

convey in one letter an idea of four hours of such speaking—that is the difficulty. Dean Stanley, who knows what good speaking is, remarked that he had never heard a succession of addresses of equal power; and out of my American experience I can say the same.

After a brief address of salutation by a Swiss delegate, the real business began by the announcement of the name of Prof. Friedrichs, of Munich. With his fresh, ruddy face, slender form, and long, wavy hair, he seemed hardly more than a stripling as he stepped upon the tribune. But he was received with a shout which marked him as one of the favourite popular heroes of the Old Catholic movement. He speaks nervously, rapidly, boldly, going immediately *ad rem*, and setting forth the *programme* of the movement. Evidently the movement moves. It is no longer a protest against Roman innovation merely; it is a crusade for reformation. "The reformation of the Church in head and members" is the refrain of his speech. Point by point, followed by the successive cheers of the audience, he indicates the subject of reform—the petty, debasing superstitions imposed upon the people, the mercenary practices of the clergy, their ignorance and corruption. So he wields the axe right bravely about the twigs and branches of the tree; but when he comes near the radical subject which is most in men's minds here—the enforced celibacy of the clergy—a change comes over him, the tone of his voice drops, the dashing invective subsides into a hesitating, almost stammering announcement that that subject goes over till next year; and the disappointment of the multitude that have been watching, almost breathless, to hear what was coming appears in the general silence.

When Reinkens, professor at Munich, was announced, the cheering was heartier, if possible, than when Friedrichs came forward. Reinkens seems to have a larger share of spiritual fervour than any of his Old Catholic brethren; and this is well, for his name is the one most whispered when men are forecasting the necessity of ordaining bishops. There was something of Beecher in the method of his eloquence, when, after having wrought the meeting to a perfect glee of scornful merriment over the notorious venality of the Church, he paused and solemnly set before them the name and life of the Saviour as the contrast and contradiction of it all. "'The Kingdom of Heaven—righteousness, peace, joy—is within you,' says the New Testament. 'No,' says this new religion of Vaticanism, 'the Kingdom of Heaven is outside of you, in the Pope and Roman Curia.' 'Prove all things, hold fast that which is good,' says the Apostle Paul. 'No!' says the bishop. 'Prove nothing at all, and believe all I tell you.' 'Love not the things that are in the world,' says the beloved Apostle—'the lust of the flesh, the lust of the eyes, and the pride of life.' But, if these things are the mark of the world, then it is clear that the Pope and his Court are of the world, and not of the Church."

I am disposed to think that the great closing speech of Prof. von Schulte was an afterthought. I happen to know, at least, that there was a change of programme at the last moment; Von Schulte has a head and physique that would be the delight of a phrenologist, and a bearing and manner that make on all who meet him the impression that they are in the presence of a great man. The president wasted no words in exordium or decoration, and there was nothing playful in his sarcasms; he was too severely in earnest for that. His whole speech was an indictment against the working of the Roman system, as severe as ever was uttered in the days of Luther. He denounced the giving of education into the hands of the clergy. That experiment had been fully tried for a thousand years in Italy and Spain and France; and with what result? That all the men were atheists and all the women bigots. "Be assured," said he, "that so long as the work of education is monopolized by ecclesiastics, the Bible will be to all Catholics a sealed book." Nothing in all the meeting roused such a storm of indignant applause as when, in language so bold that I cannot venture to translate it, he exhibited the demoralizations consequent on the committing of the children to the care of priests. From his experience as a judicial officer, he knew that the inward