

**PROTESTANT ORDERS:  
"ARE CLERGYMEN OF  
THE ENGLISH CHURCH  
RIGHTLY ORDAINED?"**

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**H. P. LIDDON**

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Liddon, Henry Purcell, 1829-1890

PROTESTANT ORDERS.

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"Are Clergymen of the English Church  
Rightly Ordained?"

*A REPLY TO THIS INQUIRY*

BY

AN ENGLISH CATHOLIC.

*Second Edition,*

REVISED AND ENLARGED.

LONDON: BURNS AND OATES.

1881.

MATRI . DOMINI . DEI . NOSTRI . JESU . CHRISTI .  
SED . EX . VOLUNTATE . FILII . OMNIPOTENTIS .  
MATRI . QUOQUE . NOSTRÆ . SERVUS . INDIGNISSIMUS .  
FIDELIS . TANEN .



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A PART of the following papers was reprinted from the *Tablet* newspaper, but was withdrawn for revision and enlargement. Other matter which followed has now been collected, and is reprinted here.

The author proposes to reprint from the *Tablet* a series of papers headed "Faith of our Fathers" as a sequel to what is now in the reader's hands.





## PROTESTANT ORDERS.

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### § 1. Protestant Orders.

SOME time since, tracts called "English Church Defence Tracts," professing to be some answer to Roman Catholic arguments against "The Position and Teaching of the English Church," were published by Rivingtons, signed with the initials "H. P. L." and "W. B." It will save trouble to speak of the tract by the initials "H. P. L." Its title is, "Are Clergymen of the English Church Rightly Ordained?"

Before any other statement, let it be understood that it is not admitted by Catholics in any part of the world that the Protestant Establishment is a Church. The question, therefore, whether so-called clergymen of the English Church are rightly ordained being, in fact, an assumption that they have received Orders, the case against them is now, as it always has been, that they have never received any Orders. The Pilgrimage of Grace, and the Rising of the North, and the risings elsewhere, were the outburst of the feeling of an oppressed nation, indignant at the coming and speedily completed loss of religion, and the ancient and only true priesthood, and at the outrages which signalised their extinction. Above all, the oppressed and overwhelmed Catholics shunned the travesty of the Protestant bread and

wine. They, priests and laity, did all this at the risk, and repeatedly at the cost, of their lives and fortunes. They were hanged, ripped up, pressed to death, beggared, driven into exile, from the time when Henry VIII. caused the learned and exemplary friar Dr. Forest to be burned in Smithfield, while Latimer looked on and preached to the martyr in his unexampled torments villanies which only such men could preach, till the last priest was hanged for being one in 1679. Not that persecution ceased then, though Catholics were no longer murdered for saying and hearing Mass; persecution went on in modified forms as long as it was safe to use it against the continuous and scornful refusal of Catholics to assent to the national apostasy by joining in it. Hence the law called us from the first Recusants; a very significant name, which in one form or other has had to be allowed by Christians in all ages from the time of the Apostles. Nero, before his excellent anticipation of the methods of Henry and Elizabeth, probably found several obstinate Recusants at Rome. And he had so much to say for himself. He had not been born Christian and overthrown Christianity.

The 35 Eliz. cap. 1. gives the form of legal submission to be made by any member of a Protestant sect, and also the form of submission to be made by a "Popish Recusant." There was very little use for the Recusant form. The brave Recusant Catholics of Nero's and Elizabeth's day bore in mind and obeyed, as we do now, the principle expressed, after Nero's reign, but quite in time for Elizabeth's, in the 72nd and 73rd canons of the Fourth Council of Carthage, a Council binding on the whole Church—the 72nd, which says, "Cum hæreticis nec orandum nec psallendum;" the 73rd, "Qui communicaverit vel oraverit cum excommunicato, sive clericus sive laicus, excommunicetur." They refused, and we, like them, refuse, any act of religious association in our churches, if they intrude into them, or elsewhere, with

those who represent and perpetuate the Protestant heresy and schism in these countries—sham Episcopacy without a Pope in the South, sham Presbytery without Bishops in the North. If they enter Catholic churches, except for the purpose of instruction and reconciliation, they enter against our will. If we ever enter our ancient desecrated churches again for religious uses, it will be when the sect which occupies and desecrates them has either been converted—which may God grant—or expelled.

In Antony à Wood's Annals, under the years 1549, 1550, 1551, and 1552, full details are given of the destruction which all sacred things underwent at the hands of the rabble who invented and "established" the new pretended Church. It is a story so shocking and unprecedented, that in modern times it might be read with doubt, if it was not that in 1559, and until the desired ends were obtained, the same process was repeated, and Christianity, as the religion acknowledged by the State, was abolished. The sack of Constantinople in 1453 did not more completely ruin, misapply, and pollute the Church of Santa Sophia than the infamous outbreak under Edward VI. and Elizabeth, one hundred years later, ruined, misapplied, and polluted St. Paul's and Westminster. In Constantinople, and in London, and all over England, the measures were literally the same. The followers of Mahomet, and the followers of Cranmer, Ridley, and Parker, had in view the same object—the extinction of the Catholic Faith, and they proceeded in the same way. Every external manifestation of Christianity was destroyed—altars, images, pictures, sacred vessels, vestments, churches; and the profession of the belief of Christians was forbidden. If any one will read the account of the taking of Constantinople, as given by Richard Knolles in his "Generall Historie of the Turkes," 1610, p. 347, or even the account of it by Gibbon, he will see that a few changes of words might fit the passages for insertion in Stowe's "Summarie of