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By Rev. A. P. Mahoney

With a foreword by

Rt. Rev. M. F. Fallon, D. D.

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Marriage

Floyd Keeler in America Lest any of our readers may not be aware just what the Lambeth Conference is, let me say that it is a decennial gathering of the bishops of the Anglican communion throughout the world, which receives its name from the fact that its sessions are held at Lambeth Palace, the London residence of the Archbishop of Can-It is not, and does not claim to be, even for Anglicanism, anything like a General Council. It is a conference pure and simple and its resolutions are merely recommendations, being of no binding force on any of the several national bodies which make up Anglicanism. It is not, however, to be dismissed as an unimportant gathering for its personnel gives it a place of pre-eminence and the subjects which it discusses are always worthy of consideration.

The reunion of Christendom has been a favorite topic at Lambeth Conferences. More than thirty years ago it adopted a "platform" which had previously been set forth by the General Convention of the Episcopal Church in the United States held at Chicago, and which was considered as a basis upon which they might treat with separated bodies in the cause of reunion. This famous "Chicago-Lambeth This famous "Chicago Lambeth Quadrilateral," as it was known, set forth the following terms: 1. Holy Scriptures as the Word of God and as the ultimate rule of faith. 2. The Apostles' and Nicene Creeds as a sufficient statement of that faith. The administration of the two Sacraments of Baptism and the Lord's Supper, with the unfailing use of our Lord's words of institution. 4. The acceptance of "the historic episcopate, locally adapted." It is not our purpose to discuss this set of terms, nor to show their inadequacy from a Catholic point of view. They were not framed primarily with a view to reunion with Rome or the East, but rather with Geneva and its offshoots. In passing it is enough to say that nothing ever has resulted from their setting forth. But the "Quadrilateral" did set in motion the desire for a satisfactory basis of reunion and that desire has grown

mightily in the past generation. have several times called the attention of the readers of America to this spirit and to plans which have been made for promoting it. It is small wonder then that the Lambeth Conference just closed has devoted a large portion of its time to the consideration of so important a subject. Indeed, the official processing the communious have to lay to the nouncement of the conference is cast as "An Appeal to All Christian People," and it breathes an evident desire for that unity which our Lord prayed might ever be characteristic superiority, gone is the Anglican of His disciples. The "Appeal" is stiffness. If only the terms of too long to quote to its entirety, but reunion can be satisfactorily adjusted a few of its salient features may be so that principles are respected on hailed by some of the more "Catho | selves to the authorities of all the lic-minded" as an opening wedge towards reunion with the Holy See. a consummation which a large party, particularly in England, openly avow as the end of their efforts. The London Church Times feels that "it holds out a hand to Rome in a remarkable offer." The section of the appeal which brings forth this state. cquitable terms of union. From the non-episcopal they ask, beyond such ment is paragraph viii:

We believe that for all, the truly equitable approach to union is by the way of mutual deference to one another's consciences. To this end, we who send forth this appeal would to present their ministers for epissay that, if the authorities of other copal ordination, and so to secure for communions should so desire, we are persuaded that, terms of union the universal Church." are persuaded that, terms of union the universal Church."

The time was not ripe, however, In loving memory of Patrick having been otherwise satisfactorily

And further, he is willing to abase for so great an enterprise. Scarcely O'Brien who died at Stratford, Ont., adjusted, bishops and clergy of our communion would willingly accept that "Anglicanism as a model is from these authorities a form of dead." But all is not so roseate as University Church was apparent,

studiedly vague as most Anglican to the Church of which I am a statements are. It is arranged so member. that everyone can find his point of view therein. The Church Times, with the definition, and what I feel however, has this much ground for to be the limitation, of the number beth Conference there was held in Londonan "Anglo-Catholic Congress"

—a gathering of High Churchmen

Of Sacraments given in the Book of Conception, thus giving a nation-wide significance to the new temple, and enlisting in its erection the at which a remarkable series of which is made in the Preliminary "Catholic" events took place, show ing the strong Catholic trend in sion, for the English Reformation Anglicanism. The following excerpts from the Universe, a leading Catholic journal of England, will the Anglican Church was compelled

High Church demonstration at prima when "the Catholic movement of in the way of making known the facie value. Experts and theologians which the Tractarian movement can deal with the doctrinal or ritual beginning in 1833 is an example," istic side, but to the onlocker it was has reached its zenith, the Church a sincere, imposing, powerful, cul will be thoroughly de-protestant tured, and courteous display of ized." strength by the dominant party in the Anglican Church, who seemed portance of any proposal which looks State in the Union, also from Canada, amazed at their own easy and unoballenged position. Twenty bishops in cope and mitre attended the High Mass, including one from the Bench, "Old Sarum" himself, who seemed Father as the head of the Church on Bishop Shahan, and was by him en-Holborn, for the good behavior of the dayance over what was thought pos- of Salve Regina and the collection of Lambeth Conference. The Archbishop of Cyprus was solemnly
enthroned in place, or in spite, of the

solid at very years ago, and it does the beginning of a return of a large body of National Shrine to the generosity of

National Shrine to the generosity of

National Shrine to the generosity of

National Shrine to the generosity of

What is visibly alive in Angloself, presumably from some such

or sleeves of the Lambeth Conference. The Bishop of Zanzibar has appealed for "the Primacy of the Holy Father, surrounded by his College of Cardinals." An impressive collection of £20,000 has been made to carry on foreign missions, and a new era in the Anglican Church has opened. Catholics can only meet them with the same tact, courteey, and love of truth which the

dearest to the Catholic mind." And the Bishop of Zanzibar who has not besitated to create some unpleasant brother bishops when he conceived "Catholicity" to be at stake has written for the Church Times a long review of the Lambeth resolutions. His comment on this passage is as follows:

"In paragraph eight of the Appeal the bishops address all the com-munions now separated from them : Orthodox, Roman Catholic, and non episcopal. They suggest that the only way out of our sinful state of disunion lies in deference to one another's consciences. And it is here that the Lambeth bishops seem to me to have reached a high degree of moral grandeur. Recognizing what the Orthodox and Romans feel about charge of English Churchmen in the past, the Anglican bishops offer to take the first step towards reconciliation. Gone is the old tone of inted out, especially as it has been all sides, the bishops will offer the communions concerned-Orthodox Roman, or non episcopal-to receive a form of commission or recognition such as will make their ministry acceptable within all those communions. From the Orthodox and the Latins they ask nothing beyond terms, only what is necessary to bring their group or groups, as a corporate communion, within the historical episcopal Church: they plead with non-episcopal communions

commission or recognition which is here pictured, for at almost this which should be a centre at once of would commend our ministry to their same time there is published a state-congregations, as having its place in ment in the Living Church from ing adapted to the intellectual and the one family life. It is not in our Bishop Tucker of Southern Virginia, moral needs of our day. Almost power to know how far this suggestand announcing his radical dissent from naturally arose the idea of dedicattion may be acceptable to those to the very tendencies which the Uniwhom we offer it in all sincerity as a token of our longing that all minis-

statement which would of itself seem positions which I cannot take conto justify such optimism, for it is as scientiously with my sense of loyalty

show how it impressed their re to set forth its liturgy and its foundation of doctrine. Nor can I share "Catholics can only take the recent in the hope that in the near future,

But one cannot discount the im-

THE LAMBETH AFPEAL Archbishop of Canterbury. It is neither unnatural nor dieloyal to neither unnatural nor dieloyal to suffering much because of their allegations. It is not the giance to Anglicanism. It is not the deserve to belong to the Body as well as to the Catholic spirit. To disparage them is fatuous, and to hear twelve Anglican bishops on a public upheld them; but it is the suffering platform recite the "Hatl, Mary!" is a public revelation. The High the consequent difficulty of main-church have conquered. They are no longer a sect, but a Church, culoccasioned by the Establishment and to all men. tured, social and organized. Angli-tan "Protestantism" is dead. The Lambeth Conference will show whether even Pan (Anglicanism) is of the Faith, they see a Baptist Prime doubtful, and at the installation of "Catholicism." . . . Loud cheers the new Archbishop of Wales, com-greeted Mr. Clayton's offer to sub-municating at their altars; they see mit to conditional reordination him-self, presumably from some such spells the break-down of all dogprelate as his Beatitude of Cyprus. matic religion and they look with There is no doubt that if any section longing at the security and surety of longing at the security and surety of of Anglicau bishops and clergy re-ceived valid Greek ordination the cism was builded. It is small wonder It is small wonder position between them and Rome that they should think of making would no longer be the same. They some overtures. To their minds, would no longer be the same. They would be much where the schismatic Greek Church is in America, an speal to Rome for recognition in some sort. The wish has become Eastern community plunged in the some sort. The wish has become West. It would be a logical step out father to the thought, for none realcf the Lambeth bog, and Rome would ize better than they that despite the meet it no less logically on her own Universe Anglican "Protestantism" mest it no less legically on her own distinct but well known lines. . . The Anglo Catholics have achieved a striking success, which has been thoroughly deserved by their energy, it a part of the propagauda of the devotion charity, and culture. The "Catholic party," the Lambeth appeal will be construed as an offer to "exfor a concordat with some stray

ism, or at best, in that spirit of happy-go lucky so evident nowadays, Easterns, but not as an attempt at a toward Mary Immaculate and our rapprochement with Rome. They would not mind having a Pope, even the Pope, so long as they did not have to do any submitting, so long in short as they could remain Protest-ant. Throughout it all they make Congress has shown to much that is the one great error of supposing that the true Church has lost its unity and that somehow they are going to be able to bring back this precious possession. Christians may lost outward, visible union and some of them are out of the Fold, but for the Church to lose Unity is as unthinkable as that it should lose any of its other notes. If it were to lose one of them it would cease to be the Church, and this as much as anything else is the real condemnation of the Anglican or any separatist position. "Una, sancta, catholica et apostolica ecclesia" it remains de spite man and the devil, and while

we rejoice over anything which promises a return of Christ's "other sheep" we need not be too sanguine over vague appeals from Lambeth or people. anywhere else. Truth while many sided is yet definite and the bishops at Lambeth, though they may have set on foot a movement which will, as we devoutly pray, bring forth

INSPIRATION OF THE SHRINE

some fruit have offered nothing defi-

nite as yet.

By Right Rev. Thomas J. Shahan, D. D. Rector of the Catholic University

The National Shrine of the Immac. ulate Conception owes its origin to the deep seated love and veneration of the Mother of God which has always been a distinguishing virtue of American Catholics. Priests are still living who remember that after the Third Plenary Council of Baltimore many were of the opinion that a splendid church should be erected at the National Capital to commemorate the immemorial devotion of the Catholics of North America to Mary Immaculate.

NEED OF UNIVERSITY CHURCH

ing such a church to Mary Immacuthat we other to the sensing that all ministoken of our longing that all ministoken or our longing that all ministoken or

Eight years ago the movement took on a practical character when Bishop Shahan, aided by many Catholic ladies of New York, Washington, and other cities, undertook the great work henceforth known as the National Shrine of the Immaculate and enlisting in its erection the hearts of millions of American Catholics, whose eagerness to honor the glorious Mother of God in this traditional way was at once manifested by their cordial approval and co-oper-

In 1913, a little periodical, Salve Regina, was established as the main agency of the great religious enter-prise, and has accomplished wonders nature and purpose of the National Shrine and arousing Catholic gener-osity in its favor. From a modest beginning it has grown to a great circulation, until now in its daily mail are found letters from every

American Catholics in a beautiful late not to seize every occasion of making known her honor and glory

Benedict XV. has been no less devoted to the success of the National Shrine, and in his noble letter of last year to the American bishops urged them and the Catholic laity not to remit their efforts until the glorious temple of Mary Im completed. He said: Immaculate was

"May the day soon dawn when you, Venerable Brethren, will rejoice at the completion of so grand an undertaking. Let the good work be pushed rapidly to completion, and for that purpose let everyone who glories in the name of Catholic contribute more abundantly than usual to the collection for this church, and not Nor in this holy rivalry should your Catholic women be content with

Mosaic of the Immaculate Conception made in the Vatican workshops. at once a proof of our devotion good will toward the Catholic University."

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GREAT LOVE OF GOD

O my Lord, I entreat Thee to grant that my whole heart may be so absorbed, and yet so consumed as it were in the burning strength and honeyed sweetness of Thy cruci-fied love, that I may die for the love of Thy love, O Redeemer of my soul, as Thou has deigned to die for the love of my love !-St. Bernard.

DIED

SAUVE .- At the Water Sheet Hospital, Ottawa, on August 25, 1920, Mrs. Leo Sauve (nee Bernadette Hart). May her soul rest in peace. WALSH .- At her late residence 39 Stafford Street, Toronto, Ont., on September 12, 1920, Mrs. Mary Walsh, native of Armagh, Ireland, aged seventy-seven years. May her soul

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