

ANGLICAN ORDERS.

BY THE RT. REV. JOHN WILLIAMS, D.D., LL.D.

The Abbe Duchesne, the author of "Origines du Culte Chretien," is a high authority on points in ecclesiastical history and liturgiology. He has lately been reviewing an essay by M. Balbus on Anglican Orders. It appears that M. Balbus, while he does not question the fact of Archbishop Parker's consecration at Lambeth, and takes no note of the Nag's head fable, still finds two difficulties in the way of acceptance of the consecration as valid. It is to these difficulties that the Abbe addresses himself, in a critique of which the following is a translation:

"The author of this brochure has attacked a question of grave importance, which he has treated with great care and perfect fairness. Nevertheless, while his premises appear to me to be well established, I cannot but deduce from them conclusions quite contrary to his own.

"M. Balbus begins by establishing the fact that Bishops Parker and Barlow, from whom the entire Anglican clergy derive their ordination, were really ordained, or at least that there is no ground on which their ordination can be questioned. Moreover, the ritual of the Anglican Church is similar, in substance, to that of the Greek Church, and even of the Latin Church up to the twelfth century. The conclusion is, that the ministers of the Anglican Church are as much ordained as Gregory of Tours, Hincmar of Rheims, and other Latin clergy of the olden time.

"But the conclusion M. Balbus refuses to accept, because of two difficulties; first, in regard to the intention of the consecrators at certain times in the historic succession, and secondly, in regard to the sufficiency of the actual Anglican rite; the Roman Church having made certain additions to its rite which have been disregarded in England.

"To the first difficulty, I reply that intention within the limits in which the Catholic rule claims it, *intentio faciendi quod facit Ecclesia*, is to be presumed unless there is proof to the contrary. There have been, outside of England, unbelieving bishops; nor may we forget that a part of the French clergy derive their ordinations from M. de Talleyrand. If I am told that the Church intends, in conferring ordination, to confer a sacrament that she recognises in that Sacrament such or such an efficacy in the domain of the liturgy, of penitence and other matters, and that, on the other hand, whether by such or such a prelate, or by the Anglican Church herself, a teaching different from that of the Roman Church has been given, then I reply that this has little bearing on the intention or the validity of the rite. Baptism may be validly administered by one who only knows that it is a sacred rite by which one is made a Christian. In the same way, Anglican ordinations have always been administered by those who intended to make bishops and priests. Nothing more can be required.

"Nor is the objection derived from modifications of the ritual admissible. This objection can only apply to the ordination of priests. The schoolmen have laid down that for such ordination, the essentials of the right (*materia et forma*) are found in the delivery of the sacred vessels [*porrectio instrumentorum*], and the words which the bishop employs in delivering them. This theory is now abandoned. Indeed, if it is to be maintained, it would be necessary to regard as null all the Greek and Oriental ordina-

tions, and in fact all those of the Latin Church before the eleventh or twelfth century.

"I know that the attempt has been made to get rid of this difficulty by saying that the Church has power over the essential rites or sacraments, and that she has used this power in modifying the matter and the form of ordination. This is all very well. But in so grave a matter, it is not combinations of theologians which are to be taken into account, but official decisions of the Church. And where is the public, official and explicit act by which the Church has recognized this rite? Where is the public, official and explicit act by which she has declared that this rite has been put in use in connection with the ordination ritual? I will add that it is worth the while to enquire in what interest so considerable a change was introduced.

"Besides, this objection would not affect the ordination of bishops in England, for the reason that in the Latin ritual for episcopal consecrations the delivery of the instruments has not, and never has had, the position of an essential rite. Nor can it be said that no one can be validly consecrated to the episcopate unless he has been previously ordained a priest. Ecclesiastical antiquity is full of histories of episcopal consecrations in cases where the inferior degrees had not been previously conferred. A number of the popes have been promoted directly from the diaconate to the episcopate. Indeed, it is only from the close of the eleventh century that the contrary custom has prevailed at Rome, and deacons elected to the papacy ordained to the priesthood.

"The result of all this is, that Anglican ordinations may be regarded as valid. I know that at Rome the contrary opinion has been, not imposed in theory, but handed down in practice, and that converts have been ordained before they have been allowed to continue to exercise their functions in the Church. But the Roman Church has the right, and it is her duty, to take into account the scruples of the faithful. In the actual state of opinion few Catholics would receive the sacraments from one who was known to have no more than Anglican ordination. In such matters it is natural to multiply securities.

"But if from present practice and opinion, we go back to the times when they were introduced, we are compelled to own that in the sixteenth century the condition of information in regard to liturgical antiquity was not such as to make it prudent to dispute the theories of the schoolmen. Judged by those theories, then universally accepted in the orthodox world, Anglican ordinations could not but be regarded as invalid or at least doubtful. Add to this the stories early set afloat about Parker and Barlow, and we have a more than sufficient explanation of Roman usage and Catholic opinion.

"There is, however, no reason why we may not believe that, as time goes on, this opinion will be corrected, and that the ecclesiastical authority may modify its position."

Assuredly these are noteworthy words; coming as they do from a learned Roman divine. Much may be said about them. But, for the present at least, they are given without further comment.—*The Churchman*, N. Y.

MARTHA AND MARY.

Chiefly it is the love of Jesus for our race that engages our best thoughts and fills out the orb of His glory, but it is the exquisite touch in the picture of His life given by the Apostle nearest to Him, "Now Jesus loved Martha and her sister, and Lazarus," that brings Him closest to our hearts, showing the oneness of His and our human nature. To think of Him as our mighty Redeemer and enthroned Sovereign uplifts and enralls us as nothing else can, but to think of Him not only as loving hu-

manity, but as loving Martha and Mary, brings a rich and special joy and strength. It is this blessed, sympathetic humanity of our dear Lord, sharing our common joys and sorrows, filling out our truest, sorest needs, which furnishes the stimulus of an earnest service and the ground-work of a persistent courage and fortitude under the burdens we have to carry. It is certainly a very affecting thought, when we try to make it real to our minds, that the Emmanuel, God with us, found joy, rest and comfort in the companionship of these lowly Jewish peasants. And these sweet pictures of our Lord's earthly life—the wedding feast at Cana, the gracious Presence in the quiet home of the sisters, the loved and favorite Apostle lying on His bosom—bring the Divine down into our common lives, and make the Fatherhood of God and the Brotherhood of man sure facts of personal experience; also, at the same time, raising us up into a region where life looks easier and brighter, where there is rest for the weary, and healing for the bruised in spirit.—*St. Louis Church News*.

A DECADE OF "BROTHERHOOD OF ST. ANDREW" WORK IN THE UNITED STATES.

1883-1893.

Ten years ago this St. Andrew's Day (1893) the Brotherhood of St. Andrew had its quiet and unexpected beginning in St. James's church, Chicago. Its founders did not lay out a grand scheme and make plans of elaborate machinery for carrying it out. They did not dream of conquest or aspire to reformation. They tried to do a simple work in a simple way, and found out in the doing that it was the primary and essential work of the Church of God, that the way was primitive in its origin and had been the successful way from the beginning.

The success of this work led other parishes to take it up, and presently there were organizations working on its lines in all parts of the country. These federated in 1886 under a very simple constitution, and the Brotherhood as an order in the Church came into being. Since that time the growth of the order has been steady and rapid, and there are now nearly one thousand Chapters and eleven thousand members in the United States. Meanwhile, the young men of the Church in Canada, Scotland and Australia have taken the matter up, and there are now about two hundred Chapters, and perhaps two thousand members federated under National Councils in those lands. A few Chapters also exist in the American and English Missions on the continent of Europe, in South America and elsewhere, so that it may be said that the Brotherhood circles the world.

The young women of the Church have organized under our rules as "The Daughters of the King," and are doing an excellent work on our lines, having 258 Chapters and 8,000 members in 55 dioceses. Although organized about seven years ago, their first national convention has just been held in Baltimore.

The work and the way have commended themselves to other religious bodies also. "The Brotherhood of Andrew and Philip" was started on our lines in the German Reformed Church six years ago, and has grown into an interdenominational order, embracing Presbyterians, Congregationalists and others. It held its first federal convention in New York early in November, and reported about 125 Chapters and 3,500 members.

So much for the decade's growth. And now a word as to the development of its work. The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among young