

THE STATE CHURCH IN RUSSIA.

The Russian correspondent of the *Journal de Bruxelles* has addressed that paper a very interesting letter concerning the return of the Slav-race to the unity of the Catholic Church. The correspondent presents a recital of facts full of interest to the whole Catholic world. He states that the Encyclical of Leo XIII., dated September 30, 1880, on the cultus of Saints Methodus and Cyril, the pastoral of Mgr. Strossmayer on the same subject, bearing date the 28th of January, 1881, and the Slav pilgrimage to Rome on the 5th of July in the same year, have naturally brought under consideration and discussion the question of the return of the Slavs to the Catholic Church. In the Austrian dominions these Greek schismatical bishops have declared against union with Rome, as also the Servian journal the *Zastava*, but the other prelates of the Greek Church in the Austro-Hungarian dominions have kept close silence on the subject. The Russian bishops have also observed silence on the matter, but the press of the country, viewing it more from a political than a religious standpoint, have shown themselves hostile to any scheme of union. An anonymous writer in a Russian journal recently addressed a very remarkable letter which appeared in a Russian paper, to the proctor of the Holy Synod, a man well-known for his piety and christian zeal. This writer takes strong ground in favor of union. He draws his arguments mainly from Bishop Strossmayer. He points out very forcibly that the Greek and Roman churches are in possession of a priesthood of Apostolic origin, that for many centuries they formed but one body, that this period was the most brilliant in the history of the Church, especially that of the East, witnessing the condemnation, by Council after Council, of the most formidable heresies that have ever afflicted the christian world, that there were clearly defined and established doctrines common to both churches to this day. He maintains that the points of difference between the two churches now are mainly traceable to questions of discipline, upon which it were easy to arrive at an understanding, and does not consider that the doctrine of the procession of the Holy Ghost, as taught by the Roman Church, would offer any very serious obstacle to union. He justly declares the question of Papal supremacy to be the cardinal point of difference between the two churches, but clearly demonstrates that the Papacy