

Re-Union of Churches

ANGLICAN - CATHOLIC CONFER-ENCES-VATICAN ATTITUDE DE-FINED-POPE'S RELIGIOUS AU-THORITY-ARCHBISHOP OF CAN-TEBBURY'S STATEMENT.

Recent conferences between leading English Churchmen on the ques Church Re-union have called much attention to the subject, especially among non-Catholics.

Conversations which took place at Malines between Anglican clergy and Cardinal Mercier, who was accompanied by Vicar General Van Roey, led to the discussion of many features of divergence in Church doctrine, and in all three conferences took place for the purpose of seeking a way to complete re-union.

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The conferences were unofficial in so far as the Catholic Church was concerned, and a statement by a high prelate of the Holy See vesterday explained the Vatican attitude in regard to the situation.

Re-union of the Churches, it is emphasfied, must be conditioned on recognition of the supreme authority of the Holy Father, and the Vatican, while always desiring the union of the Church, prefers to keep out of any conversations unless this condition be accepted.

A long statement by the Archbishop of Canterbury, in the form of a letter to Archbishops of the Anglican Communion, refers to the recent conferences, and explains the attitude of Anglicans towards the re-union. The difficulties, he says, are immense, and for a time may be insuperable.

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The attitude of Non-conformists to the problem is also set out by Sir Robert Perks and the Secretary of the Congregational Union.

VATICAN ATTITUDE-CONDITIONS OF UNION DEFINED.

ROME .- Though at the Vatican it is stated that nothing is known "officially" of the Malines Conferences on the re-union of the Anglican and Catholic Churches, I have obtained from a high Prelate of the Holy See the following statement wires the "Daily News" correspondent (quoted by special arrangement) :--

"All Popes have always desired the union of the Church. The latest Papal appeal was that voiced by Pius XI., when he urged the union of the Oriental Churches to Rome. Similar appeals for union were launched by the Archbishop of Canterbury, and both the latter and the Pope found supporters, as was shown by the revelation by Lord Halifax of the earlier Malines conversations with Cardinal Mercier. So Malines became the centre of the discussions. These are quite unofficial so far as the Vatican is concerned. "The Vatican, while wishing well to uch efforts, remains outside. The

points of view are very far apart. The Anglican would welcome a feder ation of the Churches as a means of



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od as friendly d visit of the Ang alines in March, 1923. The ion on that occasion art on certain large adr s which might arise, if hen a measure of agree en reached on the great d torical questions sun THE ISSUES AT STARE.

It was agreed that a third can ce should take place. A wish sed on both sides that then of participants should be end d, and I took the responsi ely inviting Dr. Charles Bishop of Oxford, and Dr. K Warden of Keble College, Oxford () of whom had given special atten to the Roman question), to join Anglican group. This increased esponsibility and I found myself rrence with the Cardinal, as as with the members of the ori roup, in pressing the point that any discussion upon the posdministrative questions which m rise, attention should be concen upon the great doctrinal and his cal issues at stake between the Churches. Certain memoranda w prepared and circulated, and I had sonally conferred at Lambeth with five Anglicans who were to take n in the third conference, together a few friends and counsellors who I had invited to meet them. I always considered it important t our representatives at confere which take place, whether with h Churchmen or Orthodox or Cathol should remember that, while each dividual remains free to express own opinions, what is in question not what any individual may think what the great Anglican body has the past maintained or is likely maintain in the future.

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ARCHBISHOP'S HOPES. I found, as I anticipated, that visitors to Malines were not likely forge what the historical Anglia osition and claims have been in past, as set forward, for example, the great theologians of the sixteen and seventeenth centuries-a positi which we have no thought of chan ing or weakening to-day. It seems to me to be fair to the Catholic me bers of the Malines Conference, and augmented by the addition of Monsi nor Batiffol and the Abbe Hemer, th the firmness and coherence, as believe, of our Anglican doctrine a system should be unmistakably forward.

Thus arranged the third Conference was held at Malines a few weeks an under the same kindly hospitality before. There has not yet been tim to weigh adequately the record of th prversations which took place, st less the unsolved differences whi they exhibit, but I may say at out that, as was inevitable, the discussions are still in equite elementat stage, and that no estimate, so far

