

something less than Count Münster has hitherto been credited with, his salary being £7000. That is, however, less than other of the British embassies. Our minister at Vienna, for example, has £8000 a year. The British minister at St. Petersburg has £7800. Sir Henry Elliot had £8000; whilst our ambassador to France has £10,000. Of other ambassadors the British minister at Rome has £7000, and an allowance of £1200 for rent. The United States is not credited with an ambassador, but her Britannic majesty's envoy extraordinary and minister plenipotentiary adequately sustains these titles on a salary of £6000 a year.—*Mayfair.*

The return to unity of the Churches separated from the Holy See is a work which many noble souls have laboured to accomplish, and one for the success of which devout prayers are unceasingly offered in every part of the world. An Association for this object has been founded by Rev. Father Schouvaieff, a member of the Order of Barnabites. The rule of this excellent religious Society obliges its members to recite a prayer every day to the Blessed Virgin for the return of the Orientals to Catholic Unity. The Orientals, as is well known, have a great devotion to the Mother of our Lord. Father Schouvaieff is a convert himself, and he feels inspired to labour for the reunion of Christendom. It is not without significance, he says, that the Russians have preserved among the few precious germs of their faith a devotion to Mary. It is not in vain that they invoke her, that they call upon her, that they believe in the Immaculate Conception without perhaps being aware of it, and that they celebrate the Feast of this mystery. Mary will be the link by which the schismatic Church will be reunited to the Holy Roman Catholic and Apostolic Church; she will make of all who love her a people of brothers under the paternity of the Vicar of Jesus Christ. We may rely on the Mother of God for the return of the Oriental and Greek Russians to the Catholic Church.

The *New England Journal of Education* says that at a recent examination in one of the public schools, the question, "Why is Palestine called the Holy Land?" was put to a class in geography, and elicited from one of the boys the written response, "Because Satan lived there." As a still further illustration of the great ignorance of Scripture which prevails among the rising generation, it speaks of a reading class containing sixteen children between eight and nine years of age, who on coming to the expression in their reading-book, "Since the days of Adam," were asked by their teacher who Adam was. Not one of them had ever heard of Adam or Eve. And yet twelve of them were Protestants, and lived in a land of "open Bibles." But really, such ignorance is discreditable to either Catholic or Protestant, and there is neither reason nor excuse for it. It looks very much as though secular schools, supplemented by "home training," and Sunday-schools were not accomplishing all that was expected of them.

A certain class of people are so fond of declaring that the celibacy of the clergy is a dreadful thing, and of urging that they would be so much better fitted to understand and discharge their parochial duties if they were married and had families, that we wonder with what feelings they will read the following, which we copy from the *Calcutta Englishman*, of February 16th.—"The Rev. Mr. Le Mare, of the London Mission, was staying lately at a station in the Hospet division. The wife of the engineer, Mr. Norfor, died of cholera. The rev. gentleman was requested to read the burial service over the remains of the poor lady, to which request he sent the following reply: 'MY DEAR SIR,—I sympathise with you most deeply in your affliction, and were I alone I would feel happy to do all I could to express my feelings; but I have my wife and baby with me, and we feel so anxious on account of our child, that I must beg you kindly to excuse my reading the service.—Yours sincerely, E. LE MARE.'—*London Universe.*

An interesting but not surprising piece of news comes to us from England, on the authority of the *London Echo*. The Anglican Church, which ceased to have any connection with the one true Church of Christ 320 years ago, has since then been kept together, in a sort of a fashion, by the authority of the State; although from time to time large bodies of its members have seceded from it and set up on their own hook. Now, however, it is to be rent in twain. "The Ritualists," says the *London Echo*, "have decided on the formation of an entirely new communion, and to secede from the existing Church of England, it is said, on the 29th of May next." "An archbishop and two bishops" are to be consecrated by "two foreign prelates"—we suppose these must be Mr. Reinens and the Jansenist bishop—and, "in order to avoid transgressing the law of the Church," they will take "English episcopal titles which have lain long in desuetude. Mr. Toth is to be one of the three. The ritual and manual of the new sect has been printed. It contains directions for the administering of the Seven Sacraments" appointed by the Roman and Greek Churches, with the three creeds now in use, and the Decalogue after the English form, thereby closely resembling the Liturgy in use by the Irvingites." It is the inevitable fate of all non-Catholic sects to split up into fragments, and sooner or later this must be the fate of not only the Anglican Church as it now is, but of the two bodies into which it is by this movement to be divided. The Ritualists have as good a right to set up in business on their own hook as had the founders of the sect from which they are about to separate. They number many thousands—their clergymen are highly educated, very zealous, and greatly beloved by their people. Their withdrawal from the Establishment will be a severe blow to that institution, and will no doubt hasten the day of its disestablishment.

"A bishop at sea" is not an unrequited theological aspect in that portion of the "Establishment" known as the "Anglican Communion" which has latterly received so many crushing, though legal, blows. However, human ingenuity is about to find a *modus vivendi* in the "Anglican" movement, which the promoters hope will place it beyond the jurisdiction of law. It is now proposed that the "Anglican movement" shall have a bishop of its own, and for this purpose it has been deemed "wise and advisable" to have the said bishop manufactured on the "high seas." We

have seen the head of a government "up in a balloon;" we have heard of a "parliamentary bishop;" and now we are to be treated to the sight of a "marine bishop." What next?

Professor Gregorovius is the author of a well-known "History of the City of Rome in the Middle Ages," which is written in a spirit of bitter hostility to the Popes, and for which the Buzzerri some time ago bestowed the freedom of the city upon him. In a recent publication this anti-Catholic says that at the time when he was collecting materials for his history the Pontifical authorities allowed him, "with the most praiseworthy liberality," to inspect the copies of the parochial documents prepared by the indefatigable Galetti, and deposited in the Vatican Library. A German paper thereupon asks "whether a *savon* standing in the odour of Ultramontanism" would ever be admitted to the secret State archives of Berlin with the same liberality with which this enemy of Catholicity was granted access to the archives of the Vatican.

Sebastopol is now in a fair way of becoming the great commercial port of Southern Russia. For a long time it lay in ruins, but in 1871 a branch railway was begun, to connect it with the main line running north. This was completed in 1875, and a few months afterwards the Government announced that Sebastopol was to be made a commercial port. Since that time it has rapidly advanced, and its prospects are bright. Large warehouses and custom-houses have been built, and quays a mile in length, beside which there is sufficient depth of water for the largest steamers. The railway runs along the quay, and in front of the doors of the warehouses, so that the expense of loading will be as light as possible. The distance by rail to Moscow and St. Petersburg is less than to Odessa, and this, with its advantages over the Sea of Azof ports in its better harbour, which is never frozen over, ensures its future prosperity, although its progress may be slow, owing to its lack of capital. A grim sense of humour seems to pervade the authorities, for they have laid off the Malakoff, Redan, and Flagstaff batteries, as boulevards dedicated to England, Russia, and France. The population in the spring of last year was estimated at 26,000, and in its new character as a commercial city there is no reason to wish anything but good to Sebastopol.

Queen Victoria of England intends to have a magnificent tableau painted representing the Pope and all his Cardinals. It is her admiration for Pius IX. which prompts her to this. Several artists have been appointed to visit the Cardinals and ask permission to take their portraits, as photographs are deemed unsatisfactory. The portraits of several of the Cardinals have already been taken in Rome.

The Right Rev. Dr. McKinnon, who is now *en route* for the Eternal City, is the bearer of a most feeling address to the Holy Father from the Indians of the diocese of Arichat. The address is signed by over one thousand Micmacs, and accompanied by an amount of Peter's Pence which is indeed creditable if the straightened circumstances of the donors be taken into account. It is written in the old Micmac language, and breathes throughout the fervent but gentle spirit of a simple primitive faith, and an unostentatious, childlike docility to the visible Head of the Church. Of the many addresses of congratulation, of which Pio Nono will have been made the recipient on the occasion of his golden anniversary, few will have a more touching pathos, or will be invested with more historic interest than that sent by those denizens of the inhospitable forests of Nova Scotia. It can at least claim the distinction of being the filial offering of the aborigines—the children of the first Catholics on the continent of America. The Micmac tribe were converted to Christianity in 1604, by the French missionaries who accompanied the early colonists sent by the King of France to settle ancient Arcadia. Naturally conservative of the national habits and idiosyncrasies they have adhered with an almost miraculous fidelity to the old faith, and have preserved it unswayed and unimpaired amid the vicissitudes of well-nigh three hundred years. A faith like theirs is always strong in the very simplicity of its unsophisticated character, and happily has but little to fear from the false spirit of liberalism or the more subtle rationalism of our nineteenth century. The genuine faith of the poor Micmac is felicitously formulated in this address to the Holy Father.

Far the largest number of the people of Austria are Catholics, and yet, strange to say, there has been thus far no Catholic party in the Austrian Legislature. There is a constitutional party, a party of justice, a centrifugal party; then there are the Poles and the Ruthenes, besides the Slovans, and whatever other fantastical names they may be, but as to a Catholic party pure and simple, it remains yet to be formed. This deficiency is now about to be made up. An address has been issued by some of the leading members of the nobility and gentry of the empire for a general meeting of Catholics to be held at Vienna from the 16th to the 19th of April. A brief of the Holy Father bestows the apostolic blessing on the enterprise, which will be headed by the Archbishop of Vienna, Mgr. Kutschker. We purpose in due time to inform our readers of the further progress of this laudable undertaking.

A duel has been fought in Belgium between Lieut. Pitrac and Baron de Vaux. The *casus belli* arose out of a discussion at mess whether M. Thiers was a great military authority. Both parties were wounded, and the ludicrous exhibition came to an end. The wound of M. de Vaux is the more serious, but is not reported to be dangerous.

A meeting of Catholic members of Parliament was held on Wednesday in the Conference Room of the House of Commons to deliberate upon the presentation of an address to the Pope on the occasion of the jubilee, or the fiftieth year of the episcopate of his Holiness, next June. It was unanimously resolved that a suitable address be presented to the Holy Father, and it is not unlikely that a deputation will proceed to Rome to present it. This is an example which it is to be hoped will be followed by the Catholic legislators throughout the world.