EUROPE.

M. Raspail in Democratic Review of the Situation in France.

Germany—Its Political, Military and Religious Condition.

The Empress of France Taking Leave of the Sultan.

By mail from Europe we have the following special correspondence in valuable and interesting detail of our cable telegrams to the 31st of October.

Prince George of Solms-Braunfels arrived in Paris, where he proposes to stay for some time. The prince, who is about thirty years of age and has served in the Regiment of Body Guards of the King of Hanover, is the grandson of the late Princess Frederica of Mecklenburg-Strelitz, whose second husband was King Ernest of Hanover, father of the present ex-king.

Queen Olga de Wurtemberg, travelling under the name of the Countess de Teck, arrived in Florence. She is the sister of the Emperor of Russia and of the Grand Duchess Marie de Leuchtemberg, who inhabits the Villa of Quarto. The Queen is accompanied by one of her nieces, the Grand Duchess Vera, daughter of the Grand Duke Constantine.

The gilders of Paris on strike met to the number of 2,000 in the hall of the Ecole Communale, in the Passage Raoul. The following resolutions were passed by the meeting:—First, to insist on wages to the amount of eight francs per day in buildings, seven francs in the workshop and six francs fifty centimes for painters on glass. Second, not to yield at any price, and not to return to the workshops unless the required advance is given by the masters. Third, not to work more than ten hours, and in no case to work overtime, inasmuch as that system is injurious to the general body by enabling the masters to employ fewer hands. All these resolutions were adopted and agreed on oath.

Accounts from Vienna state that the next session of the Reichsrath, which will be opened by the Emperor Francis Joseph on his return from the East, promises to be of great interest. The question of direct elections will be the capital affair, and the German deputies propose also to demand the abrogation of the Concordat and the abolition of capital punishment.

A very mysterious affair occurred at Penge, a little village near to the Sydenham Crystal Palace, England. A lady was found dead on the balcony of a house which she had occupied with a gentleman for some time past. They were not married.

The journals of Vaud, Switzerland, state that the sale of leaf tobacco in that Canton is being effected at prices very remunerative for the growers. Manufacturers from Germany and other countries, attracted by the "magnificent specimens" sent to them, have made important purchases, and the entire crop will shortly have been disposed of.

FRANCE.

Raspail—Interview of a Herald Correspondent with the Distinguished Deputy—His Views Upon the 28th October Manifestation—What He Says on the Situation—Religion and Immorality—The Jesuits and the Grandes Dames—The People and Education.

PARIS, Oct. 23, 1869.

A few days after Napoleon III. astonished the world by his famous message of July 12, endowing his empire with the parliamentary regime, he suddenly prorogued the Corps Législatif without fixing any definite time for its reassemblage. Such a decree as this was quite unexpected and gave great dissatisfaction at the moment, from the fact that many of the new deputies elected in the previous month had not been sworn in and consequently were debarred from receiving the privileges and emoluments attaching by right to their new position. After in vain waiting during two months and a half for a decree to appear in the *Journal Officiel* reassembling the legislative body, one of the deputies aforesaid, M. de Keratry, came out in his famous and flaming card, to the effect that he would proceed on the 28th of October to the legislative halls and summon the government to hold a session of the corps, even if it should only be for the verification of the powers conferred by the people on their newly elected servants. M. de Keratry's card was published at the end of September. On the 24 of October a decree appeared in the *Officiel* convoking the two houses for the 29th of November, one month after the date fixed on by the deputy of Finisterre. In the meantime his card had received the approbation of nearly the entire delegation comprising the opposition. Gambetta, Pelletan and other prominent personages were foremost in signing the card. Victor Hugo gave in his approbation, no doubt as an amateur or deputy *in partibus*. The well known editor of the *Revéil* newspaper, M. Raspail, not only signed, but launched forth in an additional proclamation, to the effect that even should he be left alone—"*passe-je seul!*"—he would walk down the boulevards to the Palais Bourbon on the 28th. Notwithstanding so many prominent adhesions to the project, the press gradually saw its mischievous tendency and advised the deputies to withdraw their motion. Readily consenting to take that view, the signers scratched their names off the list, one by one, and editor-deputy Raspail was the last to turn the whole idea into smoke—he dropped off, too. M. Raspail's withdrawal was a sensation. He enjoys some of the attributes of a celebrity. His opinions are looked upon as remarkable, not to say extraordinary. Even his political opponents are disposed to accord him all respect as a man of high moral character and the most conscientious convictions. As deputy and editor he is in command of the most advanced wing of the "Young France" cohorts. In fact the imperial adherents and newspaper writers taunt him with placing himself forward as a candidate for the Presidency of the French republic, whenever that event shall come off. These taunts are not only addressed to him, but to two other republican chiefs, viz., Lissagaray, editor of the *Réforme*, and to Victor Hugo, known as the editor of the *Rappel*, as he inspires and writes for its columns from his desk at Hauteville House. The *Rappel*, *Réforme* and *Réveil* are, then, the three great Paris organs of *la république*. Raspail is seventy, Victor Hugo sixty-seven, Lissagaray thirty. The first, although the eldest, is not the least ardent in the fray with the imperialists, and he wields both a vigorous tongue and pen.

In view of these facts your correspondent recently took the necessary steps to procure an interview, and this morning proceeded to Cachan Arcueil, a little village ten minutes by rail out of Paris, where the deputy leads rather a cloistered life. Inquiry at his newspaper office for his address was in vain, for he never goes there; at the drug store of his son, who gives medical consultations after several days' previous asking by letter, I was furnished with the desired indications. On arriving at Cachan, my route through the village boulevards was readily traced for me by several of the working people, who all swear by the celebrated republican deputy. They are on the best terms, or as the French phrase has it, *aux petits soins*, with him. The door bell was responded to by a middle aged woman—M. Raspail's *bonne*—who informed me that her "master" rarely received any one; she would, however, see if he was at home, and hand him my card. An instant after this colloquy the *bonne* returned, with a smiling countenance, to usher me into the presence of the manifester, who failed to manifest on the appointed day. I found a venerable, benevolent looking old gentleman, in his dressing gown, standing before the fireplace of a large, airy room, handsomely furnished and filled with books, newspapers and letters, waiting to receive me. His appearance is that of the best preservation against the assaults of age; he wears his spectacles and his full white beard with all the dignity of an old Roman. I now proceed to give the principal points of our conversation:—

RASPAIL.—I was condemned in 1849, at Bourges, by a jury, which, although composed from the tribe of nobles, barely contained a dozen of the majority of one vote. At Paris no jury could have been obtained to convict me, and hence I was tried at Bourges. After urgent and well-plied pressure upon the judges they sentenced me to ten years' seclusion, and, after six years' imprisonment, my sentence was commuted to banishment out of France. After I got to Brussels a demand was made on the King's government for my expulsion from Belgium; but, as I happened to be in the house of an influential friend, the government did not comply with the demand. I have been back in France for the last five years, part of the time living *en cachette*, or secretly. I have been amnestied.

CORRESPONDENT.—I should be glad, Monsieur Raspail, if you would be willing to give me your views upon the recent manifestation.

RASPAIL.—Say, rather, no manifestation. I have nothing hidden and do not object to talking with you on the situation. The only manifesters were Gagne, a tool spy, paid by the police, and Napoleon working about the Tuileries garden. If I had gone to the Place de la Concorde there would have been a crowd of 100,000 accompanying me to the doors of the Corps Législatif. But we decided to keep the people from moving, from falling into a trap, and, being convinced that they would have been cruelly massacred had I gone, I concluded, after mature deliberation, to stay away. See how well the people of Paris observed our watchword; nobody present on that day except the inevitable *badauds*. We did not and do not want any more riots, *émeutes*, revolution or bloodshed; and we know that this one (*coup-de*)—meaning the Emperor—would have, without the slightest hesitation, set the chassepots to work again, as at Bicêtre and Aubin, to stain the ground with the blood of our fellow citizens. He has army and chassepots, but we are convinced that all that can't last much longer, and then, if he lives on, he will have to betake himself away somewhere else. He is only afraid of the Americans and the Prussians. During the Mexican expedition he had only to receive the order from your generals to leave that country with shame and humiliation. Although here in France we are well aware that the Americans distinguish between him and the French people. Then again in 1866, after spending millions, a milliard, upon his troops and his preparations, Prussia had only to frown to back him down completely. As things stand now, we believe universal suffrage to be the best arm we can use for the welfare of the whole country and intend to rely on it. It damages us for the present, but in the end it will be our salvation. (*Il nous perdra le moment; mais il ne tuera le nous sauvera.*) This is my opinion in regard to the recent movement and the present situation in France.

CORRESPONDENT.—Do you think the bourgeoisie or middle classes are opposed to the empire like the people?

RASPAIL.—Yes, at heart, for he has really only favored a few of them, rich manufacturers and the like, to the paramount and serious detriment of that whole class. He can count on nothing except the army. The great drawbacks in the condition of the country are religion and the lack of education. I am in favor of free thought, and free, aye, obligatory education. Religion must be based on morality—on our conscience. It must be at the bottom of the heart or nowhere. We know nothing in regard to who or what is God. Rather than adopt all the absurdities (*sottises*) put forward by the jesuits let us rather believe the contradiction of being to exist in nature. We know it we are not ourselves parts of the divinity. Now, religion in France is a mockery, and worse—the instrument of tyranny and the source of degradation. Our people are corrupted by its agencies. It is a mere habitude with all classes, high and low. In Brittany the people will assassinate readily for a five franc piece, such is their ignorance; but woe to you if you speak against religion if you want to be saved. Our French noodles are the most irreligious to be found and the most licentious. Well up in all the ways of libertinage. The noodles do not spend their nights with their wives, but stay with actresses and lewd women. In their eyes the title of father, husband, wife is as nothing. The wives, on their side, amuse themselves by going to the churches, where they would never go if it was not for the priests. The, go there at the same time to show off their fine robes and toilets as to a theatre. This one (*même-ci*) by his perfidy and debauchery has set example of looseness in morals. See at compiègne how the highest ladies—*les grandes dames*—in the midst of holding their fashionable tea parties and soirees give rendezvous with "little pieces of paper," and then go and come from their walks, perfectly unconcerned—a mere pastime. It is an odious disgrace that our France of to-day should be filled with so many convents, which are real houses of infamy and degradation for humanity. You have nothing similar in America, or, at least, only here and there in a concealed way, but you have many celibates and ladies. There is good and bad everywhere. Here we have attached these numerous religious establishments a vast army of over 100,000 persons who are all the time engaged in disseminating infamy and in corrupting women—the wives and daughters of the people. Now these persons should be removed from such a state. They are consumers, parasites and corruptors; they should be made to produce. I would not have them hurt in the least; for I am against the use of force, opposed to capital punishment particularly. They should, like wild beasts, be placed in confinement until some of the insanity or evil propensities are drawn from their hearts. I am for doing injury to no living being. We should love each other, learn and apply all of us our faculties to the attainment of progress in all the walks of life, rather than in idly passing our time in debating what is or is not God. I am in favor of instructing the people, and, undoubtedly, popular education, when it becomes general, will work miracles of the most healthy sort. But I am also in favor of educating the people according to the requirements of their condition; that is, while they are satisfying their wants by labor their minds should not be overladen by the ways of routine. Let them learn a few phrases, ideas, per day, so that their minds may not have too much to digest. People should be educated at an early age, at seven, for their passions will be satiated, and must not, cannot safely be interfered with by attempts to suppress them altogether. Then there will be men, and so many more who could seek and find out the infinity of beautiful and great things that yet remain undiscovered. I esteem as of far greater value to the world the acts of those engaged in developing material progress in every way, than titled nobles, idle sybarites, stupid monks and soldiers who roam over the world to shed blood. I may not live to see the state of things much changed; but there is to be great and rapid progress I feel convinced. I feel as if I would live to be ninety unless the jesuits should poison me here to get rid of me, as they do all those who are in their way. They poisoned Morny. Yet I am not afraid to leave this world for a more perfected life in another world, for we must never imagine that our little atom is anything by the side of the innumerable planets revolving about us. The jesuits have made all our revolutions. In 1789 as in 1848 they had the directing hand in affairs in a concealed way; they never ascended any scaffold in '93, and always have come off scot free. You never see men going to church in the cities excepting those paid by the jesuits or the police; the only eventuality under which they would be disposed to frequent the churches would have to be the turning of the nuns into confessors. The peasants in the country go to hear the priest, but with them it is a mere nominal habitude, handed down by routine and exercise, through their own ignorance. They have no idea of what the very religion is that they are so taught to observe. Our society is gangrenated by the corruptions springing from false religion and false medicine. Both will have to be done away with. The religion is a cloak for immoral practices, which bring about the use of the poisonous drugs of the modern medical school. When a man marries at thirty years of age nowadays he is broken down, and his body is poisoned. What can such a being be fit for? He has passed the best portion of his life in immorality, and his children, although very good looking, become assassins and robbers, and in marriage he can produce only offspring going to deteriorate the human race. People should marry young, even at seventeen, at the earliest age compatible with matrimony, and then the married pair will always be happy and youthful together as long as they live.

GERMANY.

Political and General Aspect of Affairs—Disarmament Far Distant—The Military—Vast Expenditure—A Sensible Motion in the Diet—Schleswig Protest—Demand of Jury Trial—Ladies' Association—The Crown Prince of Prussia in Vienna.

BERLIN, Oct. 25, 1869.

The complaint about bad times, which in other countries is of occasional occurrence, seems to have taken here a chronic turn. Everywhere is to be heard a groaning on account of excessive taxation, and strong dissatisfaction with the huge military establishments maintained by this government. Even the most sanguine are convinced that a change for the better is only to be wrung from the government; and the democratic party look forward with considerable anxiety to the telegraphic accounts to-morrow from Paris as to what may take place there on the eventful 28th.

The Secretary of the London Peace Society, Henry Richards, M. P., is at present here for the purpose of holding conferences with the leading members of the Diet. The object is to stimulate legislative action in favor of a general disarmament, and he intends to visit other capitals of the Continent with the like intention. In the meantime all the paraphernalia of war are in full operation; land and sea fortifications are pushed forward with unremitting activity; manœuvring grounds all around this city, and no doubt throughout the country, resound with the clang of muskets and the booming of cannon, showing a profligate expenditure of several thousand dollars a day for gunpowder and cartouches alone, and the military newspapers are loud in their boasting that even after the army would be fully supplied on a war footing there yet would remain a surplus of 500,000 muskets and over 1,000 pieces of ordnance. Indeed the people are long accustomed to see money flow plentifully for everything connected with the military; though funds are scarce for every other purpose they are forthcoming in abundance whenever the creation of barracks, club houses, or innovations in uniforms are in question. Military monuments and trophies, however, come under the department of Minister von Muhler, and the *Punch* here gives a caricature of the Minister, pointing with great glee at the Duppel and Koniggratz monument, and says:—"I have saved $6,000 in my department * * * out of the sweatings of the poor teachers!" It is necessary to explain that the *état* is burdened with half a million dollars for the construction of this monument, a sum considerably larger than the annual cost of the whole Educational Department.

The lower chamber of the Legislature, which begins to fill up, 361 members being in their seats and seventy yet absent, has continued the discussion of the government bill relating to a reform of district administration. The liberals were anxious to refer the bill to a committee and shelve it there, the conservatives demanded its discussion in the plenum, while the national liberals, headed by Deputy Herr Lasker, offered a compromise to the effect that it should be debated in Committee of the Whole, but that, at the option of the House, portions of it might be referred to a special committee. A majority voted in favor of this proposition. If the government should adhere strictly to the draft which, as previously mentioned, is highly bureaucratic and without a particle of boasted liberality, it will surely result in a failure. Even if government should acquiesce in the material amendments which will be insisted upon by the liberal factions of the lower House, they will be rejected by the Lords of the upper House, who of late have been still more reactionary than the Ministers themselves.

The entire *fortschritt* party has agreed to the following motion of sound sense, which is offered as an appendix to the coming budget discussion:—Whereas, in order to relieve the Prussian budget, it is necessary to reduce the *état* of the North German Confederation; whereas the principal expense of the Confederation is caused by the military *état*; and whereas a permanent war footing in the States of Europe is not required by the jealousy of nations but due only to the policy of cabinets, resolved, that the royal government be requested to reduce the expense of the military administration and effect, by diplomatic agency, a general disarmament.

The national liberals are highly displeased with this motion, contending that it interferes with national development, and ought not to come before the Diet out before the Reichstag, though to any outsider it would appear that a united Fatherland could not be built upon any better basis than general disarmament. Thus you see the *fortschritt* is the only progressive party in this country, and hence that no material change in the government can be expected until the evident mismanagement shall have driven the national liberals to the ranks of the *fortschritt*, from which they seceded in 1866.

Saturday's sitting commenced with the reading of the protest from the deputies of North Schleswig, Herren, Ahlmann and Kruger, who, as on former occasions, refuse to swear the oath of the constitution. They write that the fact of their being returned for the third time proves sufficiently that they represent the feelings of their constituents. They admonish the house to give due weight to formal conventions, to clear up paragraph five of the Prague treaty and to settle the North Schleswig question. Before this is done they will not occupy their seats. This document went to the Committee of the Rules of the House, which is the same as saying it *ad acta*. The Schleswig deputies cannot have expected any other result, knowing that the Prussian constitution denies the Legislature the right of occupying itself with questions respecting peace or war treaties.

Deputy Herr Eberty was then allowed to recommend his motion in favor of jury trial for political and press offences. He insisted upon the restoration of a right won by the people in the revolution of 1848, but which they had since been deprived of during the sway of reaction in Prussia. A further postponement of this just demand would degrade the country to the lowest step on the ladder of civilized States. It had been accorded by Austria, Wurtemberg and Baden, in obedience to the will of the people. Without a trial by jury the scandalous actions in 1849 against the venerable Deputies, Drs. Waldeck and Jacobi would not have resulted in their honorable acquittal. He would remind the House that the State Attorney himself characterized the charges brought against the patriots as a vile conspiracy. We redemand jury trial as an inalienable right of the people.

The Minister of Justice, Dr. Leonhardt, rose at once in reply, stating that he should oppose the motion. He would not enter into a discussion of its doubtful merits, but go against it for political reasons. The Legislature ought not to interfere, except in very urgent cases, with the judiciary. This was no urgent case. An interference of the Diet would hamper the future action of the Reichstag. A new code of criminal law might settle the matter. Such a code was in course of preparation, it having been ordered by the Bund Chancellor in last July, and, he said, in finishing his rapid peroration, he hoped that the motion would be withdrawn.

One of the Polish Deputies demanded abolition of the Star Chamber, which had tried and convicted his countrymen and the Guelphs for political offences. The motion of Deputy Eberty was in consonance with civil liberty and freedom of thought. Several conservatives came to the assistance of the Minister, but were completely used up by the valiant Professor Virchow, and the vote having been taken it stood:—158 ayes for and only 121 nays against the motion.

Again a defeat of the government and especially of the Minister of Justice, who has now shown himself to be of the same stamp as his precious colleagues, Von Eulenburg and Von Muhler. On the occasion of his appointment Dr. Leonhardt announced great reforms of the Prussian administration of justice, especially in a national point of view, and now, when, for the first time, a true national institution—for such is the jury trial—comes into question, he does not dare to express his opinion, but attempts, by empty subterfuge and promises, to stave off the demand.

The number of petitions for the consideration of which the new rule of the House devotes one day in each week is as great as ever. Many of them are of a queer character; as, for instance, one petitioner demanding protection against the influence of animal magnetism, another asking an appropriation for the payment of his debts, a third the means for the construction of a flying machine, a fourth an advance of funds to enable him to emigrate to the United States of America, &c., all of which prove a remarkable degree of intelligence on the part of the applicants in relation to the functions of the Legislature.

Saturday's sitting concluded with the discussion of a very praiseworthy bill, which, recognizing as it does the maxim of intellect, proposes to declare every Prussian, who has completed his twenty-first year, of age. By the existing law majority in Prussia is reached with the completion of the twenty-fourth year. It is further stipulated in the bill that it shall come into force on April 1 proximo. The debate was much prolonged by a number of speakers, who, desirous of ventilating their oratory, raised many objections and pointed out imaginary dangers and difficulties. Why should 17,500,000 Prussians who have patiently waited until their twenty-fourth year be prejudiced by allowing the other six and a half millions an equal footing at twenty-one years. What necessity for collegians, who barely complete their studies at twenty-one, or recruits entering that "necessary school of life," the army, at twenty or twenty-one, to be declared of age? Why allow a young man the management of his property at twenty-one when twenty-four is timely enough? Why not declare them of age on attaining puberty? &c., &c. But such arguments were promptly refuted by the friends of the bill, who pointed to Holland, Belgium, Italy, France and several South and North German States, where the period of twenty-one years has always existed and works admirably without ever having been complained of. They could readily prove how the commercial and industrial classes would be benefited by this reform, and that those unable to manage their property when at the age of twenty-one would be just as incompetent at twenty-four.

After the rejection of several amendments the bill passed its first reading, and has a fair chance of becoming a law if not defeated in the Upper House. It is, at all events, a step of considerable importance, by which over 100,000 young men—who otherwise must wait three years longer—would become of age April 1, 1870, and obtain their property in the custody of courts or boards of guardians amounting in the average to many million dollars. As the bill embraces both sexes, it would, if it becomes a law, accord "full age" to a large number of married women under twenty-four years of age, who, though they may have a family of half a dozen youngsters, are nevertheless treated at present as minors and not permitted to enter into contracts or manage their property.

The Berlin Ladies' Educational and Industrial Association, under the protection of the Crown Princess Victoria, will hold a conference on the 5th and 6th prox., at which representatives from similar associations in other countries are expected to be represented. The following topics will be discussed:—First, "Mutual Correspondence and Co-operation Between Germany and Other Countries;" second, "Foundation of Schools;" third, "Agencies for Employment;" fourth, "Bazaar for the Sale of Objects of Female Industry;" fifth, "Female Sanitary Service." Though the Crown Princess, with her children, is rusticating at Cannes, in the south of France, while her august consort is journeying to Suez, it is nevertheless expected that the conference will be largely attended, and we shall keep you duly informed of its proceedings.

Apropos the Crown Prince, it may be mentioned that he was very favorably received in Vienna by the Emperor, though the other members of the Court neglected no opportunity of snubbing him, plainly showing that they had not forgotten old grudges. Baron Von Werther, the former Austrian Ambassador, is now installed in the same capacity in the Tuileries; his former post has been filled by General Von Schweinitz, who, until now, was the Military Charge d'Affaires at St. Petersburg. Count Von Arnim remains at Rome and Count Solms at Paris. The appointment of Von Schweinitz and that of the former Consul General at Bucharest to be Prussian Minister at Constantinople has caused much ill feeling to diplomatic aspirants, though it is not the first time that the Foreign Department, under Count Bismarck, has cut loose from ancient custom of precedence of rank and awarded office to real merit.

BOHEMIA.

The Religious Aspect and a General Christian Retrospect—John Huss—His Life, Career and Work—What He Thought of the Papacy—His Trial, Sentence, Death and Ashes.

PRAGUE, Oct. 24, 1869.

Now that the Huss festival *fêtes* are completely ended, and European journalism has given its opinion both as to Huss and to the past and present significance of his work, that the Empress of France has attended mass in Turkey, and now that a grand Papal council is about to assemble in Rome, it may not be uninteresting to the readers of the HERALD to pass in review certain events in the life of the great German reformer.

John Huss was born on the 6th of July, 1369, in the village of Husinets, near the southern boundary of the kingdom of Bohemia. By the assistance of friends Huss was enabled to study at the neighboring town of Prahatis, and later at the University of Prague, where he obtained the degree of doctor of laws in 1396. Two years later he was made professor of theology and philosophy, and in 1402 preacher in the afterwards famous Bethlehem chapel and spiritual director to the Queen Sophia. In Huss' time Prague was the seat of one of the three great universities of Europe, the other two being at Paris and Oxford. And it was very natural that the first great movement towards intellectual freedom in Eastern Europe should take place within its walls. Before entering upon a consideration of the career of Huss and the religious movement in Bohemia during his life, and for twenty or thirty years after his death, it is necessary to take a short survey of the peculiar condition and history of Bohemia itself, which in every respect differs from Germany.

Bohemia is remarkable in the religious and political history of Europe, because it is the country where the two opposing systems represented by the Eastern and Western Churches, or more correctly the Eastern and Western divisions of the Church, met in deadly conflict.

All Eastern and the greater part of Western Bohemia were converted by missionaries from Greece before the Church had become divided. In the ninth century the Moravians and Bohemians, in common with most of the other Slavonic peoples, had the Old and New Testament in the Slavonic language, as well as the Church ritual, according to the usage still preserved in Bulgaria, Servia, Russia and other kindred nations. The Eastern Church has always maintained the principle that all bishops are equal in authority; that each has jurisdiction in his own diocese, and not beyond it, and that if precedence is granted to one it is granted because he is acknowledged to be the first among equals, and not as having supreme authority over all. The principle was to allow the autonomy of each national Church, allowing it the popular language, and such peculiarities as might be permitted by a general council of all the Churches. This is a usage which obtains in the Eastern Church to the present day. In Greece, in Russia, in Georgia, in Bulgaria, in Servia the Church uses the language of the country. Nowhere trying to impose the authority of one Church upon another, or to force the language of one people upon another, it has reformed from centralization, and preserves unity by a communion between the different Churches, or rather different divisions of the Church. According to this system, which was undoubtedly accepted both in the West and the East during the first centuries, the Church bore a close resemblance to a government of States in one confederation, as is the case with us in America. Each council was a congress of the Churches. It was constitutionalism. In Rome after Constantine's conversion Christianity became a state of religion, and after the removal of the capital of the empire to Constantinople the Bishop of Rome began to acquire more and more power, and extending his authority beyond his own episcopate, ended by claiming jurisdiction over the whole Christian world. This is the real cause of the rupture between the Churches of the East and the West. This is the reason why the patriarchs of the East not only did not accept the invitation to appear at the coming council at Rome, but would not even receive the letter conveying said invitation. They do not acknowledge that any one bishop, be he of Rome or Alexandria or Constantinople, has any authority to call a council of the whole Christian Church. The two opposing forces then represented by the Eastern and Western Churches are local autonomy and union by means of councils of the whole Church on the one hand, and the strictest centralization under one foreign chief on the other. In Bohemia these two systems met. Bohemia was first converted according to the idea represented by the East to this day, and afterwards came in conflict with the centralizing tendencies of the West. This conflict first broke out in Huss' time. He was the first victim, though not the first to struggle for a reformation of abuses which arose everywhere through Europe, because there were no means of local control, no means by which a regular and gradual reformation of abuses could be effected in the bosom of the Church in a manner similar to the reforms in a constitutional government. The Church had lost its ancient democratic structure, and had now become imperial in its form of government.

There was surely no period in which a reform seemed more imperative, both in Bohemia and the rest of Europe, than during the time of Huss' activity. A fruitful source of abuse was the immense number of religious foundations and endowments. The Church had acquired an amount of property disproportionate to its needs. The number of clergymen was such as to seem almost incredible in our day. The Cathedral of Prague alone had 300 priests, deacons, &c., attached to it, and in churches where now one priest and two assistants are sufficient there were often upwards of twenty priests. There were many clergymen who held sinecures, or whose duties were performed by hired curates.

With such an army of men, only a fraction of whom were occupied, disorders were inevitable. The government of the University was also in a very unsatisfactory state. Disputes were continual between the Bohemian and foreign professors and students. This arose from the fact that the foreigners had three voices in the government of the University while the Bohemians had only one. It was very natural that the natives of the country should find it unjust that the different stipends and foundations attached to the University and maintained at the nation's expense, should be used mostly for the benefit of foreigners. This distribution of votes, besides being unjust in a national point of view, was the source of abuse in the disposition of offices in the Church.

The influence of foreigners in the University was such as to give them command of the best benefices and the fattest livings. When the reform party began to attack the prevalent abuses, they could point to numerous cases where priests had care of souls without knowing the language of the people over whom they were placed. It was natural that all efforts at reform would be opposed by men like these, who, occupying an exceptional and privileged position, were interested in upholding the ancient abuses which were so profitable to them.

The state of the Church outside of Bohemia was such as to afford little cause for rejoicing. It presented the spectacle of one Pope at Avignon (Benedict) and another at Rome, (Innocent VII.), each maintaining that he was the lawful head of the Christian world. Even the outward sign of unity, for which so much had been sacrificed, was not kept up. To put an end to this unfortunate dissension the Cardinals assembled a council at Pisa in 1409, with the purpose of deposing both Popes and electing a new one in their place. In Bohemia this movement was looked upon with favor, and it was hoped that the moment would soon arrive when it might be possible to bring about the reforms they so much desired. It was soon found, however, that most of the clergy who profited by the abuses hitherto existing were opposed to giving their adhesion to the Council of Pisa. The affair was laid before the University, which was soon divided into two parties. The foreigners, mostly Germans, were opposed to the Council. Huss seized this opportunity to carry out a design long entertained by the Bohemian party—to deprive the foreigners of their undue influence. In this undertaking he and his friends were successful. In 1409 it was decreed that henceforth foreigners should have one and Bohemians four votes. The University now sustained the Council, and it was hoped that better days were about to dawn. This hope was soon shown to be futile. The new Pope, Alexander V., dissolved the Council, with the promise that it would be reassembled in three years, for the purpose of carrying out new reforms. The reactionary party in Bohemia now took courage, and began to act on the offensive. Zbynek, Archbishop of Prague, after coming to a good understanding with the new Pope, ordered Wycliffe's writings to be burned and forbade preaching in private chapels. As Huss continued to preach at Bethlehem he was put under the ban of interdict. Zbynek soon died, and was succeeded by a bishop more friendly to Huss, who, it would seem, might now rest from his struggles; but a circumstance soon arose which brought him into direct conflict with Rome, and was the cause of summoning him to Constance, where he was condemned to die. The Council of Pisa, instead of restoring unity, only seemed to make matters worse. There were now three Popes instead of two. Gregory XII. took refuge with the King of Naples, and, with his assistance, hoped to obtain Rome. John XXIII. now preached a crusade against the King of Naples and announced that indulgences would be granted to all who would either take active part in this crusade or assist in any way in carrying it out. Monks were sent to Prague to dispose of these indulgences. This was a signal for Huss to attack the whole practice. He declaimed against indulgences in the University and preached against them to the people. An especially active part in these discussions was also taken by his friend Jerome of Prague. The result was that the people were very much excited against the disposal of indulgences, and three young men openly stood up and spoke against the preachers. The young men were seized and beheaded the same day.

Huss was now solemnly excommunicated. By the advice of the King he left the city for a time, and occupied himself in justifying his course. In 1413 another council was summoned at Constance, and before this council Huss was to appear. Although furnished with a safe conduct by the Emperor Sigismond, Huss was thrown into prison shortly after his arrival. In vain the Bohemian noblemen who accompanied him protested. When Sigismond himself arrived and remonstrated, the cardinals answered that they could not be bound by a paper which was injurious to the Church if observed.

So Huss was left to his fate. Since he refused to retract a single one of his teachings he was condemned to be burned to death, which sentence was executed on the 6th of July, 1415. Æneas Silvius, in speaking of Huss, says:—"He went to death as to a joyful feast; not a sigh escaped from his breast, and he manifested no sign of weakness. Amid the flames, to his last breath, he prayed." Huss' ashes were thrown into the Rhine, in order that his countrymen might have no relic of him to bring home. But, a writer remarks, his ashes, mingling with the Rhine, have passed out into the ocean, and thus have become disseminated through the earth, being emblematic of the spread of freedom. Huss' great idea was a reform of the Church by returning to the practices of the earlier Christianity. In Bohemia many traces of the practices of the Eastern Church had remained, especially the tendency against centralization in Rome. Huss thought that a reform was impracticable until the character of the Papal power should be changed by restoring the independence of national churches and introducing what we should call in political language constitutional life into the administration of the Church.

Jewish Converts to Catholicism—A Marriage Difficulty.

Our mail advices from Europe state that a Jewish married couple in Prague were lately converted to the Roman Catholic faith, and wishing, with the zeal of neophytes, to leave the past entirely behind them they resolved to separate, and applied to the Episcopal Vicar in Prague for a divorce. To their great disappointment they were informed that as marriage is accounted a sacrament in the Roman Catholic Church the nuptial tie was indissoluble. The postulants, however, did not lose their presence of mind, but after their momentary discomfiture replied that a marriage celebrated by a Jewish rabbi could not be regarded as a sacrament by a Catholic clergyman. This argument was unanswerable, and at last the Episcopal Vicar declared the marriage might be dissolved, but only by a rabbi, which, accordingly took place. This is truly a case to make "soundest casuists doubt."

TURKEY.

The Empress Eugenie at "Infidel Hill"—How the Place is Inhabited at Present—Civic Rule in Pera—A Magnificent Reception and Gorgeous Decorations—After Mass at the French "Colony"—The Sultan "Begs for a Day More" of the Imperial Company—Taking Leave, and Fair Eyes Dimmed With Tears.

CONSTANTINOPLE, Oct. 29, 1869.

Since the magnificent *fête* offered to the Empress of France in the "Sultan's Valley," in Asia, on the 15th, her Majesty paid a visit to the "Infidel Hill" of Pera, the residence of the foreign embassies, legations, courts, &c., in the winter season, as well also of all the principal merchants, bankers, &c., of the capital. Her visit was intentionally designed to a new Armeno-Catholic church, the bishop of which, on being presented to her in Paris, formally invited her to it so as to witness a mass of his people. The Sultan made a present of some $7,000 for the purpose of properly ornamenting the church and getting up a throne for the Empress. The money was well spent, and the interior is now very handsome. Near to the altar, on its right side, a splendid canopy of red velvet, fringed with gold and surmounted with an imperial crown, gives quite a royal appearance to the "House of God." All of the other ornaments are equally appropriate and magnificent. Some of the pictures on the walls are by good artists, and opposite the canopy, hung on the wall, is a superb picture of the Transfiguration of Christ, of Gobelin tapestry, presented to the church by the pious Empress.

All Constantinople now forms one corporation, at the head of which is a high officer of the government, who figures as a kind of governor and mayor. This person, his Excellency Server Effendi, is a wealthy and at the same time a most intelligent man. He is making so many changes throughout the city—widening the streets and laying out squares—as to have acquired for him the name of the Haussmann of Stamboul. He seems to be gifted with plenary powers for this purpose, inasmuch as he respects neither mosques, mausoleums, graveyards nor the holy tombs of the pious dead—Dervishes. Everything gives place to his reforms. Did he do anything of the kind in a Christian quarter what a hue and cry would be at once set up against him as a Mussulman for desecration. Strange to say, the whole Moslem community bows submissively to his decrees, and not a murmur is heard against him. He, nevertheless, pays properly for all expropriations of private property. These changes are attributed to the wishes of the Sultan, who was struck with the avenues and streets of Paris and London. All parts of the capital are subdivided into circles, and Pera and Galata together form the Sixth, over which is a president or mayor, named Saith Bey, a functionary of the government. He is a son of the former Governor General of Candia, or Crete, and has been educated in Paris.

The visit of the Empress has called forth a demonstration of civic honor unprecedented in the empire. Down one of the principal streets of Pera numerous masts have been erected on both sides of the way, reaching almost to the upper stories of the houses. They are painted red and blue, and, I must avow, look rather much like gigantic American barber poles. On these are suspended oriflammes of French colors, and on each is an escutcheon, with the arms and initials of the Emperor of France, of the Empress, or the Sultan, those of Pera and Galata, and surrounded with laurel wreaths. In their midst stands a lofty triumphal arch, painted with red, blue and white. Its sides are made to rise in curvetted lines, and on the summit of the arch are the arms of France in gold. Within the arch, suspended in the air, is a wreath of flowers, artificial, of course, as if ready to be let down on the hair brow of the Empress. Near the front, in two niches, are the portraits of the Sultan and the Emperor. The whole is covered with diamond-shaped lozenges surrounded with green wreaths, *au naturel*, giving to the arch a very picturesque appearance. All of the principal buildings in Pera, especially those occupied by French subjects, were decorated with French and Ottoman flags. On Sunday at about noon the Empress visited Pera for the first and last time in the splendid closed coach presented to the Sultan by the King of Italy, drawn by six black horses and followed by several other open carriages, containing the ladies and gentlemen of her suite. Several high Ottoman functionaries met her at the church door—all Mussulmans. The crowd in the street was immense, being a very motley group of hats and fezes, Christian, Mussulman and Jew. The greatest order prevailed everywhere. As she entered the arch the Mayor presented her with a written address in a rich velvet case worked with gold. She stopped for a moment, heard the very few words which he spoke, accepted the address and then passed on to the church.

After the mass the Empress paid a visit to the French Embassy, where the ambassadors and the French colony were assembled to receive her. Here, also, an address awaited her, read by one of the French gentlemen of Pera, fully assuring her imperial Majesty of the loyalty of the colony, &c. The addresses of the Mayor of Pera, the Archbishop and the French colony have been published in the local papers, but not the replies of the Empress, from which circumstance it is presumed that she is not much "at a speech." Wherever she has gone she has made a most pleasant impression, and the people of all political sentiments in Constantinople are ready to "swear by her," and to allow no outsider the rights of the slightest criticism regarding her.

The Empress was to leave on Monday, the 18th, but as the Sultan begged her to remain at least one day more she did not depart until Tuesday, the 19th, a little after noon. In the meantime the sultan accompanied his fair guest to the only fine forest in the vicinity of his capital, that of Alem Dagh, a high summit some eight or ten miles from the Bosphorus on the Asiatic side. To this place the Sultan has had an excellent carriage road made, and as it crosses over the heights behind Seutari, called Tchamlidja, the Empress had one of the finest views possible of the capital, the Bosphorus, the Golden Horn and the Sea of Marmora, with the Princess' Islands, and beyond them Mount Olympus, in ancient Bythinia. At Alem Dagh the Sultan has a fine kiosk for shooting purposes. In the forest are several springs of water, famous for their medicinal qualities, and the view from the summit of the highest hill is very extensive and beautiful. Alem Dagh, or the "World's Mountain," simply signifies, in English, Belvidere. A dinner, a collation was prepared for her at a summer house by Mustapha Fazil Pacha, brother of the Viceroy of Egypt, but she did not stop to partake of it, and so dined with the Sultan in her own palace of Beglerbey.

There is little else left to be said of the visit of the fair Empress of France to the Sultan. Nothing happened during her short stay to provoke criticism or make it in any manner a source of regret. All went off perfectly well. The Sultan was with her to the latest moment, and in the forenoon of the 19th presented her and the lad