholics with some proofs of the fact. Let them refer to and establish such proofs for the satisfaction of their people, whenever they present themselves as ministers of the gospel. Let them acknowledge the authority, and the only authority by

which they are sent. Let them be frank and candid in a matter of so much importance to the souls of others, as well as their own. Let them admit honorably, that the derivation of their power dates only from the period, and is derived from the parties already mentioned. Let them not disguise the fact that at the period, the unhappy period, as I must call it, of their separation from Catholic Unity, the Church revoked the powers of Mission and of jurisdiction, as effectually as the Government has revoked the powers of Commissioner Trist. And that in neither case can the work for which such powers had been conferred, be lawfully carried on, or continued after their withdrawal.

It is on this account, among others, that the noted question of Anglican ordination is, after all, but a point of minor consideration, and of secondary importance. For, supposing what is at best, but extremely doubtful, that the validity of ordination survived the shock of private reasonings at the period of the change, still, the question arises, how can they take the honor to themselves unless they were called of God, as Aaron was? And still more, how can they preach unless they are sent? By whom have they been sent since that time?—Either by the people as such, or by the secular power of the State. The crown in England for instance, has usurped the authority of Moses as the Medium by which Aaron was called of God. The crown has usurped the authority of Christ and His Church, in sending, or giving Mission to the ministry to the State-religion. By what title did the crown ever become possessed of such authority? and with what constance can men of enlightened minds, pretend that authority in the work of the ministry derived from such a source is the authority which Christ left to His Church, to be communicated, restricted, and when necessary, revoked, as you have seen in my last letter! The lawfulness of the Mission, the rightful order of sending those who are true ministers of Christ, is one of the most important subjects of the Christian religion. We have, even whilst we write, an example that is pronounced to be a melancholy one, by all parties. We have the Prime Minister of England inflicting on what is called the Church in that country, a Bishop, who is declared by a large number of his episcopal colleagues, a heretic of the Socinian order. They remonstrate, at having the souls and spiritual interests of the flock in this Diocese of Hereford abandoned, or given up to the care of such a shepherd; but Lord John Russell, the present fountain of missionary authority in England, knows the right qualifications for a Bishop, and the true spiritual interests of his countrymen, better than they do; and accordingly he makes out, or causes to be made out, the necessary documents for the consecration and mission of the new Prelate, with as much nonchalance as if he were regulating some item of the national debt, or the appointment of a civil magistrate. The Bishops may protest, but if any of them dare refuse to impose hands on their Rt. Rev. brother-elect, the Minister of the Crown has but to whisper in their ear—"præmunire"—and the magic sound of this word will instantly cause their scruples to subside.

71. But, in fact, as to the right of the question, there appears no ground why they should entertain scruples on the subject. Dr. Hampden is to be consecrated, and invested with mission by the identical authority through which they received and exercise both. But yet all this might pass if they stated to the world the nature and character of their authority just for what it is, and no more. The wrong which I think is done, is in assuming and allowing a simple minded people to believe that the spiritual authority both of ministerial ordination and pastoral jurisdiction, of which Lord John Russell was the dispenser under the crown, is the same authority which Christ imparted to His Church, for the perpetuation of the sacred ministry; and which could not depart from her. In the Catholic communion, the primitive order has never been changed, the succession has never been interrupted. The communication of powers has always been regulated by the same principle and practice. It is very true that, in some Catholic countries, the civil ruler has been permitted, by a condescension of the discipline of the Church, to nominate and recommend candidates for the Episcopal Order. But the Church never could part with the right to reject them when, in her judgement, they were unfit for the office. She has never allowed, and never will allow, the powers of this earth to usurp the authority which she received from Christ, for the