

# The Church of England and Rome

News Article in Last Week's Chronicle Was Misleading, To Say the Least.—Told Only Half the Truth.

Last week The Chronicle on its front page, published an news item under the heading, "Favors Union of Anglicans and Roman Catholics. The article follows in its entirety:

"Rev. Dr. Farthing, Anglican Archbishop of Montreal, has delivered himself in favor of conference between the officials of the Anglican and Roman Catholic churches, looking to a possible union.

"Dr. Farthing was Rector of the Anglican church here about 35 years ago and is well and favorably known by many of the older residents. His last visit here was when he preached at the semi-centenary jubilee of Trinity church a couple of years ago."

The article in question was published as a news dispatch, and the fact that Bishop Farthing was at one time Rector of Trinity Church here, made the dispatch so local that it was worthy of publication. From subsequent developments, it seems that Bishop Farthing has been grossly misquoted, whether intentionally or not. One Anglican Rector, a former resident of Durham, has forwarded us a copy of The Canadian Churchman, which contains, on page 39 of its issue of January 17, the following, under the heading, "The Church of England and Rome":

"The Church of England can never accept the doctrine of the supremacy and infallibility of the Pope, or enter any church where the 'cult' of the Virgin Mary and of the Saints, and other practices now common in the Roman church are permitted."

"This was the important declaration made by Bishop Farthing as reported by The Montreal Star, during the course of his Epiphany sermon in Christ Church Cathedral on Sunday, January 6. His Lordship, while agreeing in the principle of Church Union, and in supporting the ideal of the movement, declared:

"There is no thought, there can be no thought, in the mind of any responsible leader of our Church, that we could ever submit to the claims of the Roman Church."

"The Church of England, he said, believed that the Roman Catholic doctrine of the infallibility of the Pope was contrary to Christ's revelation and the order of the Apostolic Church; and that it was subversive to true Catholicism.

"Other man-made barriers 'added by decrees to the Faith' included the Doctrine of Transubstantiation which had been the means of bringing in the 'cult of the Blessed Sacrament'."

**Unite Forces.**

"Throughout the world the forces of evil are united," said the Bishop. "What a power it would be if the forces of God were also visibly united. The Church is one, even as Christ is one; only the devices of man-made barriers, of which our Lambeth Appeal speaks, are obscuring that union; and, by the divisions in the visible body of the Church, making the full manifestation of Christ impossible, they are weakening the witness to Christ; they are crippling the work of the Kingdom. Every thoughtful man must feel this. He will also feel that you cannot take these man-made barriers into an united Church. They are divisive. They would perpetuate divisions within the Church. They must be put away.

"Your Bishops felt that we must get behind these to the Truth which is revealed by Christ; and as the Church must be officered and cannot move unitedly in the great warfare unless she is officered by those whose commission and authority will be unquestioned throughout the whole Church, we have suggested conferences with all classes of Christian people in order that we may discuss with each and every group the things which we have in common, and particularly those things which divide us.

"The things which divide us are manifold and important. 'Human self-will, ambition, and lack of charity' may have been among the causes of our divisions, as they are among the causes which prevent the approach to union, but the causes of divisions are not by any means all explained by these baser motives. Men have honestly acted from a sense of necessity; for them to have done otherwise would have been disloyalty to their conceptions of Truth.

"These divisions have grown up with the centuries, and each division has its traditions as well as its distinctive truth and these have a

strong hold upon the allegiance and affection of their adherents. Therefore must the greatest patience be exercised in studying these varied questions which divide; each must try to understand the other; must try to look upon the other with respect and love. It is no lack of love to differ from one another; we may have the profoundest regard for those from whom we differ most.

"At the same time every true man every man loyal to Christ, must, at any and every cost, be true and loyal to the Truth which Christ has revealed. It will not further permanent union to enter upon a patched-up truce or to conclude a union which is not based on sound, firm and enduring lines.

**Tragedy of Divisions.**

"Your Bishops saw the vision; they felt the seriousness, the tragedy of our existing divisions; they felt the Anglican communion to be unique, and as it seemed to them, one which made her well qualified to be the mediator in a divided Christendom; for we held much in common with the great historical episcopal communions of Rome and the Orthodox East, and we were closely linked to the great non-episcopal communions, by many affinities—racial, historical, and spiritual.

"Therefore we issued our appeal, addressed 'To all Christian people.' A copy of that appeal was sent to the head of every known Christian communion in the world. As a result, conferences have been held during the last three years with representatives of many Christian communions throughout all parts of the world. The great non-episcopal communions in England have held several conferences with our representatives, and have published their conclusions, which have filled us with much hope and not a little astonishment. Conferences have been held in Australia, India, and other places. Here in Montreal the Presbytery of Montreal appointed a committee to confer with us on the Lambeth Appeal, and I gladly appointed a committee to meet them. We had had informal conferences with some of them at my house during the war and before the Lambeth Conference met, and had reached then much the same conclusions which we reached in the larger and more formal conferences after the Lambeth Appeal was issued.

"Then conferences have been held with representatives of the Great Orthodox Church of the East. Greater progress has been made with these churches than with any others thus far. The Eastern Orthodox Communion, you will remember, was the first to protest against the then growing claims of the Bishop of Rome, with the result that in the 11th Century there occurred the great schism between East and West in the Church.

**Some Concerned.**

"These conferences filled many in our Church with grave concern. They not unnaturally feared that we might sacrifice something which was vital to the work of the Church. We could not do otherwise than meet any and all who would meet us in conference on the great subject of union. To have refused would have been to make our Lambeth Appeal an insincere document, and no document in history ever went out with greater sincerity, and with a more earnest desire to further the kingdom.

"Having conferred with non-episcopal communions and with the Orthodox East, it would have been impossible to refuse to confer with representative members of the Roman communion, for our appeal was to all Christian people. If we are sincere, we should be just as anxious to unite with them as with any other. It is manifest, too, that there could not be an united Christendom that did not include the largest single communion of Rome. When Cardinal Mercier moved towards us expressing (as I understand from reports to hand, though I await the full report of the Archbishop of Canterbury's letter) his desire to confer, I do not see what else we could do other than to meet him in frank and full conference. Like all who know him I have every confidence in the wise statesmanship and Christ-like wisdom of the Archbishop of Canterbury, and in his absolute loyalty to the truth and order of the Anglican Church.

"Having conferences does not mean union with Rome as she is, any more than conferences with the many other communions means union with them just as they are. We have our vision, our sense of Truth, our Order, which are bound up with and interwoven with the Catholic Church from Apostolic times. Conferences may bring about a better understanding, may make others and we ourselves think. Conferences tend to a closer fellowship. Let none, therefore, be alarmed by the fact that conferences have been held with members of the Roman

"There is no thought, there can be no thought, in the mind of any responsible leader of our Church, that we could ever submit to the claims of the Roman Church. We all have the highest regard for many of our brethren in that communion, and admire many things in her life and work, but in all love and respect we must clearly say, both for their sakes and our own, that the Anglican Communion can never accept the supremacy of the Pope, nor could she ever believe in his infallibility, either when he speaks ex-cathedra or in any other way. We believe, as was expressed by Dr. Headlam, the present Bishop of Gloucester, that this claim of the Papacy is contrary to Christ's revelation and the Order of the Apostolic Church; that it is subversive to true Catholicity.

**Could Never Submit.**

"Therefore we can only look upon the Papacy as a divisive, not as a unifying, power in the Christian Church. The question of the Papacy is not the only 'barrier' which separates us from the Roman communion. While thank God, she holds the Nicene Creed, she has added by decrees to the faith, which decrees are obligatory upon all her members. The doctrine of Transubstantiation, which has destroyed the Biblical and primitive conception of the Eucharist, and has been the means of bringing in the 'Cult of the Blessed Sacrament,' with Exposition, Benediction, etc., could never be accepted by us.

"Besides this she has made it an article of faith, binding on all, that everyone should believe in the immaculate Conception of the Virgin Mary, the Infallibility of the Pope, and other things. I read in a Roman Church paper recently that the Assumption of the Blessed Virgin Mary would likely be made an Article of Faith at the Council to be held in 1925.

"I am not discussing these things now, but I feel sure I am expressing the opinion of the vast, overwhelming majority of the Anglican Communion when I say that we could not enter any union where these things were held as articles of faith, or where the Cults of the Virgin Mary and of the Saints and other practices now common in the Roman Church, are permitted; for while we might be willing to remain in a Church where these things were, if we were not obliged to practice them ourselves, we could not submit our children to the teaching of that which we honestly and sincerely believe to be contrary to the Word of God, and to the Apostolic and primitive doctrines and practice of the Catholic Church, the Body of Christ. We cannot regard 'Roman' as synonymous with 'Catholic'; on the contrary, it often stands for that which is subversive of true Catholicity.

"May it not even be, God grant it, that the Holy Spirit will use these very conferences to start a new movement within the Roman Church whereby the accretions to the Faith may be laid aside. With these additions to the Faith once gone, we would rejoice, indeed, to be in communion with the Roman Church. Whatever the issue, our duty is to do all we can by prayer and conference to bring about Christ's ideal of a Church visibly one.

**Man-made Barriers.**

"As our minds are filled with the vision of a Church Catholic, united against the foes of Christ, our hearts are filled oftentimes with fears as we behold the power of those man-made

barriers which divide; we are tempted to say, 'union is impossible—why trouble about it?' I believe union is desirable; I believe it is in accordance with the Will of Christ, and I believe in the Holy Ghost, and that He can lead all men, be they Popes, Patriarchs, Bishops, Priests, Ministers or whatever their style, into the Truth of Christ."

**DRIVING DON'TS FOR MOTORISTS ARE OUTLINED IN THIS ARTICLE**

Racing the Engine and Jamming On the Brakes Is Very Poor Practice.

Avoid subjecting a car continuously to unreasonably heavy road shocks. Rushing over rough roads at high speed is bound to result in abnormal wear and tear. All body and running gear parts loosen up prematurely under such treatment and the damage from road rack probably is nearly quadrupled by doubling the speed.

Refrain from harshness in operation, of which the following are examples: Racing the engine, stepping on the throttle to obtain maximum acceleration; jamming on the brakes forcibly; forcing the gears together when they do not engage readily; letting in the clutch violently and skidding around curves. It is performance of this kind that make expensive repairs premature necessary.

Beware of heedlessness in operation, for it is this shortcoming that brings about the frozen radiator, the bearings that are burned out or the cylinders that are scored from lack of oil, and the reverse gears that are stripped by trying to mesh them while a car is in motion, not to speak of the damage caused by collisions.

Careful attention paid to adjustment goes far toward achieving this end. Bearings too tightly adjusted wear themselves out very quickly and when set either too tight or too slack cause serious damage to gears and the meshing of which they control.

The prompt correction of defects, when they first develop and before their consequences have become serious, is another important consideration. If a loose connecting rod

bearing is at once taken care of, when its hammering is first noticed, the repair outlay need not be large, but if repairs are neglected until the rod has broken loose and wrecked the crank case and perhaps the whole cylinder block, the replacement expense will be staggering.

Cars that are well lubricated can do strenuous work for long periods and even withstand moderate abuse without serious deterioration, but a car that is not oiled and greased can hardly be moved without beginning to suffer unnecessary wear, which very soon will call for repairs.

Let no motorist fail to realize that in nine cases out of ten it is imperfect lubrication that brings a car to the repair shop. Repair expense is nothing else than tribute exacted by the demon friction.

**A Rogue's Gallery.**

An elderly man of ultra-convivial habits, but with learned and bookish, was halted before the bar of justice in a country town.

"Ye're charged with being drunk and disorderly," snapped the Magistrate. "Have ye anything to say why sentence should not be pronounced?"

"Man's inhumanity to man makes countless thousands mourn," began the prisoner in a flight of oratory. "I am not so debased as Poe, so profligate as Byron, so ungrateful as Keats, so intemperate as Burns, so timid as Tompnyson, so vulgar as Shakespeare, so—"

"That'll do, that'll do," interrupted the Magistrate. "Ninety days. And officer, take down that list of names he mentioned and round 'em up. I

think they're as good, 1924, American Legion Weekly.

**Forced To It.**

"I was only acting the part of a peacemaker," explained a prisoner. "But you knocked the man senseless," said the Magistrate.

"I did," was the answer. "There was no other way to get peace," Pearson's Weekly.

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Applicants should state whether they require experienced, partly experienced or inexperienced single men, or experienced married men with or without families, length of time services will be required and rate of wages.

Applications will be filled as far as possible in the order in which they are received, preference given yearly engagements.

By authority of The Honourable John S. Martin, Minister of Agriculture.

T. Stewart Cooper, Agricultural Representative.

**Medical Directory.**

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Office and residence a short distance east of the Hahn House, 44 Lambton Street, Lower Town, Durham. Office hours 2 to 5 p.m., 7 to 8 p.m. (except Sundays).

**J. G. HUTTON, M. D., C. M.**  
Office, over A. B. Curry's, nearly opposite the Registry Office, Second house south of Registry Office on East side of Albion Street. Office hours: 9 to 11 a.m., 4 to 6 p.m., and 7 to 9 p.m. Telephone communication between office and residence at all hours.

**J. L. SMITH, M. B., M. C. P. S. O.**  
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**NORTH PART LOTS 7 AND 8, CON. 22, Egremont** containing 60 acres, cleared, balance hardwood bush; in good state of cultivation; frame barn 44x50, stone basement, concrete stables; drilled well; cement tank at barn. Also 10 and 7, Con. 4, S.D.R. Gloucester containing 110 acres; 100 acres under cultivation and in good state of cultivation; the premises are a brick house, with a frame seven-roomed house, with a well at door; never-failing spring on the farm, making a choice of farm. This property will be sold right to quick purchaser. For particulars apply to Watson's Dairy, R.R. 4, Durham, Ont. 10-23-24

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