



*Yours in Christ,
J. J. Schmucker.*

LIFE AND TIMES

OF

Rev. S. S. Schmucker, D. D.,

First Professor of Theology in the Lutheran Theological Seminary,
at Gettysburg, Pa.

BY

P. ANSTADT, D. D.,

Editor of Teachers' Journal, author of Communion Addresses, Luther's Smaller Catechism, Illustrated, Luther's Smaller Catechism, Pictorial Edition, Helps to Family Worship, Recognition of Friends in Heaven, Etc., Etc.

"I have lived, and am dying, in the faith of Jesus."

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Rev. S. S. Schmucker, D. D.,
by
The Author.

CHAPTER TWELFTH.

VISIT TO EVANGELICAL ALLIANCE PROPOSED—MORRIS' LETTER TO SCHMUCKER—PLANS TO FILL HIS CHAIR—LETTER OF C. A. MORRIS—DR. B. M. SCHMUCKER'S ACCOUNT—OBJECT OF THE EUROPEAN TOUR—PLACES VISITED—DR. SCHMUCKER'S NOTES—REV. ARNDT—DOMKIRCHE—DR. NEANDER'S LECTURE—DINNER AT DR. TWESTEN'S—DR. RANKE—REV. KRUMMACHER—GOSSNER—LETTER TO THE GERMAN CHURCHES—WHY NOT INVITED TO PREACH—DR. ENDERS—DR. SPAETH—DR. THOLUCK—S. K. AND M. DID NOT REMAIN TOGETHER—LETTER FROM K. AND M. IN PARIS.

DR. SCHMUCKER'S TOUR TO EUROPE.

In the year 1846 Dr. Schmucker, in company with Drs. Kurtz and Morris, took a tour to Europe. As he expected to be absent about six months, it was necessary that he should have the consent of the Board of Directors, and, also, that provision should be made to fill his chair in the Seminary during the interim. Considerable correspondence was kept up for a while till satisfactory arrangements could be completed. We will copy two of the letters, one from Dr. J. G. Morris and the other from his brother, Mr. C. A. Morris, which show what different plans were suggested. So far as we can find, no outsiders were called into service, but Professors Krauth and Hay devoted extra time in teaching Dr. Schmucker's classes during his absence.

BALTIMORE, *Jan. 15, 1846.*

REV. DR. SCHMUCKER,

Dear Sir:—Dr. Baird has shown me your letter in which you express an inclination to attend the convention in London, and if you have not yet determined finally, allow me to suggest the following considerations as additional inducements:

Our Church on this side of the Atlantic ought to be represented; indeed, such a convention would be incomplete without it. You are the proper person to represent us, because you have taken a prominent, I might say, a leading stand in the great measure contemplated. Your name is closely associated with it on both sides of the ocean; you have written one of the best books on the subject; your familiar acquaintance with all the kindred subjects; all these and some others which need not be mentioned, should induce you to determine at once. I am satisfied that the universal voice of the brethren would select you to this post, if it were left to their election.

The Board (of the Seminary) would, of course, continue your salary, and give you leave of absence for six months. Provision would be made for continuing the instruction of your classes, and every other arrangement necessary, would be liberally entered into. If Drs. Krauth and Hay will consent to give extra lessons, they could not be expected to labor gratuitously, and the next question is, whence shall the compensation be derived? I have thought of several plans:

1. You will, of course, go to the continent, and might apply for aid, receive some donations in money—appropriate \$400 to their remuneration.

2. Probably the General Synod might be prevailed on, at its next session, to appropriate so much. But this is the most inexpedient plan.

3. If those gentlemen found the additional labor too severe, might not an arrangement be made with some three or four ministers to spend each a month at Gettysburg and teach such branches as they were able in the other departments, and let Krauth and Hay divide yours between them?

4. An extra subscription might be gotten up to pay these gentlemen—but it matters not—you should go to London.

I asked Dr. Kurtz whether he would like to go? After a few moments reflection, he stated, that if he could make satisfactory arrangements about his paper and the establishment, he would accompany you. He would be a desirable *companion du voyage*, for he has been there, and knows a thing or two about it.—Go, by all means, go! For the glory of God—the honor of our church—the welfare of the General Synod—the influence of your own name—go.

Yours, etc.,

J. G. MORRIS.

Here is a letter on the same subject from C. A. Morris, brother of Dr. J. G. Morris.

YORK, Jan. 26, 1846.

DEAR SIR:—

Your letter per Mr. Smyser has duly come to hand. The Protestant Convention to be held in London is certainly one of the most interesting subjects for the church, which has engaged her attention for centuries. I hope that our church, which, I think, has been the first to move in this business, will be represented there. As a member of the Union, I hereby not only express my wish that you might be present, but request you to do so. If anything more formal would be deemed necessary, perhaps it would be well enough to draw up a little paper and have all the committee to sign it.

I hope Mr. Kurtz will accompany you, and my brother John has always said, that he would at some convenient season visit Europe. I would be glad if he could go this time. It would be desirable on account of the friends he would have for company. I hope something on this subject will appear in the *Observer*.

Yours, etc.,

C. A. MORRIS.

Rev. S. S. Schmucker, D. D.

We copy the following account of Dr. Schmucker's tour to Europe, from the excellent biographical sketch of Dr. Diehl, in the *Evangelical Review* :

HIS TOUR TO EUROPE.

“ The writer is indebted to Dr. B. M. Schmucker, of Reading, Pa., for the following facts and extracts, taken from Dr. S. S. Schmucker's notes of his travels in Europe. In 1846, he, in company with Drs. B. Kurtz and J. G. Morris, made a visit to Europe, the immediate object of which was the meeting of the Evangelical Alliance, in London, in the summer of that year, to which they were accredited, as representatives of the Lutheran Church, in the United States. They started, however, some months earlier than was necessary for that purpose, in order to make an extended tour through Germany. The chief object proposed to be gained was to establish some communication between the church in Germany, and the Lutherans in this country. A circular letter was prepared and sent to Germany, in advance of their departure, and was more widely distributed by them during their tour. Conferences were held by them, with groups of clergymen, in Berlin, Frankfort, Basel, and divers centres of influence in Europe, and much sympathy and interest were shown toward their brethren in America, by many eminent men, especially by those connected with the United Church. Dr. Schmucker proposed, also, personally to apply to authors and publishers for contributions of books for the Library of the Theological Seminary. The applications were eminently successful, and large, valuable additions to the library, resulted from them. Among the most friendly of the publishers were, Perthes, Besser and Mauke, of Hamburg, and Gotha, Tauchnitz, of Leipzig, Heyder & Zimmer, of Frankfort, Leisching, of Stuttgart, and the Orphan House, at Halle.

The Seminary is indebted for its extensive and very valuable library to Rev. Dr. B. Kurtz, first of all, and after him, to Dr. Schmucker.

"This tour afforded Dr. Schmucker an opportunity of gratifying the desire, which almost every man of scholarly culture feels, of viewing the scenes of their action, and the memorials of the great men, of the World's and the church's past history. It gave him great delight at the time, and pleasant reminiscences afterward. He made extended notes throughout the whole journey, from day to day, entering matters of interest in general, and the substance of conversations with eminent men. The Universities had for him special interest, and at Leipzig, Halle, Berlin, Basel, Tubingen and Heidelberg, he attended the lectures of the professors, and gives an account of them, and his intercourse with these distinguished men. The Libraries had a great attraction for him. At Wolffenbittel, he first met a collection, rich in antiquities, MSS. relics of Luther, and other things rare and curious. At Leipzig, the librarian, Gersdorf, was especially kind to him, and presented him with a number of first editions of treatises of the Reformation times, most of which unfortunately disappeared from his library, during the battle of Gettysburg.

"The route pursued by the party, was from Baltimore, by sailing vessel thirty-three days to Bremen, Hamburg, Marburg, Brunswick, Wolffenbittel, Magdeburg, Halle, Leipzig, Wittenberg, Berlin, Dresden, Prague, Vienna, up the Danube, Munich, Augsburg, Constance, Zurich, Basel, Strasburg, Baden, Tubingen, Stuttgart, Darmstadt, Frankfurt, Bonn, Cologne, Brussels, Paris to London, Liverpool by steamer, Great Western to New York. During the return voyage, a violent storm was encountered, in which the lives of all were imperilled, and indeed, for several days, death seemed inevitable. The steamer was so disabled

that she reached New York, making only four knots per hour, and never crossed the ocean again, having been put in the West India route.

“ Dr. Schmucker's notes cover a great variety of subjects, old and new churches, church services, rites and ceremonies, book trade, publishers, intercourse with pastors, temperance, wine and beer drinking, keeping the Lord's day, missionary societies, etc. It is difficult to decide what to select. I will turn to Berlin.

“ ‘ Berlin, Rheinische Hof. May 15, 1846.

“ By the invitation of Dr. Twesten and his lady, we accompanied them to their pew in the church in which Rev. Arndt preaches. The house was very crowded, the seats being almost entirely occupied by the ladies, and the broad aisles being filled with gentlemen, who had to stand during the entire service. There were probably six thousand persons in the church. Rev. Arndt is the most popular evangelical preacher in Berlin. There was nothing extraordinary, however, in his performance. His style was good, abounding in antithesis. His matter sound, but rather common; and his delivery and general abilities as an orator not above mediocrity in our country. His text was, ‘ Come unto me all ye that labor, etc.’ which he said was the last text on which Luther had preached. The edifice bears some resemblance to the Tabernacle of New York, only that it is a compound oval, instead of a simple one. There are four galleries, one in each oval projection. A cross and two candlesticks were on the altar.

“ After sermon we went to the Domkirche, the one in which the King usually worshipped, when in the city. We heard a good, pious, orthodox sermon, preached in a good, yet common way, by Rev. Heydenreich. The choir, to which the King pays 20,000 thaler annually, was absent to-day. The Dome church is a very large and elegant,

though rather plain one, about 200x80 feet. It consists of three arches running along the length of the church, and sustained by twelve columns or pillars on each side, and four at each end. There is no canopy, and the pulpit is fixed between two pillars. The pulpit is at one side of the church, at the middle. The organ, baptismal vase and altar, are at one end of the building, whilst at the other is a music gallery. The King was absent, and the church about one-fifth filled.'

DR. NEANDER.

“ ‘ Monday. This morning I attended the lecture of this truly learned and celebrated historian. He is small of stature, of a dark complexion, black bushy hair, and of a Jewish physiognomy. He entered the room, as is usual with a majority of the German professors whom I have heard, in rather a hurried manner, mounted the rostrum, and instantly without ceremony of any kind, began his lecture. He appears to be very near-sighted, and puts his eyes so close to the paper, that his nose almost touches it. Part of his MS. seemed to be in detached pieces; or more probably he had written some later additions on small loose papers, which he occasionally turned over and over, as if he had lost his place. He lectured standing, or rather leaning on the desk, which was loose, and which he moved to and fro, to the manifest danger of those students immediately before it, and behind which he almost entirely concealed his face. He was in constant motion, and as awkward as he could well be. At one moment, he would glance at his MS., then turn about almost with his back to his hearers, putting his hands near his eyes, picking his hands in a most ungraceful way. Then he would turn to his MS. again, putting his eyes almost on it; afterward he would go through all the same antique operations again.

The most homely portrait I have seen of him is still flattering. The students seem to be amused at the singularity of his movements, and occasionally some would laugh, casting a glance at the professor and then at the other students. He reads slowly and does not repeat, as the Halle professors do. He had about one hundred hearers, and stopped abruptly when the clock struck the hour.'

DR. RANKE.

“From 5 to 6, I had an opportunity of hearing the celebrated author of the history of the Popes and of the Reformation, Dr. Ranke. This gentleman, who meets us at a dinner party at Dr. Twesten's, is much more polished and interesting in his manner than Dr. Neander. He delivered his instructions sitting. He lectures very much in that animated, affable manner which characterizes him in the social circle. He glances at his MS. for an instant; then looking up apparently at the ceiling, and sometimes at the students, he talks awhile; then glances at his MS. again, and again raises his head and talks. Sometimes he talks rapidly, and makes some grimaces with his face. His articulation is not very distinct; yet, he, also, does not repeat as the Halle professors do. Nor did the students hiss, in order to make him go more slowly. His head is in almost constant motion, and often he makes gestures with his hands. His lecture consisted of speculations on the origin of the Mexicans and other aborigenes. He gave a brief review of the principal literary helps, and then a regular history of Cortes and the Mexicans.

“Neither of these professors recommended any books, and I have learned that the plan of the professors of the institution is to make their lectures answer every purpose to the student, especially to the poor ones. The library is thus used chiefly by the professors, and by students in Ber-

lin in after life. When we recollect the great poverty of many students, and the fact that books on all subjects of the lectures would cost much, their plan seems natural and leaves the students to value the notes, which they take, and to take them as full as possible.'

DINNER AT DR. TWESTEN'S.

"We went at three o'clock, because the consecration of the new church had delayed Dr. Twestens', who as Consistorialrath had necessarily to be present. We spent a very pleasant afternoon, indeed, and no one can call to see the excellent and pious Twesten, and his truly polite and accomplished wife and daughter, without being pleased. Dr. Twesten is orthodox in his dogmatic views, and very highly respected. He lectures in the University every day from 9 to 11, *i. e.*, twice; each lecture, according to the German custom, being exactly three quarters of an hour long. His works stand in high repute. He is a modest, communicative, and able man in conversation, and when Dr. Ranke remarked, that no one believes the doctrine of original sin, as taught in the Augsburg Confession, Dr. Twesten meekly, but firmly, remarked: '*Das wuste ich doch nicht. Meine Wenigkeit glaubt es doch.*'

"Dr. Ranke is small of stature, having a good, yet not extraordinary head, exceedingly talkative, fond of laughter, and almost boisterous. Judging from his judicious, grave and far-sighted work, on Popery and the Reformation, I had expected to find him grave and dignified, and therefore found myself somewhat mistaken. Yet there is a great deal of benevolence, sociability and intelligence in his conversation. Dr. Ranke expressed the opinion, that the Romish church is gaining ground in some places, and losing in others; but that the light and spirit of the present age are making steady inroads on her fastnesses, and that

she is on the whole losing ground. He also expressed the opinion that the German Catholic Church would not continue to grow and the adherents of Ronge, having set up no positive creed, could not retain their hold on the popular feeling, *i. e.*, the confidence of their laity. He thought the Augsburg Confession as near to the doctrinal views of Romanism as any system could be, to be tenable; and that it will be very difficult for the German Catholics to devise a system, that shall hold a middle ground between the Augsburg Confession and Tridentine Romanism, which will be consequent and capable of successful defense; or which will commend itself to the understanding of intelligent Catholics.

“There was also present Rev. Krummacher, of Elberfeld. This is the gentleman who was elected by the German Reformed Church, as their professor. He is here at present on a visit as applicant for the station of pastor in a vacant church. His merits as a preacher are admitted by all. But as he is an orthodox and evangelical preacher, and the magistrates have the appointment of the pastor to this church, his success is doubtful, as the magistracy are decidedly neological. Mr. Krummacher very soon began to speak of the church in America, in which he felt a deep interest, especially were his inquiries minute in regard to the disputes in the Reformed Church, caused by the work of Dr. Schaff. * * ’

GOSSNER.

“We called to see the distinguished Mr. Gossner, who about twenty years ago, was the most popular minister in Berlin, but now lives in a small house outside the Potsdamer Thor, and has charge of a hospital. His time is chiefly devoted to Missionary matters. Gossner was once a Romish priest, but seeing the errors of Romanism,

renounced them and joined the Protestant Church. For many years he was a popular preacher. His Hauspostille affords evidence of his homiletic talent, and his power to influence the people. He told me that he stands connected with no missionary society. His missionaries, (of whom several are educated men, some had been school teachers here, the majority, however, are ignorant of anything more than what the common schools teach), number about twenty-five preachers, and about three times that number of mechanics, farmers, etc., and their families; amounting, in all, to one hundred souls, chiefly located in India. He gives his missionaries no salary at all. They receive an outfit of clothing and get to the place of destination, he did not say how, but, when there, support themselves, only receiving occasional supplies of clothing, an abundance of which is presented to him by friends of the cause.'"

"The notes of his visit to Berlin are quite extended. In addition to the portions above given, they record his visits to the Kunst Cabinet, the New Museum, a visit to Dr. Draeseke, an evening spent with Revs. Arndt, Ziehe, Drs. Krummacher and Strauss, and Candidat Schroeder, at the house of Rev. Mr. Wise, a full account of the Cursefahrt, which he witnessed, visits to Dr. Eilert and Court Preacher, Snethlage. He also gives an account of a pastoral conference, at which were present Revs. Kober, Bachman, Conard, Arndt, Pischon, Buchsel, each of whom he describes. Of the proceedings of the Evangelical Alliance, in London, no account is found in his notes."*

The circular letter, of which Dr. B. M. Schmucker speaks, and which was prepared and sent to Germany in

* We made earnest efforts to obtain the whole of Dr. Schmucker's notes of his journey and observations, but could get no more than what Dr. Diehl has furnished in his biographical sketch in the *Ev. Review*.—ED.

advance of their departure, was more widely distributed by them during their tour. It was addressed to the United Church of Prussia, and indicated the points of similarity between our General Synod and the Prussian Union. It was signed by Drs. Schmucker, Kurtz, Morris, Pohlman and Schmidt as follows :

Dr. S. S. Schmucker, Professor of Theology in the Seminary of the General Synod of the Lutheran Church in America, at Gettysburg, Pennsylvania.

Dr. B. Kurtz, Editor of the "*Lutheran Observer*" at Baltimore, Md.

Dr. H. N. Pohlman, Pastor of the Lutheran Church in Albany, New York.

Dr. J. G. Morris, Pastor of the first Lutheran Church in Baltimore, Md.

Rev. H. I. Schmidt, Professor in the Seminary at Hartwick, in the state of New York.

Dr. Morris speaks very harshly of this circular letter, which bears his own signature and of which he was himself one of the bearers. He says, among other hard things, "Never was a more senseless blunder committed; while the appeal may have been in conformity to the theological opinions of some in the United Church of Prussia, yet thousands of Lutherans would not sanction its theology."

To which it may be replied, There are even now thousands of Lutherans in Germany and America, who do not sanction the theology of the General Synod.

"The result was, to my certain knowledge, that when Drs. Schmucker and Kurtz went to Europe in 1846, not one of them was invited to preach in any pulpit on the continent! This I *know* to be true, for I was with them. They were treated courteously enough, but neither Lutheran, nor Reformed, nor United invited them into their pulpits."

To this I remark: The Dr. should have written, Did not invite "us" into their pulpits, for he "was with them," and had also signed the letter; hence the slight was equally to him as well as to Drs. Schmucker and Kurtz, if it was a slight at all. But really, it was not intended as a slight. It is not customary, nor even lawful, to invite strangers to preach in the pulpits of the churches in Germany. When Dr. Kurtz was in Germany, twenty years before, he preached in many of the German churches, even before the king of Prussia, but it was by special appointment of the authorities, and he had come on an ecclesiastical mission. But Schmucker, Kurtz, and Morris came on a pleasure or sight-seeing excursion. The pastors of the churches in Germany are appointed by the state, the same as civil officers, and their duty is to preach at the appointed times, in the pulpits assigned them, and they have no right to assign this duty to any one else, without permission from higher authority. Dr. Enders relates his experience on this point as follows: "During a tour to Germany I visited my mother's birth place. I called on the pastor of the church and was kindly received by him. My relatives requested him to invite their friend from America to preach on Sunday; but he declined, saying it was against the rules. The next Sunday I spent in my own birth place, where some more of my relatives lived. They also told the pastor, they would like to hear me preach, and he consented. When I said to him, 'But, Mr. Pastor, is it not against the rules of order, to have a stranger preach in your pulpit?' His reply was, '*Wo kein Klæger ist, da ist auch kein Richter.*' (Where there is no accuser there is no judge)."

A still more striking case of this kind occurred a few years ago. There is an institution in the northern part of Germany by the name of Kropp, in which students are trained for the ministry, to be sent to America. The Min-

isterium of Pennsylvania had contributed funds to the support of this institution, and a number of ministers had already been received and were appointed to pastorates in this country. Dr. Spaeth, a prominent minister in the Ministerium of Pennsylvania, and professor of theology in Mt. Airy Seminary, during a tour to Germany paid a visit to Kropp, and as he remained there over Sunday, he expected to preach in the chapel of the institution, but was not invited to do so.

Hence we must see, that it was not because Schmucker, Kurtz and Morris had signed and carried a circular letter to Germany, that they were not invited to preach, but because such a practice was contrary to the ecclesiastical rules and customs of Germany.

The Dr. goes on further to say: "This appeal had been sent before them (us), and had been extensively published. Tholuck and I had a conversation about it, and the worst thing he said of it was, that before it was published in Germany, he and some others re-wrote it in pure and classic German. Dr. Schmucker was aware of this, and said to me, 'that he never in his life tried harder to write good German;' but after all, it sounded very much like a translation from English into German, which I presume it was, and it abounded in American Saxonisms."

It was certainly unkind, if not cruel, thus to expose the deficiency of his venerable preceptor and pastor, in his German style, and then publish it to the world in his "Fifty Years in the Ministry." It is not claimed that Dr. Schmucker spoke and wrote what is called the classic German, with its involved sentences and high sounding phrases, but his German will compare favorably with that of any American born Pennsylvanian of that or the present time. He had enjoyed peculiar advantages for acquiring a knowledge of the German language. His father was an eloquent

German preacher, and also published a number of German books, written in a correct, though plain style. He studied theology first with his father, and afterwards with Drs. Helmuth and Schmidt in Philadelphia, and, no doubt, imitated their style, of which we have samples in the Halle Annals, written by Muhlenberg and his co-laborers. Then he read many German books and translated some of them into English. In the early part of his ministry he also frequently preached in the German language, but in maturer age his preaching, writing, lectures, conversations in the family, and intercourse with friends was principally in the English language. By such means a man's thinking will gradually be done in English, and his German writing will become simply a transferring of English thoughts and construction into German words.

Dr. Tholuck is universally acknowledged to have been a highly learned and devotedly pious man. We have frequently heard Prof. Charles Hay speak of him in the very highest terms of respect and admiration. He was one of his students at Halle, and accompanied him one summer on a pedestrian tour to Switzerland. His commentary on the gospel according to St. John is one of the very best ever published; Dr. C. P. Krauth, Jr., translated it into English. Now, Tholuck "and some others" must have highly approved the tenor and object of the appeal, or they would not have re-written it, to form it into "pure and classic German," and then had it printed and sent out to the German pastors and people, no doubt at their own expense, even before the noble trio, Schmucker, Kurtz and Morris, had set foot on German soil.

As stated elsewhere, the three friends did not remain together in their travels on the continent of Europe. Schmucker spent most of his time in the universities and libraries and publishing houses, and in the society of dis-

tinguished professors and theologians ; Kurtz, we presume, took most interest in the religious affairs of Germany and in church papers ; and Morris searched among the memorials and relics of Luther and his times, and also climbed some of the Alpine mountains. On his return to America he gave some very interesting and amusing lectures—"Alpenstock" in hand—of his observations and experience in Switzerland. We give herewith an interesting letter from Morris and Kurtz, written to Schmucker, while they were waiting for him in Paris :

DEAR DR.—We have been anxiously looking for you every day. But we hope that your long absence is owing to your success in receiving donations for the Seminary. Dr. Kurtz, has been here twelve days, and waited three or four for Morris. The latter arrived here last Saturday, and we have both been *on the go* ever since. We have resolved to leave for London to-morrow, via Ostende. There we shall, of course, see you, D. V. We advise you to take rooms at Meurice's Hotel, where they speak English, you may dine at Table-de-Hote, if you please, at 6 P. M., but we dined every day at the corner of Rue Rivole and Place de Rivole, where they speak English and German, for 2 Franks per day, but you can suit yourself. We would also advise you to employ as a *valet*, an Englishman named Barrett, for whom you can inquire of the porter's wife at the office, hire a carriage, also, and you will thus save time and money.

Ebenezer is to be seen at the Boulevard de la Madeleine, No. 13, who may be of some service to you.

The letter from Mr. Crellenberg, of Bremen, you will perceive, I had opened, but as it was intended for you, I, of course, did not read it.

We also received letters from home, containing news both pleasant and sad. Dr. K. has a young son.

Dr. Muller of Washington, has behaved badly and has been suspended by our synod. Yeager of Kentucky has been excommunicated by the Synod of the West. You will see from Hay's letter that Seminary affairs look rather squally, while the College seems to be going ahead. Pohl-

man embarked for Europe 6 weeks ago, and has doubtless arrived. M'Cron embarked, also, and Passavant is coming.

We are told that the British ministers intended to introduce a resolution about slavery into the convention, which will be a sort of test of membership; this will create confusion at once. Mason will tell you all about this. We fear the convention will not accomplish much.

In London inquire for us of Dr. Steinkop, Little Savoy, on the Strand, if he lives where he did 20 years ago, which is very probable; or at the American Consul's. We shall travel in England before the Convention and shall not remain in London longer than next Monday, until our return, so you will not meet us for two weeks at least.

KURTZ AND MORRIS.

