

essential ordinances should be entrusted to properly commissioned authorities, who in their turn transmitted this sacred trust to their successors. "As Christ came from God, so the apostles from Christ, and their successors from them."

Let me recapitulate here, for on this point rests the strength of Rome and the weakness of the high Anglican position. All nature is a sacrament, but the special channels of Christian grace are certain material forms, which depend for their efficacy on competent ministrants. Hence arises the necessity of the priesthood and Apostolic succession in order that these ordinances may be regularly transacted.

We are now in a position to appreciate the fearsomeness of the high church party which prompted their appeal to Rome for a recognition of the validity of their orders. It is an outspoken homage to Rome's superiority in having preserved unbroken the continuity of her Episcopate.

IT IS AN ADMISSION OF THE CLAIMS OF ROME

on the part of men uncertain of their own position, and who desire to have their doubts dispelled by one who appears to them strong to the degree in which he does not suspect his own fallibility. This appeal suggests the action of a timorous woman, who having quarrelled with her husband, supplicates his blustering cocksureness for wifely protection when the house is threatened with burglars. Rome, in the matter of continuity and outward form, has the best of it all through, nor can inconsistencies be charged against her, for she has the inherent right of changing forms and ordinances to suit herself, and whatever be the darkness of the early centuries in which mythical bishops of Rome play hide and seek with one another, Rome is now here with her sacraments and infallible claims, and is believed by the timid just because she is so certain.

This is the secret of that almost petulant reply which the archbishops have addressed to "the whole body of Bishops of the Catholic Church," claiming validity for English ordinations not on scriptural reasons, but because as to form, matter, and intention, their orders have been administered in substantial agreement with those of Rome.

Did ever any one sew in the whirlwind with a more barren result? Roman usage, they tell us, has been full of inconsistencies, and yet

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of the Catholic Church, though with their timidity in going the full length of accepting the doctrine of the Real Presence and the Mass, one wonders that for the sake of so poor a patrimony, they venture into ecclesiastical chancery at the risk of being proved historically illegitimate.

This is the practical issue of the uncertainty of the high-churchmen as to who and what they are. Having been ceremoniously bowed out of Rome when they asked to be accepted as blood relations of Catholic Christendom in the West, they next betake themselves to the supersti-