

Church and State in Germany.

After leaving the ecclesiastical laws unenforced for a couple of months, says the Times Berlin correspondent, Government have thought it necessary to resort to words to deeds. As the Bishops cannot be prevailed upon to comply with the provisions of the new statutes of their own accord, they are to be made to do so by the secular arm. All the Bishops have declined to seek Government approval for the programme of the clerical seminaries and training schools connected with their sees. These schools, supplying a complete course of teaching for those who wish to devote themselves to the clerical office, have of late been regarded as the main basis of the power possessed by the Catholic Church in this country. Forty years ago, when these schools either did not exist, or else were subject to the supervision of the secular authorities, the German Catholic Church was content to guide the souls, but had no pretensions to the control of worldly affairs. But when the Constitutional era set in, and, in the growing ascendancy of liberal principles, the Church was declared free and exempt from Government interference, the clerical seminaries became imbued with a new and more ambitious spirit. It was no longer the education of souls, in the former and more restricted sense of the term, which was regarded as the duty of a clergyman; it was the direction of the secular affairs of the parish in a spirit approved by the Church, which came to be inculcated as the proper business of the local priest. To inculcate the new doctrine effectually, the entire course of instruction in existing seminaries was remodelled. A number of new seminaries were established, and what, perhaps, was the most important innovation of all, boys' schools were added to receive youngsters at a tender age, when they were still impressionable enough to accept the teaching offered without questioning. The Government, far from objecting to this momentous change, at first countenanced it. Government subsidies to the Episcopal seminaries and sees were increased, students of Catholic theology were released from the duty of hearing university lectures, formerly attended by most of them; and the parish priests were allowed to gain an ascendancy over the lower classes which, as they also acted as Government inspectors of elementary schools, equally affected the religious and secular education of the pupils. Thus matters went on until ten years ago, when it was well known Government, entering upon an active foreign policy, began to perceive the necessity of making its peace with the Liberals at home. The demands put forward by the Constitutional party were conceded. The Berlin Government, staggered by the resistance it encountered, at first tried to compromise matters by showing considerate regard for the feelings of the Catholic clergy. When all their overtures proved of no avail, they, however, gradually had recourse to defensive measures, which at last culminated in the enactment of the statutes known as the new Ecclesiastical Laws. The most remarkable among them, and the one most objected to by the Bishops, is the one regarding the programme of the Ecclesiastical schools and seminaries dependent upon Government approval. Under this Act the Bishops were required two months ago to submit the plans of instruction followed in their schools; all declined to do so. After giving them six weeks time for reconsidering their answer, Government now begins to act, selecting for punishment those most notorious for unflinching opposition. The Bishop of Ermeland (East Prussia) has been deprived of the Government contribution to the salaries of his Chapter; the Bishop of Paderborn (Westphalia) no longer receives the Government subsidy towards the cost of his seminary, the pupils in that institution having also been given to understand that they will not be admitted for Prussian livings; the Bishop of Fulda (Hesse-Nassau) has had his boys' school forcibly closed, while he of Posen has been officially informed that the young men brought up and ordained by him, not being considered priests, they will be held amenable to the law of conscription, and draughted into the army as ordinary rank and file. There is a curious degradation in these measures, more lenient penalties being administered in the western provinces than in the east, and the like offence being visited with pecuniary fines in one locality, and severe personal chastisement in another. All this, however, is in strict accordance with the law, which leaves Government considerable discretion in acting as they please. Besides the steps taken in order to enforce the School Law, others have been resorted to, to break the political opposition of the Bishops. The Prince Archbishop of Breslau having gone the length of forbidding his clergy to give any information about ecclesiastical appointments, punishments, &c., such as might be demanded under the new laws, Government have declared that they regard Old Catholics as Catholics, and that they hold a member of the Breslau Chapter who has joined the new sect to be still a prebendary and functionary of the Church. In consequence of this announcement, the Prince-Bishop will be compelled to continue to salary a priest whom he has expelled the Chapter, while the appointment to none of the livings conferred by that body will be legal until the Rev. Baron von Richthofen—this is the name of the objectionable Dean—has been allowed to resume his seat. The interest attaching to this particular conflict is the greater as the Prince-Bishop originally belonged to the most outspoken opposers of infallibility, and, at one time, bade fair himself to become an Old Catholic. The Archbishop of Cologne, too, is being prosecuted for publicly excommunicating the priests who have embraced the Dollinger tenets, without obtaining the requisite Government consent. This consent being necessary under an old law, not altogether, it would seem, in harmony with subsequent enactments, the Cologne Court dismissed the charge, which is now being urged before a superior tribunal. In other parts of the country, where Catholic and Protestant are both members in the same church, and where the Bishops suddenly objected to allow the Protestants to be called Protestants.

possession of the steeples and tolled to their hearts' content, notwithstanding all protests. The above by no means exhausts the list of the challenges exchanged and the skirmishes fought; but, as a pitched battle is evidently drawing near, it would be superfluous to convey more than a general idea of the preparatory stages of the quarrel. Under the new law no Catholic incumbent can be appointed to a living, no vicar sent to the smallest village, without the approval of the Government. As the Bishops are agreed not to ask for the ratification of their proceedings, we shall soon hear, either of the forcible removal of some newly-installed pastor, or perhaps of the Government cautioning people that marriages performed and births registered by such and such priests are illegal. When things once attain that stage the shutting up of churches and chapels by the Bishops cannot be far distant. Then we shall see which is the stronger force in Prussia, the King of Prussia or the Pope of Rome.

For the present, public opinion in this country is inclined to believe that the King having no chance against the Frederick-Wilhelms of Berlin, they will give in the moment that they perceive that stringent measures are resorted to. Without wishing to endorse this sanguine view, I cannot but admit that the immense majority of educated Catholics in this country are, to say the least of it, too moderate in their religious views to think of siding with a foreigner, whether priest or lay, where the political future of the nation seems to be at stake. But the decision is drawing near, and speculations will soon be superseded by facts. I have just been told that the Bishop of Ermeland, too, has been informed that his Seminars will have to serve as soldiers; and that an accusation has been lodged against the Posen Bishop for making an appointment to a living without obtaining Government consent. It ought to be remembered that in all I have said I have referred only to the Prussian, not to the German Government. It is one of the characteristic features of the Ultramontane movement of the day, that while the Prussian Government is fiercely attacked by the clerical host, an unmistakable inclination is evinced by the Romanists to consider the feelings and interests of the minor States and dynasties. This is not only in keeping with the political motives actuating their conduct; but as the minor dynasties have already consented to make the expulsion of the Jesuits a German law, they will soon be compelled to extend the whole of the Prussian measures to their several States, should this unfortunate contention continue. Already Baden and Hesse-Darmstadt are doing so of their own accord. Besides this, the co-operation of Wurttemberg and Bavaria is all that Prussia requires, there being scarcely any Catholics in the other States.

"Thou God Seest Me."

THE BANKER'S STORY.

It was a large black walnut frame, and it hung almost from the ceiling in the little bed-room. It was a mother's work, putting it there. She was always doing something quietly for the good of her boys. She never found much fault with them; but she was always dropping a word of advice, and putting things in their way—things that pleased them, that developed the better qualities of their nature, and that had a lesson on the face of them.

There was a nail with its red head, and the large red cord, and then two fine tassels hanging down. There was no chromo or oil painting by the old masters within the frame, but only the large illuminated letters—the great T and G and M, with flourishes around each of them, and then the smaller letters to make up the four words of the motto. And when H. opened his eyes early in the long summer mornings, it was the first thing he looked at. There it had hung all the night long, and there it seemed to welcome his first look—it was a sort of morning visitor and received all his attention, for there was nothing else on the wall worth his notice. He counted the letters a thousand times, read them forward and read them backward, formed new combinations of them, and they spelled out many names, but there was one way they read best, and that was as they were printed on the tablet, "THOU GOD SEEST ME."

It was only the summer before that his mother bought it. "Because" she said it was so appropriate for H.'s room. "Not," she added, "that I thought him more liable to forget God than his brothers, but it was from that text our pastor—who is now in heaven—preached the day H. was baptized." That was why she purchased it the moment she saw it, and had it hanging in H.'s room to surprise him when he returned from school, and she gave it to him as his own. He liked it, too, and took a glance at it as he lay down at night and said the prayer, "Our Father which art in Heaven;" but it was when he awoke in the morning that he studied it most attentively. And now for more than six years he had closed his eyes and opened them upon the same words, and there it hung as attractive as ever.

One evening his father came home from the city. The family were all around the table at tea, when he looked across and said, "H., I have got a situation for you." H. was delighted. It was of little consequence then what sort, the fact was enough.

A situation in a banking-house; what will the other boys think? To begin next Monday. He could scarcely wait so long. And then there was preparation and bustling and packing up his trunk. His mother said he had better put in that motto, but H. was too careful of it, and wanted to wait till he could be settled. He could get it at any time, he thought.

Monday morning came at last, and H. was off to the city with his father. What a sight! As far as the eye could reach were houses, long chimneys, spires. He had never been in the city or seen the like before. The streets were crowded. He was bewildered with the buildings, the dazzling windows and the ceaseless din of traffic. He scarcely knew himself. He felt that he was but "a drop in the bucket" in the end.

"This is the place," said his father, and they turned in at a wide door, and stood within a large counting-house. There were a dozen other men and boys, and H. soon found his place among them, but could think of nothing, only gaze in bewilderment at the magnificence on which he had opened his eyes so suddenly. His father must return by the evening train. He took him aside and said, "My son, be obedient, obliging, civil and respectful, be attentive to business, be honest, be trustworthy. You are now to form a character for life, and perhaps a fortune too. Above all remember your motto, 'THOU GOD SEEST ME.'"

H. promised he would, and kept his pledge, for it was impossible for him to forget it, then at least. He followed as closely as possible his father's advice, and gained the esteem of his equals and the confidence of his superiors. His rose step by step till he occupied one of the most responsible positions in the place.

But he was not to live always a stranger to temptation. His position and reputation put the enemy in his way. At any moment he might have laid his hands on hundreds of thousands of dollars and walked away with it. At first he reproached himself for permitting the thought of such covetousness to enter his mind; but the temptation grew stronger and he grew weaker. The plans by which the wicked net could be carried out opened before him. They formed themselves without any mental effort. The tempter of souls was after him. Perhaps he was too young in years to be placed in a position of such responsibility.

Gradually the project became the tyrant, and he submitted as its slave. Everything arranged itself with the nicest harmony and precision. The evening was set, the money counted. He could lay his hand on it in a moment. Through all the previous day he was fearfully tried. He appeared happy and pleasant, but then there would rise the uncalld-for sigh. At last the fearful moment came. All the others had left. He remained under pretence of finishing some business. He walked to the vault and swung open the door. As he reached out his hand to grasp the money, it fell from his fingers as if it had been a bar of red-hot iron. He trembled as in a convulsion, and the burning thought flashed across his horribly excited mind, "THOU GOD SEEST ME." He felt the eye of God gazing upon him, and with reproving glance, warning him of his guilt. He fell upon the floor and groaned aloud. The money which he had dropped seemed to answer, "Thou God seest him." He cried out aloud, "O God of my mother, save me from this crime!"

And God did save him. In uttering the prayer he had passed the crisis. He replaced the package of money, closed the vault, and repaired at once to the house of the president of the bank, related to him all that had transpired, and begged to be dismissed from his position. The president was a good and wise man, and promised that he would keep the matter a secret, assured him that his confidence in him was not destroyed, and that he would keep him in his place. But he advised him to retire for a month from the bank to recover his shattered energies and to reflect upon the past, and prepare himself for the future. At the end of that time he could resume his duties as if nothing had taken place. H. came back with a deep sense of his own weakness, but with a firmer reliance upon the grace of God as his only true safeguard, and with a more abiding sense than ever of the great truth, "Thou God seest me."

It is many years since this occurred. It is a lesson from the life of an experienced banker; but with some modifications it is a history of the temptations that beset scores of boys and young men in city life. May the result be also the history of every one that is tempted to take money that is not his own.—Observer.

Silk and Silk-Making.

Raw silk, as it comes from the manufacturer, contains about twenty-five per cent. of gum, all of which must be removed before it goes into any woven fabric. Now, this fabric, if pure silk, is worth its weight in silver, and a trifle more. And yet there are plenty of people fully satisfied that good, heavy, lustrous gross-grain ac. be bought just now at from two to three dollars a yard. The fact is, that in dyeing silks, light thin threads may be converted in thick heavy ones by the use of sugar of lead and some other foreign substances, the presence of which is not easily detected in the fabric; and it is this kind of thing which is so marvellously cheap in the shops. It seems to be a heavy, well-made silk—it is a very thin fabric, made heavy, and made to look well by processes which utterly ruin it. And you, gentlemen, may write it up in your hats for ready reference, that whenever glossy silk fabric is offered you at less than its weight in silver, it is something much worse than a damaged article.

Now, let me say a comforting word to the excellent gentle-woman who wants silks, genuine and heavy, without paying their weight in silver for them. And such silks are to be had, though they are not the shining ones offered so temptingly in the shop windows. Until 1855, the broken ends of silk fibres, and the cocoons out of which the moths had cut their way, were treated as waste material. In that year a Frenchman, named Dupont, hit upon the idea of carding the silk, and spinning it into yarn fit for weaving. Fabrics made of this yarn are called "spun silks." They are quite as good as any other, quite as genuine as to material, quite as well-dyed and woven, quite as smooth, but not quite as glossy. Their only demerit is lack of lustre, but they can be sold at considerably less than half the price of ordinary silks, and to any but feminine eyes are as handsome as possible. Messrs. Cheney Brothers and some other manufacturers have been trying some experiments with these spun silks, making a fabric with a warp of reeled, and a filling of spun silk. These cost but half as much as the best reeled silks—and are infinitely better than the loaded shams which the shopmen sell at two and three dollars a yard. They are good and honest, will "stand alone," and will last a half a dozen life-times.—GROSSMAN'S REMARKS, IN "NORTH AND HOME."

Conversions to Rome.

The Christian Era, of Boston, gives the following accounts of some change in religious views which have been going on lately in Boston and vicinity. It says, "In a late issue of the Pilot there is an enumeration of several conversions to the Church of Rome said to have taken place in this city and vicinity. We are told that on Sunday, June 29, at 3 o'clock, the Rev. Father Welch, of Boston College, received the abjuration and gave conditional baptism to Mr. Richard Bliss, of Cambridge. The young man is connected with the scientific museum of Professor Agassiz in Cambridge and has been for seven years a member of the Episcopal Church.

"Number two is Mary Stella Libby, daughter of James Libby, Esq., of Boston. She was a member of the church of which the Rev. Pelham Williams has charge. The Pilot, which ought to know, is informed that this is not strictly speaking a Ritualistic church, but that it has decidedly Catholic tendencies. This lady is the ninth or tenth convert that has been prepared for Rome under the instructions of Mr. Williams.

"Number three is Frank Collins Ward, a young English gentleman, who was received by the Rev. Father Metcalf at the pro-Cathedral, Castle street. Mr. Ward belonged to the Church of England, and has for some time been under Father Metcalf's instruction and guidance.

"Number four is a clergyman of the Episcopal Church, the Rev. Charles R. Brainard, formerly rector of the church in Quincy, Mass., but for about a year past residing in Middleboro', Mass.

"There is something striking in the fact that these converts are all from the Episcopal Church, and makes us fear that that ancient Church is a half-way house to Rome. Indeed, how any person remains a Protestant while under the influence of such a Romancing institution as the Church of the Messiah can hardly be seen. Its tendencies are all Popish, and Pelham Williams is doing more to make converts to the Church of Rome than Father Fulton himself could do. No wonder the Low-church folks are alarmed. No wonder the evangelists inside the Church should endeavor to resist the evil, and stem the tide. But they cannot stem it. Tyng, Coney, John Cotton Smith, and that noble class of men are being swept away on the bosom of the deluge."

The Teacher's Soliloquy.

How many of our Sabbath School teachers are accustomed to talk with themselves? Some one used these words:

"Never let me forget that, if I would teach, I must myself be taught. The Holy Spirit must teach me; then may I hope that he will teach by me. My chapter for school to-day—my eye is familiar with it, I know the meaning of words and phrases, but has my spirit been taught its real meaning? Have I found it in that which has been the food-refreshing of my soul? I consulted the commentary; have I sought the presence and the light of the teaching Spirit? When David sings, 'Teach me,' he sings also in the same verse, 'Thy spirit is good.' The promises are 'He shall guide you; he shall teach you.' With my Bible in my hand, my soul in the secret presence of God, through the blood of Jesus let me seek the instruction of 'thy good Spirit.' And in the power of the same Spirit let me go forth to-day. Let me pray for my pastor, that the good Spirit may accompany the ministry of the word, and for all my fellow-teachers, that we may all be taught of God.

"Exceeding great and precious promises." 2. Peter i. 4. And there are 'given to us.' All my hopes depend on promises. Take away the promises of the work, and every hope is gone. There is no faith, no prayer, no light in all the world, if there are no promises. I never kneel down and look up into thy face but I take a promise with me. Promises are my plea; I cannot speak to God without promises; my very life lies hidden in a promise. 'This is the promise that he hath promised us, even eternal life.' And, O, what promises he hath 'given us!' Given—then they are all my own. Revel, my soul, in thy vast possessions. What is there that is great, and good and glorious that is not in the promises? And in Christ they are all—'yea, and in him, Amen.' They are exceeding great, and, O, how precious!"

A State Ruled by Women.

Among the Holland possessions there is a remarkable little State which, in its constitution and the original customs of its inhabitants, surpasses the boldest dreams of American emancipation ladies. Upon the island of Java, between the cities of Batavia and Samarang, lies the little kingdom of Bantiam. Although tributary to Holland, it was an independent State, politically without importance, yet happy, rich, and since time immemorial governed and defended by women. The sovereign is indeed a man, but all the rest of the government belongs to the fair sex. The king is entirely dependent upon his State council, composed of three women. The highest authorities, all State officers, court functionaries, military commanders, and soldiers, are without exception, of the female sex. The men are agriculturists and merchants. The body-guard of the king is formed of the female elite. These Amazons ride in masculine style, wearing sharp steel points instead of spurs. They carry a pointed lance, which they swing very gracefully, and also a musket, which is discharged at full gallop. The throne is inheritable by the eldest son, and in case the king dies without issue a hundred elected Amazons assemble, in order to choose a successor among their own sons. The chosen one is then proclaimed lawful king. The capital city of this little State lies in one of the most picturesque parts of the island, in a fruitful plain, and is defended by two well-kept fortresses.—Galaxy.

Suffer not yourselves to be detained from simplicity in Christ by any pretence of superior knowledge and wisdom.

Spurgeon on Eternity.

You who love the Lord do not want any words from me to-night. I do not intend to preach to you. I want you to be praying and to be sending up your hearts to God for a blessing. But with you who do not love God I must be earnest to-night, asking you to think about these things. One thing that makes me earnest is the remembrance of eternity. Your time is short, but your eternity, Oh, how long! There was once a lady who often used to go to the dance, and to the opera, and to keep her servant sitting up at night to let her up and attend her to bed. The poor girl, the servant, often went to sleep, so her mistress recommended her to get a book to read, and she got some religious books, and it pleased God to bless the reading of them to her. Her mistress laughed at her very much about this, and when she came home one morning, somewhere about two or three o'clock, she came up to the girl and said to her, "Mary, what are you reading? A religious book?" she added, as she looked over her shoulder—"Why, it will make you as miserable as possible," and she began to laugh. But while she looked at the book her eyes fell upon the word, "eternity." She went to her chamber, and, when the maid was gone, she gave vent to her feelings in a flood of tears, and it was not many days before the lady had learned to give up the frivolities of time for the true and substantial pleasures of eternity. I wish that some of you would get that word, "eternity, eternity, eternity," into your minds. Even if you had it printed on your very eyeballs it would not hurt you. Eternity! Eternity! Eternity! A mountain without a summit; a sea without a shore; a depth without a bottom. Eternity! An endless plain of woe, or a boundless field of delight. As you character shall be here on earth, so shall eternity be to you hereafter. If you have believed in Jesus it shall be bliss everlasting; if you have rejected Christ it shall be woe eternally. Eternity! ETERNITY! ETERNITY! If there were nothing else to make the preacher earnest and to make him thoughtful, surely this ought to be enough.

Results of Missions.

The Pall Mall Gazette, whose attitude towards missions is "worldly," not to say skeptical, publishes a letter from an East India correspondent which admits that though the Christian Missionaries occupying the Indian field have been severely criticized for not doing anything; yet they have taken up "the gage of battle regarding their alleged want of results, and have proved the case in a quite unexpected manner." Missions and missionaries are favorite topics of criticism. Sea captains and merchants visiting and residing in foreign ports are the critics. But those who are familiar with the method in which many of these gentlemen live when abroad take the testimony with the usual grain of salt. The result of missionary work done in India is thus stated by the correspondent: "Between 1861 and 1871 the number of Christians has more than doubled in Bengal, while the communicants have increased nearly threefold. In Central India the native church has multiplied by nearly 400 per cent; in Oude by 175 per cent; in the Northwestern Provinces it has nearly doubled; in the Punjab and Bombay it has increased by sixty-four per cent; and the total increase for all India is sixty-one per cent. The increase during the previous ten years, from 1851 to 1861, was only fifty-three per cent. The missionaries calculate that, assuming a uniform increase of sixty-one per cent. for each ten years, the number of native Protestant Christians in India will amount in 1950 to 11,000,000, and in A.D. 2001 to 180,000,000. They have established, in a startling and unexpected manner, that Christianity is a really living faith among the natives of India, and that it is spreading at a rate which was altogether unsuspected by the general public."

The Exploration of Palestine.

The Damascus correspondent of the Levant Herald gives an account of the work done by Lieutenant Conder, R. E., and his party, who are engaged in carrying out the objects of the Palestine Exploration Fund. They have not, he says, been "digging up Moabite stones or other sensational objects," but have done some good solid work. Of the 6,600 square miles to be surveyed 1800 are now completed, or 3-11ths of the whole area. The following are a few of their most recent discoveries:—1. Site of an unknown Jewish town. 2. Identification (probably) of Ecbatana. 3. Three groups of finely-finished tombs, superior to the Tomb of the Kings at Jerusalem; one of them has a kind of enamel and fresco inside. 4. Five fourth-century convents hitherto unknown, with walls still standing. 5. Four other convents in a less perfect state of preservation. The following places have also been recently visited and surveyed:—Abthit has been carefully surveyed and drawings made of its buildings for the first time. Caesarea has been carefully explored, plans made of all its buildings, and its aqueduct traced and examined for six miles. The Temple has also been identified. Jimmath-Sarah, the birthplace of Joshua, has been identified as Tibney. Plans have been made of Joshua's tomb, which was shown in the days of Jerome. Modin has been mapped and sketched, and plans made of the tombs of the Maccabees. Full details of all ruins are noted on the spot, such as the size of the stones, character of mortar, and the architecture receives special attention, careful measurement being always made. Drawings are always made of the capital and ornaments. In this exhaustive manner every ruin in the country is treated, and already over 500 towns have been so noted.—Pall Mall Gazette.

It is a terrible thing for one man to speak evil of another, and I think it is worse to think it. If you speak it the man has time and opportunity to defend himself, but he cannot erase the thought. It is neither heroic nor manly to permit in your private judgments which nobody can see.