

The Lutheran Visitor.

COLUMBIA, S. C.

Wednesday, September 8, 1869.

EDITORS:

REV. A. R. RUDE, COLUMBIA, S. C.
REV. J. I. MILLER, STAUNTON, VA."In essentials unity, in non-essentials
liberty, in all things charity."

TERMS:

\$2.50 for one year, 12 numbers.
1.50 for six months, 6 numbers.
1.00 for three months, 3 numbers.All communications must be written
correctly and legibly, and accompanied with
the names of the writers, which, however, may
be withheld from the public. Correspondents must
not expect decided communications to be
returned.We request our subscribers to make
remittances to us only in registered letters, or
in the form of post office money orders or bank
checks. All such remittances are at our risk.
We can not take the risk when money is sent in
unregistered letters.Formerly there may have been some ground
for the remark, that "the only effect of registra-
tion is only to make the letter more liable to be
stolen." But under the new law, which went
into operation last June, we think registered
letters are perfectly safe; and we know from
almost daily experience that others are not.NOTICE TO POSTMASTERS.—Postmasters through-
out the country will save trouble by obeying the
law in regard to newspapers, etc. When a paper
remains dead in the office for four consecutive
weeks, it is the duty of the postmaster or his
deputy to send the publisher of the paper a written
notice of the fact—stating, if possible, the reason
why the paper is not taken. The returning to
the publisher of a paper marked "not taken,"
"refused," or "uncollected for," is not a legal
notice.

Premiums.

We will give to any one who sends
us two Subscribers and \$5, one copy of
"Distinctive Doctrines."We will give for four Subscribers
and \$10, a copy of "Life and Deeds
of Luther."We will give for five Subscribers
and \$12.50, a copy of "Luther's Ser-
mons, Vol. I.; or, if preferred, a copy
of 'Dr. Sies's Ecclesia Sacra.'"We will give for ten Subscribers
and \$25, a copy of "The Book of
Concord."The names and the money must
accompany each order.As regards premiums due for Vol.
I., the former publishers are respon-
sible. For the premiums for Vol. II.,
we are.A. R. RUDE,
J. I. MILLER.

Minister and Teacher Wanted.

A young brother, who is willing
to teach a private school in con-
nection with the pastoral care of two
churches, may, by addressing one of
the editors of the Lutheran Visitor,
be directed to a promising field of
usefulness.

Over the Border.

A strong force of Lutheran Vis-
itors have, in accordance with the
plan of active operations, suggested
by a mutual friend, entered as
friends, and bearers of glad tidings
into Maryland, my Maryland. We
hope that they will be kindly re-
ceived, permitted to effect a lodg-
ment, and enlarge our sphere of
usefulness.

Homeward Bound.

Rev. J. A. Snyder writes:
"The Rev. J. Stirewalt, of New
Market, will very soon pass into
eternity. His work on earth is done.
He is already on the banks of Jor-
dan, awaiting the angel of the Lord
to conduct him across the stream.
He is consumptive, and has been
sinking rapidly for two months.""Thus one by one the servants of
God are called from the Church
below to the Church above."

Rev. W. S. Bowman.

Our Brother is breathing his native
air, and his foot is not on his
"native heath," but on the moun-
tains of Virginia; the old friends are
welcoming him, old memories are
awakened, and he is slowly improv-
ing. We have just received a letter
from him, in which he writes: "Am
getting a little better. Am having
a pleasant time. Am trying to keep
very quiet in body and mind, which
is essential to my recovery."His many friends, The Lutheran
Visitor included, hope and pray that
he may continue to improve, and
that before long he may return to us,
his health fully restored. May the
Lord guard, guide, and bless him!

A Sermon on Woman.

Fail not to read the sermon. It is
the voice, the counsel, and the warn-
ing of a faithful watchman. It is
an evangelical, practical, and season-
able discourse. We almost despair of
a man, when we read the signs of
the times. The order of God is set
aside. The church is disregarded.
The means of grace are contemned,
and held to be empty forms. Bap-
tism is an initiatory rite, and
nothing more. The Eucharist is a
commemorative festival, Christless
and graceless. The Gospel is the
production of well-meaning, althoughignorant and designing, fanatics.
There is no heaven for Christians,
and there is no hell for sinners. The
devil is a myth, and God the remote
cause of the beginning; after that
development is God, and develop-
ment is almighty, alwise, and
supreme benevolence. Philosophy
is religion. Perfect intellectual and
moral equality is proclaimed. Man
was not before woman. There is no
distinction between the Caucasian,
the Mongolian, and the Negro. Here
the equality of the two races,
white and black, has been establish-
ed by law; though the inferiority of
the latter is proved incontestably
by the fact that the leaders of the free-
dom men are either of Caucasian or
mixed blood. Reform is the order
of the day. We once heard Lloyd
Garretson say, that the earth had
stood on its apex, since the fall; he,
and the other latter day reformers,
are hard at work to replace it on,
what they call, its true base. They
have succeeded in part, as they
boast, but there is much yet to be
done. Woman must be emanci-
pated. She must be made man's
equal. Not intellectually, not moral-
ly, not socially, but politically. She
is no longer to perform her heaven-
allotted and beautiful part of daugh-
ter, of sister, of wife, and of mother;
but she must enter the arena of
political life; she is to be a voter,
an office-holder, and whatever she
pleases. She is to drop her flowing
garments, and dress for, and act the
part of man.God made man, and God made
woman also. Man has his, and
woman has her allotted sphere. The
Creator ordered it. In her sphere,
woman blesses and is blessed, com-
forts and is comforted, makes and is
made happy. Out of it, she destroys
and is destroyed, she ruins and is
ruined. Whenever she lays aside
her feminine graces, whenever she
turns her back upon her woman's
work, she loses her capacity to love
and to be loved; to minister and to
be a help-mate for man. Such is the
teaching of the word of God; and
such is also the testimony of history.
But the latter day regulators, the
man-women, and woman-men, the
masculine sisters and the feminine
brethren, of our day are deaf to
truth, and blind to fact. They heed
not. They are monomaniacs!It is time to raise the warning
voice, and we are glad that one of
our brethren has stood forth boldly,
bravely, and clothed with truth, to
defend woman against her worst
foes. We want her God made, not
made by man.The Lutheran Observer and the Ameri-
can Lutheran.The two papers are antagonistic.
They differ on almost every churchly
question, and as each paper has its
warm friends and partisans, the
result may be a division of the
General Synod, North. This we
would greatly deplore, for it would
unavoidably injure the cause of
Christ, and retard the onward pro-
gress of evangelical christianity.The American loses no opportunity
to attack and injure the Observer.
Any movement on the part of the
editors and correspondents of the
latter, favoring true evangelical
Lutheranism, is instantly denounced
by the American, which seems to
labor to form a new sect, a church
with the name, but without the spirit,
form and power of the first born of
the reformation.The Observer understands the
signs of the times better than the
American. The Observer has per-
ceived that men are tired of empty
sound; they want the substance;
that a higher voice and a mightier
word are wanted, than the inward
impressions, emotions and imagina-
tions speak; and that religion must
be positive and not indefinite. Why
do so many in Protestant England
throw themselves in the arms of
popery? Because they are not fed
with bread. Why is Catholic Ger-
many every day emancipating itself
more and more from Rome? Because
Germany has the Augsburg Confes-
sion. Why have so many in this
country left the Lutheran Church?
Because they were not taught to
hold fast that which they had in the
Confession and the Catechism.We give some extracts from the
American, that our readers may see
for themselves, that we are not mis-
representing."Thaddens," who says, "I'm a
Reverend Brother," declares, in a
communication in the American of
August 11th, that the Observer
wants "to symbolize the church;"
that to leave "the substantially
correct" was the first wrong step;
and that "he," is the Reverend
Brother, "never despaired of the
General Synod?—North—till since
the last meeting." "Thaddens" also
asks, "What are our ministers and
churches thinking of, to suffer them-
selves to be led on by this daring,
reckless symbolist?""Thaddens" calls in the aid of the
Lutheran and Visitor to prove, thathis fears, that the Observer is cor-
rectly endeavoring to guide the
General Synod—North—back to
evangelical Lutheranism, are not un-
founded. Just hear him:"We must have a Church Book.
And why? The Old Synod and the
General Council have one, and the
Southern General Synod has one, and
we will not quite be Lutheran if we
don't have one."Our Southern General Synod ought
to feel itself honored. But "Thad-
dens" goes still further. Trembling
with indignation, and overwhelmed
with evil forebodings, he exclaims:"Gentlemen, you saw with what a
flourish of trumpets the Lutheran
and Visitor hailed the advent of the
Observer into the ranks of Symbolism
on the appearance of the above
named editorial of the 18th of June.
He heads his article, 'Wonders will
never cease.' No doubt he was thun-
der-struck to meet such an article in
such a place. Yes, and he begins
his article significantly by saying,
'Saul was once among the Prophets—
the Lutheran Observer is among the
advocates of Liturgical services';
and by implication, a little further
on, he calls out opposed to Liturgical
or Church Book Services, Anti-Christ.
Poor Apostle Paul and Peter and
all their coadjutors who lived before
this wonderful Church Book was
formed, must be consigned to the
nether regions by the bulls of these
liberal Symbolists, or if saved at all,
only saved through the unenvied
mercies of God."Comment is unnecessary. "Thad-
dens" is, "by implication," a ghost-
seer. But he goes further:"But the Southern man of the
Lutheran and Visitor closes his arti-
cle by asking two very significant
questions:1. "What will our brethren do
now, who have not introduced our
Book? Will they introduce the
Northern Book of Worship?"2. "What will the brethren do
who fought our Book, and at last ran
away from it; where will they
escape to?"Notice well: "The Southern man."
As if the Lutheran Visitor had also
a Northern man! But "Thaddens,"
in his utter helplessness, grasps like
a drowning man at a straw."Now, gentlemen," pleads he, "aid
us in answering these questions.
From the above it appears that some
Southern brethren will not use the
present Book of Worship introduced
into the Southern Synods, but are
using our Hymn Book. What are
they to do? Again: the Southern
editor says some brethren ran away
from their Book, and have come
among us to get rid of it. What
will they do? Yes, gentlemen, and
what are we to do who are deter-
mined not to be caught in this sym-
bolic snare?"We will take pity on "Thaddens"
and answer him to the best of our
ability.1. There are some brethren who
have not introduced "the present
Book of Worship." We did not
make use of the expression "will
not." We assure "Thaddens" that
these brethren will be all right. All
our Book needs is a careful, un-
prejudiced examination. Wherever
it has been introduced it is liked.2. It is of course self-understood,
that when the Northern General
Synod has a Book of Worship, our
Southern brethren will prefer our
Book.3. As regards the brethren in the
North, it would be the height of
presumption for us to proffer any
advice.In the same number of the Ameri-
can, James, one of the collectors in
the sanetum, charges Dr. Conrad
"by implication," as "Thaddens"
would say, "with hypocrisy." Judge
yourself:Peter: "I think our friend 'Thad-
dens' is rather too severe on our re-
spected colleague. I can not believe
that he aspires to be pope, although
he may consider himself one of the
'leading minds.' As to symbolism,
he never claimed to be anything
more than a moderate symbolist and
that only by implication, for he is in
the habit of calling the Missourians
and General Council men extreme
symbolists," which would imply that
he considers himself a moderate sym-
bolist."James: "For my part I have more
respect for an open, outspoken, whole
symbolist, than a half one, who is
constantly tinkering at the doctrinal
standard of the General Synod and
tries to make it more and more sym-
bolic by degrees, just like the
Pennsylvania Synod men were trying
to do while they were in the General
Synod."This we clip from "Conversation in
the Sanetum."Now, what is the upshot of all
this? A few words will suffice to
explain. The Lutheran Church had
departed from the old landmarks. It
had forgotten the Confession and the
Catechism. There were Lutheran
ministers who had never seen the
former. There were Lutheran mem-
bers who knew nothing of the latter.
Lutheran ministers were brought up
at Princeton and Andover. Lutheran
usages were exchanged for those of
the Presbyterian and the Methodist
churches. But a reaction is taking
place. It is the Lord's doings, and
it is marvellous in our eyes! Who
protested at Augsburg? Lutherans!
Who inflicted the largest wound in
Rome? Lutherans! Who are theleading teachers of evangelical
christendom? Lutherans! And in
America the battle that was fought
in Europe has to be fought anew.
And the truth, and the weapons, and
the warriors that conquered in
Europe are to conquer here. A spu-
ritous Lutheranism will never be
victorious. No! Only the Lutheran-
ism that gave birth to the Confession
and the Catechism can conquer in
this battle!THE PULPIT EDITION of the Book
of Worship is out, and it surpasses
our expectations. The paper is good,
the print clear and distinct, the bind-
ing neat and substantial, and the few
errors in the small edition have all
been corrected. We are confident
that the most fastidious and exacting
will be pleased. To our aged people
it will prove invaluable.The publishers deserve the thanks
of the Church. May the Book meet
with a ready sale.

Our Churches.

Rev. W. E. Hulbert has resigned
his charge in Smythe County, Va.,
in order to complete his theological
course. He is by this time on his
way to Philadelphia.New Market, Va.—The congrega-
tion worshipping at St. Matthews has
purchased an organ. They are also
making an effort to build a par-
sonage. They will accomplish it!Whenever that people engage in a
good work, they strike the term
Failure out of the dictionary, and
substitute Success. We hope the
house will have "a little chamber on
the wall."For the Lutheran Visitor.
Synod of South-western Virginia.BIG LICK, VA.,
August 30th, 1869.Dear Bro. Rude: We had a very
pleasant meeting of Synod. I would
have prepared a synopsis, but Bro.
P. intends to do it, I think. I will
therefore only state that the Rev.
Mr. Jones, of the Baltimore Confer-
ence, was received, and has accepted
a call to the Bottetourt charge. He
will be installed on the fourth Sunday
in next month.The Richmond mission was trans-
ferred to the Virginia Synod, pro-
vided they support it. Rev. Mr.
Geschwind and his Petersburg mis-
sion was referred to the Executive
Committee of the Educational and
Missionary Society.The Lynchburg mission was put in
the care of the pastors of Salem and
Roanoke charges. Several benefi-
ciaries were received.I learned this week that Rev. Prof.
E. E. Snyder, lately of Hiwassee
College, Tennessee, is no more. He
died on the 15th inst., near Madison-
ville. A strong man has fallen—a
good man is gone. Acquainted with
him for more than ten years, and
much of that very intimately associ-
ated with him, I have ever found him
earnest, faithful, strictly conscien-
tious, and devotedly pious in all the
relations of life. His talents were of
a very high order. His attainments
in literature, fine. His oratorical
ability very good, rising oftentimes
into a burning eloquence that not
only charmed, but powerfully im-
pressed his audieness. He was in
the vigor of his manhood. But his
work is done, and he is gone to his
rest. I loved while living, and now
dead, mourn for him as a brother.Faithfully and fraternally yours,
L. A. F.

Ecclesiastical.

THE OLD WORLD.

NORWAY.

From the "Norske Lutheranen" we
gather the most gratifying informa-
tion concerning the state of things
in the Mother Church in Norway.
For several years past there has
been within her borders a decided
religious awakening, more of real
and earnest spirituality. The deep
sense of responsibility resting on the
hearts of the people, and their in-
crease anxiety to engage, to the best
possible advantage in the work of
the Lord, manifests itself in their
restlessness under government re-
straint, and their demand for more
freedom and independence in the
inner organization of the individual
congregations. And great activity
is evinced in the Missionary, Bible,
Tract, and other religious societies,
whose agents and colporteurs are
hard at work.—Lutheran Missionary.

PRUSSIA.

While in Catholic Austria it is
seriously contemplated to close the
convents, new monasteries are open-
ed in Protestant Prussia. The Domi-
nicans have established themselves
in Monbij, near Berlin, under the
special patronage of the Queen.
Their monastery was consecrated
with imposing ceremonies on August
the 4th. There are now in Berlin
and its vicinity, six distinct orders
of monks and nuns: the Ursulines,
the Gray Sisters of St. Elizabeth,the daughters of St. Carolus Boromi-
us, the Ladies of the Good Shep-
herd, the Dominicans, and the Fran-
ciscans. We do not wonder at this.
Prussia has virtually ceased to be
Protestant, through its war on the
Augsburg Confession and the per-
secution of her Lutheran subjects.—
She is sowing to the wind, she will
reap the whirlwind.But while Rome is protected and
favored in Prussia the Lutheran
Churches are oppressed. The Uni-
ted Consistory of Coblenz has
declared that no congregation within
the Union has the right to call itself
Lutheran; it must either style itself
Evangelical or United.Minister.—A visiting father at the
monastery of the Franciscans sells
small pieces of linen which are, so
he says, a sure remedy for all dis-
eases. He pretends to cut them from
a large piece of linen on which the
Immaculate Virgin once rested.Shooting a Minister in His Pulpit.—
Berlin, August 11.—"I believe in God
the Father, God the Son, and God
the Holy Ghost."A shot, a cry, general commotion.
On Sunday, August 8, in the
presence of a numerous congregation,
this sacrilegious scene was enacted
in the Cathedral Church, of Berlin.The Rev. H. Heinrich was standing
before the altar, reciting the Belief,
when a young man, rising from a
front seat and interrupting the cler-
gyman, gave him the lie, and at once
discharged a pistol at his breast.
The next moment he was in the
hands of the sexton, and quietly
suffered himself to be led away to
the vestry. A portion of the congre-
gation seated at a distance, having
only heard the report and seen the
curling smoke, without any definite
notion of what was going on, im-
mediately began to move toward the
door, and created considerable tum-
ult; but those near the altar, who
had been witnesses of the daring
attempt, retained their seats. In
preserving their composure, they but
imitated the noble example of the
clergyman whose life had just been
placed in such jeopardy.The Rev. H. Heinrich was unhurt;
nor had the moral firmness of the
man whose body the ball had missed
been shaken. No sooner had the
trying interlude, the details of which
seem to have been observed with
terrible distinctness by those near,
come to an end, than the intended
victim calmly resumed reading the
creed, and with redoubled fervor
proclaimed that belief the utterance
of which had imperilled his life.
After this, the services were con-
tinued in accordance with the pre-
scribed ritual. The Rev. H. Heinrich
left the altar, when the Rev. Dr.
Kogel ascended the pulpit, and
preached a sermon, in which he
introduced a passage expressive of
his thanks to God for the miraculous
escape of his clerical brother. Quiet
had been speedily restored, and the
greater portion of the congregation,
agitated as they were by the most
powerful emotions, left the church
only after the final benediction.In the meantime, the criminal had
been conducted by a policeman to
the nearest station, and examined by
a superior officer. To all the ques-
tions put to him, he replied with the
utmost frankness and composure.
He said:
"My name is Biland. I am nine-
teen years of age, a Protestant, and
a son of a blacksmith, in the village
of Lank, County of Lower Barmin,
a few miles from Berlin. My parents
sent me to a grammar school, wish-
ing me to become a candidate for the
ministry in the Established Church.
But my eyes were soon opened to the
creed I was expected some day to
teach, and my dislike was increased
to disgust, when I perceived that
many of those professing to believe
it were liars at heart. I refused to
pursue a career which had become so
hateful to me, and resisted all at-
tempts of my parents to force me to
persevere."Eventually, I saw myself left by
them to my own devices, and began
to study art—the dramatic art—I
mean I wished to become an actor,
and to preach to the public in my
own way; but the religious mendacity
rampant around me gave me no rest.
Some I saw uttering deliberate un-
truths; while others, knowing them
to be such, listened with contemptu-
ous indifference. Gradually I taught
myself that some striking deed was
indispensable to rouse the public
mind from its apathy, and chase
away the mists of superstition."I therefore determined to seize
the first favorable opportunity that
offered for shooting a clergyman
while in the act of uttering his
accursed perjuries. I have done it.
I have myself cast the ball and done
my best to render the shot fatal. I
am sound in body and mind, and
scorn the suggestion that I have
acted under the disturbing influence
of temporary insanity. I perfectly
knew what I was about, and am
convinced there are many able to
comprehend the disinterestedness ofmy purpose, though they may per-
haps, not approve the method chosen
to compass it. My design was to
shoot Mr. Heinrich, and I was pre-
pared to pay the penalty of the
deed."Such, in substance, was the state-
ment of the reckless, misguided
young man. Inquiries seem fully
to confirm his words. He having
missed at a distance of three paces,
at first gave rise to the surmise that
he had fired with blank cartridge;
but it is only too true that there was
a ball in the barrel. The course of
the ball has been exactly traced.
Passing within an inch of the
clergyman's head, it penetrated the
open balustrade of the gallery, in
which the Dom Chor—celebrated for
its vocal performances—was sta-
tioned, and grazed the cheek of one
of the chorists, a boy of twelve.
The little fellow, although his cheek
instantly began to swell, did not
leave the church, but sang his
alotted part to the end. The Prince
Adalbert, the only member of the
royal family present, when the
service was over hastened to express
his sympathy to the clergyman and
the little chorister boy.—Correspond-
ence London Times.

BAVARIA.

Prime Minister Hohenlohe has
addressed a circular to foreign pow-
ers on the Oeumenical Council. He
warns the governments of the prin-
cipal dangers which they ought to
guard against, and particularizes the
decision which the Council may
announce in regard to the infalli-
bility of the Pope, the disposition it
may make of the question of church
property, and other points likely to
come up of an essentially political
character. He believes that all
States having Catholic subjects are
intimately concerned in the proceed-
ings of the Council, and ought to
take a common attitude. He sug-
gests that it might be well for these
powers to hold a conference, and not
leave the Council in doubt of their
position in regard to its decisions.The excitement and indignation
caused by the discovery at Krakon
has revived the recollection of a
similar enormity disclosed in 1803,
when the convents were secularized
in Bavaria. Director Joseph V.
Oberabery relates it in his Travels
through Bavaria, Munich, 1817, Vol.
5, page 11. He speaks of his visit
to the Lunatic Asylum at Giesing
near Munich: A sad remembrance,
the effect of a statement in the work
of Dr. Christian, Munich under King
Joseph the First, Part II, made me
enquire about the nun, who had
been half walled in a munnery for
many years, and who on that ac-
count had become insane. I learned
that she had died. Her name was
Alberta Pfister; she was one of the
nuns in the munnery of the Carmel-
ites at Neuburg, and very handsome.
She was discovered enclosed with
brick-work to about the waist, and
transferred to the Asylum the first
of July, 1803. Her disease was
ordinary mental derangement, and
at certain intervals the sight of a
man agitated her violently. She at
other times performed the regular
work required in the institution, and
would alternately, while thus engag-
ed, sing hymns and kiss the floor, as
taught in the convent.

AUSTRIA.

In 1781, at the end of three centuries
of persecution by the Austrian govern-
ment there were found to be 8,000
Protestants in Vienna alone, who took
advantage of the edict of toleration
to build a Lutheran and a Reformed
church. There are now 20,000 Prot-
estants in Vienna, and in all Austria,
according to official returns, 3,140,
330, of whom 1,229,083 are Lutherans,
and 1,912,247 of the Reformed Church.
To these numbers should be added
50,000 belonging to other Protestant
connections.Prag is threatened with an excite-
ment similar to that of Krakon. A
newspaper, the Narodni Listy, assert-
ed lately that a nun had hung herself,
because she was to be imprisoned.
Search was made; two nuns were
found missing; the Lady Superior
stated, however, that they had be-
come deranged, and were inmates
of a lunatic asylum. The commis-
sioners found, however, what they
did not seek for. An iron-bound
door was discovered in the cellar,
but the Prioress said that she knew
nothing about it, although the key
hole showed that the door must be
constantly locked and unlocked. She
declared that she had been 32 years
in the convent, but did not know
what the door was for, and that no
one had seen the key. It was broken
open. A passage was disclosed—
the commissioners entered it. After
a walk of twenty-five minutes, two
other closed doors were found; one
at the end, the other sideways of
the passage. The Prioress plead
again ignorance. The door was
broken open, and a small cellar was
discovered containing a large quan-
tity of wine. The other door was
also opened. A staircase led to the
other door, which, on being opened,admitted the commissioners into the
chapel of the monastery of St. Lo-
rette, occupied by the Capuchins on
Hradschin!Rome in Southern Germany.—We
learn from a number of extracts in
the North German Correspondent, that
great dissatisfaction prevails in large
sections of the Romish Church in
South Germany, and that there are
even threats of separation, if the
Pope and Jesuits continue to carry
out their high-handed policy. The
Romish Church in South Germany
has been always intelligent and ear-
nest, and strongly opposed to Ultra-
montanism. It is understood that
the council at Rome, to be assembled
this year, is expected to assert the
infallibility and supremacy of the
Pope in all things. The South Ger-
mans have always opposed such in-
fallibility, as regards doctrine. They
were offended by the Pope's declara-
tion of the Immaculate Conception
as ultra vires, and they are deter-
mined not to yield to the assertion of
an infallibility which may involve
the church in all manner of palpable
absurdities. It is not impossible,
therefore, that this council of the
Pope will lead to a new separation
from the Church of Rome, and to
the consequent loss of the only
section of it that has any theological
vitality left.

HUNGARY.

Ronge, German Catholic, is col-
lecting a congregation in Pesth. In-
fluential men are sustaining and
assisting him. He has received in-
vitations to visit a number of Hun-
garian cities.

STEVERMARK.

The priests here are preaching a
crusade against the liberals, and
anathematize every one who ventures
to think for himself. The country
people have been summoned to sign
the address to the Pope; all who re-
fuse are threatened with eternal dan-
nation. The peasants subscribe in
the name of their wives, children,
even if but a few days old, and
servants. Nay, one man signed in
the name of his mother, though she
was dead, in order to induce the
Pope to have pity on "her poor soul
in purgatory."

BADEN.

A remarkable movement is taking
place in Baden. Ultramontanism has
aroused the people. Associations
are formed by the Catholic laymen
for the purpose of resisting the
usurpations of the priesthood. Four
points are insisted on: 1. The ban-
ishment of politics from the pulpit.
2. Toleration. 3. The restoration of
the churchly rights of which the
Catholic laity have been deprived.
4. Opposition to the demands of the
clergy and the ultramontane press.

ITALY.

The Oeumenical Council.—A cor-
respondent of the Pall Mall Gazette
writes from Rome, under date of
June 25:The Pope is wholly taken up with
the subject of the Council, so that he
speaks of nothing else, and seems to
think of nothing else. He has
already struck a medal which is to
commemorate the event, and intends
to give one to each bishop. A cele-
brated physician here recently said
the Council presented a great danger
to the Holy Father, who, in his
present excited state, was not equal
to meeting opposition, and might
have an apoplectic stroke if exposed
to it. Whether under this apprehen-
sion, or on some other ground,
influential persons have sought to
get the Council postponed till De-
cember, 1870, and the Italian jour-
nals assert that this has been
resolved upon. The general uneasiness
about it is evidenced in the
contracts made with the bishops who
have taken apartments, the terms al-
lowing the payment of a month's
rent in advance, to be forfeited if the
Council is postponed. Nevertheless,
you may be assured that the Pope up
to this time, remains firm in his de-
termination of holding his Council
next December. He is doubtless
supported in his purpose by the
same disposition in the French Gov-
ernment, which continues to look
very favorably on the project. A
few days ago the Marquis de Bame-
ville had a long interview about it
with Cardinal Antonelli, and intim-
ated that the Emperor